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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., January 2, 1879. No. 1.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

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A CLOSE, HARD MAN.

A hard, close man was Solomon Ray,
Nothing of value he gave away;
He hoarded and saved,
He pinched and shaved,
And the more he had the more he craved.

The hard-earned dollar he tried to gain,
Brought him little but care and pain;
For little he spent,
And all he lent,
He made it bring him twenty per cent.

Such was the life of Solomon Ray,
The years went by and his hair grew gray;
His cheeks grew thin,
And his soul within
Grew hard as the dollar he worked to win.

But he died one day, as all men must,
For life is fleeting and men but dust;
The heirs were gay
That laid him away,
And that was the end of Solomon Ray.

They quarreled now who had little cared
For Solomon Ray while his life was spared,
His lands were sold,
And his hard-earned gold
All went to the lawyers, I am told.

Yet men will cheat and pinch and save,
Nor carry their treasures beyond the grave.
All their gold some day
Will melt away,
Like the selfish savings of Solomon Ray.

—*Bible Banner.*

TRUE REPENTANCE.

BY D. B. BOOZ.

ALL men are sinful by nature, and that we have inherited a sinful body through Adam, we can learn in Rom. 3: 23, "For all have sinned, and come short of the glory of God."

It is sad indeed that a true, genuine repentance is so little esteemed in this our day and age of the world. There are but few that have felt and experienced a godly sorrow for their sins, which worketh repentance. The trouble is, there are but few that are willing to examine their sinful condition and make an effort to obtain forgiveness by acknowledging that they are sinners. Yet this is the first step, for how can we be troubled about our sins unless we have come to a knowledge of them? Now what is sin? The Scriptures tell us, "that sin is the transgression of the law." The tree of the knowledge of good and evil, is yet in us, spiritually, and thus we have inherited through Adam, a tendency to sin.

Much is preached in this our day about man being a sinner, but not so much about his redemption from such a sinful state. It is clear to me, according to the words of our Savior, that unless a man is born again, he cannot see the kingdom of God, that is we must be regenerated by a spiritual birth before we can enter that kingdom prepared for the children of God. The Scriptures admonish us to repent and believe the Gospel. Here repentance is placed first, not because we can repent without believing, but rather because repentance is the first step to a true faith in God. Such a true faith works wonders. Old things have passed away, and new things have appeared, tending to the glory of God. We deligirt in the law of the Lord and find great pleasure in the house of God.

If we would only consider how awful it is to trifle with the least of God's commands, I know we would lead better lives. If a man obtains a true knowledge of God, and comes to a true repentance, he is sorry for his sins and his heart is converted and full of godly sorrow. Such a heart is a sacrifice well pleasing in the sight of God. A new spirit pervades the whole being.

Repentance and conversion do not only consist in outward motions of the body, but also in the power of the Spirit that is in us and urges us to the sacrificing of the flesh to the glory of God, and to open a door to Christ. The prophet says in one place, that some are converted, but not in truth, "they are like a deceitful bow."

Many boast of having repented, but their works do not show it. James says that faith must have works, in order to save. With deep regret we see that the contrary is too often the case, in this our day, for we don't hear or see much else, but avarice and rascality,—lying and cheating, jealousy, hatred, anger, quarreling, enmity and vain talking,—of such like the world is full. Some live as though there was no God in heaven, and no Christ had died for us.

Now it becomes us to ask, Are we as brethren and sisters, free from all these evil deeds? If not, we are not justified before God. We must have other virtues, such as charity, peace, knowledge of the truth, justice, meekness, humility, kindness, holiness, modesty, temperance, godliness and all other good virtues,—whosoever has such virtues, is converted by repentance and faith in God. In such a one the image of God is found, and he is a partaker of the divine nature. It seems according to the Scriptures that if we have experienced all this, we *may* fall back into the sleep of sin. Paul tells all such, to "arise that Christ may give them light."

We hope that all the readers have come to a true repentance and hold out faithful to the end.

Lanark, Ill.

SUPPLYING THE ELLIPSIS.

WHEN I was out West I heard an English Baptist preach, who took for his text the language of the apostle Paul to the Corinthians, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all."

He said, "Brethren and sisters, that which is clearly stated in this Scripture, is impressed upon our minds and we know it and now I will read it as we we know it: 'And now may the grace of our Lord Jesus Christ be with you all, and now may the love of God be with you all, and now may the communion of the Holy Ghost be with you all.' Now we have this Scripture to the Corinthians is really intended, and I propose to talk to you awhile from these propositions."

He went on and said, "Now may the grace of our Lord Jesus Christ be with you all." After talking awhile upon that, he stated the next proposition with the ellipsis supplied, and then the last; then said, "I have now talked to you upon this Scripture with the ellipsis supplied." After meeting I went to him and said, "Sir, I like that way of supplying the ellipsis." Are there not other Scriptures that will admit of that? He remarked, "I suppose there are." I asked him to supply the ellipsis in the formula of Christian baptism given in the commission. He says, "are you not a Dunkard minister?" I answered, I am what they call a Dunkard, and preach sometimes for them. "We do not supply the ellipsis where Dunkard preachers are present, if we know it," says he.

ANOTHER CASE.

This brings to mind what occurred about two years ago. I heard a Campbellite minister reasoning upon the text, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

He said, "It is clearly demonstrated in this Scripture what the apostle meant, and I will read it as he means it. "And he hath not given us the spirit of fear; but he hath given us the spirit of love; and he hath given us the spirit of power; and he hath given us the spirit of a sound mind." "Now," he says, "I have only supplied the ellipsis with words which already existed in both the minds of the apostle and every other reader of this text." I asked him, at the close of the meeting, to supply the ellipsis in the formula for Christian baptism. All the answer he gave me is, "you are a Dunkard preacher and I know it." LEMUEL HILLERY.

RAMDOM SHOTS THAT HIT.

BY H. W. LANDES.

PAUL said to the Galatians, 5: 26, "Let us not be desirous of *vain glory*," that which the apostle wanted the brethren not to do, is just what the Brethren now at times want to do—just the reverse. We hear of things done not many hundred miles from here, which is no more nor less vain glory, a glorying in self, what self can do—all empty indeed.

I once heard something like this from a minister, "I will go there and it won't take me long to convert him or her as the case may be." This *me* in the conversation, is the vain glory, part of it just as if the Lord did not now do his work as he did 1800 years ago. The Lord added daily such as should be saved. Acts 2: 47. I was reminded of a circumstance that did happen a year ago, in the time of Bishop Siebert, an Evangelical Bishop, when he had a revival meeting in the City of Philadelphia, and their religion was the mourner's bench kind; but then they as a church were plain, very plain, (my father and mother belonged to them, and in their plainness they would to-day be condemning many brethren and sisters.) The bishop had some converts that professed the experience of forgiveness of sins. A year after the bishop came to the city again, and one of the former converts, a lady came to him and shook hands, and was much astonished at the bishop, he not knowing her. She was in style. She answered him this way, "Why, you converted me a year ago." He looked at her from head to foot and said, "Yes, that looks like some of my work."

So say I, if the vain-glory part can convert them, the big "I" and the big "me," then I am assured it looks exactly like their work, and not like the Lord's. That is one feature of this vain glory. Another manifests itself in this. At the end of a discourse, a ministering brother would request the congregation that all those who were for Christ should show it by raising their right hand; if none would raise, why, none for Christ? To all those who practice that as an evidence, I would ask where is it recorded? Where is it demanded from us? Just give the chapter and verse. If that is right, to demand it and practice it. There is a chapter where some say, that such things are written but I have not found it. It is said in that chapter, (called *supposition*), little children were baptized. The jailer's daughter's name was Rhoda, and she married a shoemaker. If all those things are in that chapter, it may do for some to believe them and obey them; but for me it is vain glory.

Brother Jesse Crosswhite explained his conduct once, a year or more ago, when in meeting and the same request was made, but he did not get up. He explained himself after meeting to the preacher, and said that he had long learned not to do the bidding of a man, unless he was convinced that he was a better man than himself, of which he had his doubts. One more shot and then I will put up for this time. I will shoot like the Irishman did. When he was not sure, if it was a calf or a deer, he shot this way, if a deer, he would hit it, if a calf he would miss it. This missionary movement is a movement where vain glory can manifest itself. In this work we need brethren that are sound to the core—that are stripped of vain glory and exemplary brethren. Now brethren that are not thus, why should they seek to be put to a work which they are not qualified for, and in which they can give no example. "Oh," says one. "If the heart is right, all is right," the outside makes not so much difference." Yes, the Master says, make first the tree good, and then will the fruit be good. "A good tree cannot bring forth corrupt fruit, and a corrupt tree cannot bring forth good fruit."

Now when brethren are that, and seeking for a position and trying to get it in various ways, then I think they are seeking their own glory, and not his who they claim has sent them. If he had sent them, they would speak his words, and would heed the apostles words, "Let us not be desirous of vain glory. If we have a large stock of vain glory, we cannot dispense of it to the Almighty for anything of value.

THE BROAD AND NARROW WAY.

BY N. C. DALE.

CHRIST points out two ways. The one is *broad* and the other is *narrow*: the one is filled with many travelers; the other has but few. Christ came to save us from our sins. He taught us the way of salvation—showed us the narrow way. He warned us of the dangers and trials which beset life's pathway.

Our life is very fitly represented as a journey. And it is a very short one, too. To some it is only a few weeks or a few months, and the longest, just a few years. But a happy thought is, that those whose pilgrimage is short, whose journey is ended in youth, that Jesus has purchased a home to which he takes them, and in which they can dwell happily throughout all the ceaseless ages of eternity.

Obedience to parents is the first commandment with promise. This is where the first step on the broad road is taken. Children disobey their parents. Children, if you have Christian parents, thank God for it. Disobedience, through unbelief, was the sin of our first parents, the cause of their being cast out of that beautiful garden, the Garden of Eden. When we know our duty and do not do it, we are on the broad road, and unless we repent and return, like the prodigal son, it will lead us to certain destruction.

We need not be in doubt as to whether we are on the right way—the narrow way. No, we need not be in darkness. We have the Word by which we may *know* whether we are right or wrong, on the broad or narrow way.

Each day brings us nearer our long, our eternal abode. "Strive to enter in at the strait gate, for many I say unto you, will seek to enter in and shall not be able." Jesus says, "I am the way, the truth and the life, and no man cometh to the Father but by me." If any man enter in he shall be saved. Out of Christ and his doctrines, we are all on the broad way. "There is no other name given under heaven among men by which we may be saved, but the name of Christ." Then, "If ye love me keep my commandments." "Why call me Lord, Lord, and do not the things which I say unto you?" "If ye continue in my word, then are ye my disciples indeed.

May we be enabled by divine grace to strive lawfully to become heirs of God and joint-heirs with Jesus Christ, where we can ever praise Father, Son, and holy Ghost, without end, is my prayer.

True charity is not the charity of giving alms, of clothing the naked and feeding the hungry; but the greater, the more difficult and more elevated charity of judging favorably, the imputed or proved errors of others—a charity so seldom practiced.

COME TO JESUS.

BY J. W. SOUTHWOOD.

COME to Jesus, take His yoke,
It is easy, thus He spoke;
Come and seek His glorious love,
And a home with Him above.

Come and ask Him to forgive
All your sins and let you live,
Come and offer Him your all,
And obey His heavenly call.

Come and bring to Him your sin,
Knock and He will let you in,
Seek and you will surely find
Love that is both true and kind.

Come without a wavering doubt,
And begin the heavenly route;
Come and don't neglect to pray
Unto God both night and day.

Come and do not turn aside
In the ways of sin and pride;
Come and tread the narrow way
Leading on to endless day.

Come to Him and be content—
Let your life for Him be spent;
Then when all your days are passed,
You with Him may dwell at last.

Come to Jesus, sinner do,
And in Him your minds renew:
Receive Jesus, oh how kind!—
Sinner, seek and you shall find.

Hear Him knocking at your heart;
Will you not now make the start
To procure and win the prize
Of a home beyond the skies?

Come, why do you longer wait?
Soon for you 'twill be too late;
Oh, then come for life's the time
To refrain from sin and crime.

Come, prepare to reign on high
Where there's neither pain nor sigh,
Then when earthly days are o'er,
You'll be blest forevermore.

A WEEK'S COMPANIONSHIP WITH THE ROCKIES.

BY J. C. FLUCKIGER.

IT was on the morning of the 19th of September, and although the weather was very inclement, chilly and rainy, nothing daunted our little party of six: brethren, J. R. Mason, H. H. Folck, W. A. Moor and friends, H. Searey, and Charley Crawford, from consummating their previously arranged plan of a short respite from the busy cares and labors of life for a whirl up into the mountains for a general recreation, hunting, fronting, botanizing and geologizing.

Not until high noon, however, did the modern John (Searcy), to whose equestrianship, was entrusted the lines that controlled the spirited four in hand, signalled the waiting passengers to take seats in the chariot.

A minute more and the sharp crack of the "Othello's Coil" sent us merrily along over the fertile soil towards the perpetual snow-capped peaks only forty or fifty miles westward. Not over a barren, desolate prairie of twenty year ago when vast herds of wild game, buffalo, elk, deer and antelope, swarmed over the country undisturbed in their morning's meal of waving grass, and the (noble) red man roamed at will, forsooth to waken the echoes by the wonderful cries of helpless women and children of the poor frontiermen; mingled with their own fiercer shrieks and fiendishly, murderously howls, while bathing their glittering blades and merciless tomahawks in the warm flow of innocent blood. Since then how changed! being now as beautiful and thrifty a country as ever the sunlight of heaven kissed into fruitfulness.

This, once mythical, land of the "Far West" is to-day thickly dotted with beautiful homes, as attractive with surrounding orchards, gardens and flocks, as are many of those in the "Far East." Passing along, we cannot but notice the broad acreage of golden grain in full ripened shocks, and the already countless stacks of the same luxuriant returns, together with the green ricks of newly mown hay, all pointing upwards, high, as though to direct the thoughts of the people to the abode of him who hath in a temporal manner, so richly blessed.

The "dugout" and sod house has given place for the new and more comfortable frame, brick, or stone dwelling. Two miles from Longmont, we, round the corner of brother T. A. Turner's field of Fall wheat, Southward less than a hundred yards, we pass on the left, his newly erected house, a well-planned, spacious frame with wall fillings of brick, making it substantial and warm. Close by we ford the rushing St. Vrain, to the head-waters of which, far up in the mountains, our imaginations are carried in anxious expectation of the good time we will have trouting.

Forty rods further, and we pass the upper farm and snug, little, white, frame cottage, of brother J. R. Mason. Though now occupied by a tenant, it was his old residence before the completion of his newly constructed grout in the flourishing village of Longmont. But space prohibits a notice of the beautiful farms and homes by the way, and so we skip along; again heading Westward-making a few minutes halt at the boyhood's home of brother J. R., to procure the loan of that all-important and indispensable acquisition to the culinary department, on a trip of this kind the "*Dutch Oven*" which mother Mason (now Hager) so freely grants.

The next point is, Pella post office, — turning to the North, we re-cross the St. Vrain which is here spanned by a good formidable modern bridge. Immediately on the left is the widely known and hospitable home of brother Isaac Runyan, a well-to-do farmer and stock grower, now living in a somewhat semi-retired life. This is one of the oldest locations in the valley, brother and sister Runyan having resided here for almost a score of years, have experienced the bitter with the sweet, the former quality, principally, during the "wo-a-haw" times, when the old California road, along which so many tragical scenes were enacted, passed in close proximity to their door. Onward we go, passing alternately on the right and on the left equally pleasant homes until the eye catches, beyond, a glimpse of the green, dense foliage of a grove on the right. O, yes, it is the arboreta around the villa of the editor of the *Home Mirror*, (brother J. S. Flory).

We now dip our pen to chronicle the notice of what is conceded to be the most inviting spot for a country seat in Central or Northern Colorado. But what less would be expected to satisfy the artistic taste of the proprietor and his ardent admiration for the beautiful in nature. On a nearer approach and upon a closer discrimination, we find to be, not what is strictly an arboreta, but a profusion of botanical growth in a multiplicity of variety; from the tall, slender cottonwood, some hundreds or more, arranged in rows on the West and North as a protection for the more tender varieties against the severe cold and storm in the Winter to the delicate flowers of a thousand different hues, in various clusters and groups of which the more rare and fragrant are cherished in swinging and stationary vases as house plants; the foliage of which is due to the fostering care of Sarah and Lizzie; while the representations of some of the coarser species chiefly from the cactaceae order, especially the prickly pear varities, are principally due the industry of Charles and David, all younger members of the family.

Adjacent on the North, is the main orchard of not a few thrifty, bearing trees of apples, peaches, pears and siberian crab, together with the luxurious grape in clusters here, there, and everywhere, perfect little vineyards in themselves. We cannot tarry to further itemize on the sorroundings, the buildings so cozily embowered, and the fresh stream of rippling water just from the snow-caps down the deep, blue canyon and flowing squarely through the premises.

We are now about four miles from Longmont by the best road, but have driven about six, having purposely taken the longest route.

(To be continued.)

ECHOES FROM THE CENTER.

An Aged Father Gone to Rest — Kindness to Parents — Sunday Work — Reunion — The Home Altar — Saturday night — Lord's Day The Advents.

[From our Special Correspondent.]

NUMBER VI.

WHILE officiating in our business interest, we received a message to attend the solemn scenes of another funeral occasion. To assist in the service and witness an aged father lowered in the tomb. On the morrow we wended our way to the scene of death, some fourteen miles distant. Soon after our arrival we met brother E. Beagle whom we assisted in the service. While beholding the corpse of this aged father, being ninety-nine years and ten months old, we thought of the many trials he had undergone, of the sufferings and privations that are incidental to life. He outlived the time allotted to man; "The days of our years are three-score years and ten; and if by reason of strength they be four-score years, yet is their strength, labor and sorrow; for it is soon cut off, and we fly away." Psa. 90: 10. So with father Ransbottom, his days were many, yet in looking back, oh how short his time compared with eternity! It was soon cut off. His trials were many. In later years he possessed none of this world's goods, and he lived with his children; some of whom treated him not with that respect that is due from children to parents, which greatly increased his trials. How many aged parents are shunned by their children. The life of man, the true adage says, "is twice a child, and once a man," and this latter, helpless period, is what many aged dread. Many are not cared for as they should be, and hence life is a burden.

Son or daughter, wherever you be, remember that aged father or mother; comfort them in their declining years.

"Be kind to thy parents, for when thou wert young,
Who loved thee so fondly as they?
They caught the first accents that fell from thy tongue,
And joined in thy innocent glee.
Be kind to thy parents, for now they are old,
Their locks intermingled with gray;
Their footsteps are feeble, once fearless and and bold,
Thy parents are passing away."

Father Ransbottom died at the residence of his son, where he was kindly treated until his body was placed in its last resting-place to await the summons at that great day. Thus we pass through the great panorama of life. Our generation leaving the stage of action to another, and by and by we, who are yet young will be numbered with the dead. Great God help us to prepare for the final hour.

To-day we met at the Gardner schoolhouse for divine service, at 10:30, A. M. The service was introduced after the usual manner by singing and prayer. Brother W. C. Teeter then deliberated to us on the great love of God. "But God, who is rich in mercy, for his great love wherewith he loved us." Eph. 2: 4. The following thoughts were elicited from the text:

1. The love of God, which is great from its antiquity, and amazing from the essential dignity and glory of Christ.

2. The glorious results of the sacrifice of Christ, being the gift of God for the redemption of the world, and he was prompted to offer this sacrifice by his great love that he had for a lost and ruined world; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3: 16. Another minister made a few remarks and selected as a closing song of praise, the 13th hymn. Then went to prayer, dismissed and took the parting hand.

On the 20th inst., we held a reunion at mother Bosserman's, guests, consisting of children and grandchildren. Having previously provided ourselves with provision, each family started for the paternal roof, in honor to our aged mother. The occasion was one of pleasantness and much enjoyed by all. After partaking of our meal, we made a bestowal of gifts to our dear mother, to further show our love and esteem for the one who has stood over us as a watchful sentinel and as an angel of love and mercy. We then began to think of the parting hour, and it was then proposed that we have a season of devotion around the home altar which was seconded by many, and desired by all. The 724th hymn

"Happy the home, when God is there,
And love fills every breast,"

was selected and read and some remarks, appropriate to the occasion, were made by the one officiating, and this company of parents and children joined in this song of praise and devoutly knelt in prayer. This was a meeting long to be remembered by all. While there, we thought of the sainted dead of the household, who could not be with us in person, the memory of whom we hold sacred. And also of the possibility of never meeting on this earth again, as one of our dear brothers and his companion will soon leave for the far West. But then this thought consoled us, and a happy thought indeed, that this large family of father's, thirteen in all, (parents and eleven children) together with their wives and husbands, all are members of the church—the pillar and ground of truth. Then what if some are dead, and more may soon follow, or if we are separated here on earth, if we are faithful to Christ, our Great Head? Oh, glorious thought! a grand reunion will be ours with all the redeemed in the eternal world, where the parting hour never more will come. Then the great necessity of being prepared. How many households make no profession of Jesus. How many members of families are yet out of Christ! Can they expect a reunion in the heavenly world? They who live and die in Christ shall be resurrected in Christ and ever be with him. How necessary then to get into Christ. He is the door, and by him all may obtain salvation. They shall be able to put on Christ. "As many of you as have been baptized into Christ, have put on Christ." Gal. 3: 27. "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 3, 4. Then have we great consolation, that after death we will be raised and be reunited in glory.

Saturday evening we went to the Old church for divine service. Had a fair hearing. Brother W. C. Teeter addressed us on the goodness of God, based upon Rom. 2: 4, and elicited from the text as follows:

1. The goodness of God.
(a) In the creation of man.
(b) In the plan of redemption.
2. That the goodness of God should lead us to repentance. That the sinner should not spurn with contempt that goodness, but because of the goodness manifested, he should love and honor God in all his appointments. On Lord's day we re-assembled at the same place for worship, and found our large church filled to its capacity. The funeral of the late brother Daniel King which had been deferred, was attended to to-day. The speaker arose amidst that solemn assembly and read the 30th Psalm, and based his remarks upon the 4th paragraph, "Lord make me to know mine end, and the measure of my days, what it is; that I may know how frail I am," and deliberated upon it from the following deductions.

1. The end of human existence.
2. The brevity of life.
3. The frailty of man.

Death is not the total extinction of being. It is a change of state, from time to eternity. The future existence and immortality of the soul is taught, both by reason and from the Scriptures. And that he shall live forever, is a cheering thought to the Christian. The word preached was attentively listened to by the auditors, and we believe good impressions were made. Brother W. C. Teeter made a few aditional remarks, and closed the exercise, and this solemn assembly dispersed to their homes.

In the eve we attended the meeting in the town hall to listen to a sermon on the Sabbath question by elder Canright, a Seventh Day-Adventist. They are creating some stir among our citizens, and seem to base salvation on the seventh day. S. T. B.

A VISIT TO NEW YORK—WHAT I SAW AND HEARD.

IN the month of October, my mother and I had occasion to "go down to the sea in a ship." The weather was boisterous as is usual at that season of the year, in consequence of which our

OCEANIC EXPERIENCE

was not as charming as we would have desired. The ceaseless rolling and heaving of the ship caused corresponding evolutions in our sympathizing stomachs, and we underwent the usual affliction incident to all voyages on the high (literally so in our case) seas. Sea sickness is the bane of sea voyages. Some have supposed that it was foreordained by the *Lord of the sea* to prepare one's system for those climatic and dietetic changes incident to traveling to distant countries. In our case we felt much improved after the effects wore away.

We sailed from Norfolk on the 16th of October, and landed in New York,

THE GREAT METROPOLIS OF THE WEST,

on the night of the 17th. We remained aboard the ship till morning. The noise and bustle of business awoke us a "great while before day." Emphatically they have no night in New York. The rage for gold absorbs every other emotion. Its vast opportunities for the accumulation of wealth,

ITS ILLIMITABLE COMMERCE,

its rapid communication with all parts of the globe, gives it a position equal to that of any other city in the world.

It has twenty nine miles of wharfage and one of the finest bays known to the navigators Its climate is as mild as the climate of Virginia. Its length is thirteen miles, and its population numbers over 1,000,000 souls. It is growing rapidly, and, without some special adverse providence, is destined to become the greatest city that ever existed. As the great West is developed, so will our great metropolis continue to unfold its marvelous and exhaustless capacity.

As the measureless posibilities of this vast continent of agricultural, manufacturing and mineral wealth exceeds by many fold that of any other country that is tributary to one city, so will New York, in the same proportion, exceed, in population and wealth, any other city that exists or ever existed.

To one who has never wandered beyond the suburbs of our interior towns and cities, the

STREET SCENES BY GAS LIGHT,

present a thrilling spectacle. Night is the time for recreation and gayety. They seem to love darkness, or the hour of darkness, rather than the hour of light. Its numerous theatres where tens of thousand human beings murder the precious moments in laughter and in humorous and light-minded frivolities, its gambling, and a thousand and one other hells, bring the fashion and gayety of the city on the streets going to and fro. In eccentricities, the abomination, the absurdities etc., of fashion is exhibited nightly on the thoroughfares and promenades.

The thousands of street cars, the tens of thousands of omnibuses, carriages &c. and the elevated rail ways ply their massive work till the "wee small hours." The sounds of its cars, its engines and factories, its drays and omnibuses, its carriages and buggies, its steamships and tugs, its shouting and its running, mingled with the hum of a million of human voices, makes a continuous noise as of a great waterfall, or of an approaching thunder-storm. Everything is on a vast scale. Business, amusements, fashion, gross wickedness, etc., are developed to great magnitude and

ITS RELIGION

exhibited the same peculiarity. Not withstanding vast wealth has been used in the construction of religious temples, and millions of dollars are annually contributed to the support of the ministry, yet only one in ten of its population habitually attend public worship. The poor of this modern Sodom are without the blessed religion of Jesus, except the few poor slaves that bow to the shrine of the Scarlet Whore, and they know no more of it than is doled out to them by a tyrannical priesthood. Other denominations are drifting into the same slime pits of Satan. The idea among religious rulers, of official supremacy and infallibility is extending more rapidly and dangerously than many of us are aware.

We visited Greenwood,

THE CITY OF THE DEAD.

It is one of the grandest cemeteries in the world. The vast, fabulous sums of money that are expended in adornment, gorgeous masonry, carriage and foot ways, ornamental shrubbery, monuments, sepulchres, &c., is incredible. They literally garnish the homes of the dead. Several burials occurred while we were there. It seems that that inexorable tyrant *fashion*, has intruded her loathsome presence into the sacred precincts of mourning, for no sympathetic tear or affectionate sigh was allowed to escape the heart of the bereaved ones who looked with stoical unconcern on the business *operation* of burying the beloved dead out of sight. The fumes of the cigar, mingled with the suppressed laugh and irreverent conversation of the attendants. The consolations of religion, the voice of lamentation, the irrepressible ejaculations of bereaved love, must not be heard, lest its echoes disturb the sleeping consciences of those who would forget that "it is appointed unto man once to die." One of the chief attractions of the metropolis is

THE PLYMOTH ORATOR,

Henry Ward Beecher. We went to hear him on Sunday morning as every other visitor does. The house was crowded to overflowing when we arrived a few minutes after 11 A. M., and we thought ourselves fortunate to get good standing room.

The great preacher in due time and order, took his text and preached in his characteristic style. He uses no note or manuscript, but talks in a plain way about the *business* of Christianity. He is intensely practical in his remarks and excoriates sin with an unfeeling hand. The great fault with which he is afflicted, is his love of popularity. The therefore and wherefore has adopted the theatrical style of speaking, half humorous, half in earnest style. When he "comes down" on sin, the house usually "comes down" (in modern parlance) too. A "point" (rhetorical) with him is to say, something humorous, and a responsive laugh is his reward. I took notes of his sermon, intending to send them to you for publication, but as there was nothing in it of special interest to your readers, I will let this notice suffice. However, in his discourse, he referred to certain Christians, who thought it was necessary to deny themselves of worldly enjoyments, as ascetics. He denounced the idea as false, and maintained that our tastes were given to us by the Lord and, consequently it could be no sin to gratify them. I thought, "poor soul," he knew little, either of the letter or spirit of Christianity. In the evening we interviewed

THE WONDERS OF THE TABERNACLE,

Where the famous Dr. Talmage holds forth the Word of Life. This great temple is built in the form of an amphitheatre, and will seat about 7,000 persons. It is illuminated by nearly 500 gas jets, and the architecture is very imposing. The service was similar to that in any other city congregation, with the exception that a trumpeter, elevated on a platform, with a silver trumpet, aided the great congregation in praising the Lord in sacred song.

(To be continued).

A WORD TO YOUNG CONVERTS.

BY P. HEYDER.

BELOVED brethren and sisters, you have set out on a journey to a better country, which if continued on, will lead you to a haven of rest, where the turmoils of earth are unknown. Your way there may at times be rough, but as in all undertakings no excellence can be enjoyed without labor; so in this, the road is narrow, sometimes leading over rugged mountains, apparently over dangerous cliffs, then again down into marshy valleys, sometimes across sandy deserts where everything is parched. Alone you must wander, making the soul weary, for which cause many travelers have turned back, which was to them an eternal loss. Then press onward, for by and by you will come to an oasis—a fertile spot, where vegetation is seen all around; where the birds are chanting their sweetest music in praise to their Creator in all things; where you can sit by the shaded brooks and drink of the waters of life from the everlasting springs as clear as crystal, giving the weary saint a slight foretaste of that beautiful country he is traveling to.

But these delightful spots are ony resting places; your journey must be renewed; the blessings will only be realized fully at the journey's end. You will often get into places that will be beset with thieves and robbers, who are continually infesting this highway of holiness, have ever tried to persuade travelers back, or if unsuccessful in this, to make war upon them. Their weapons, though deadly, can be overcome by those given in the holy Scriptures, viz., the graces of God, who are given to all that are willing to move forward.

In those sacred truths, you will also learn that distinguished personages have traveled this great thoroughfare, though narrow it may seem to be. The great King of glory, his prophets, apostles, evangelists and others have gone over it, marked it out and hallowed it by their blood; the difficulties you have to overcome, they overcame. So the road is passable, for those who are weak will be borne up as upon angels wings, and the fiery darts of the wicked will fall harmless at their feet. What a good High Priest the Christian warrior has, he asks him not to do all the fighting, but aids him, and does the hardest himself. Just as the farmer with his crops, he may labor hard in preparing the soil, but what is that to be compared to what the Lord does toward bringing forth a crop? He asks man to do a small part towards it: the balance he will do. So in your journey towards the heavenly Canaan, it may seem hard, but the hardest work is not yours to do. Think of the great army of saints who have preceded you—all of whom landed safely at their journey's end, passed through the pearly gates of the New Jerusalem, joined the innumerable company of angels, "and just men made perfect," where they are before the throne of the great Jehovah, singing praises to him forever, and as their courage is a stimulant for you to press forward, so try and help others by yours, strengthening the armies of the Lord and weakening those of the prince of darkness.

Let us help each other to that best of places, that beautiful land, the glory of which, "eye hath not seen, ear heard, neither entered into the heart of man, the joys prepared for the people of God."

PRAYER.

PRAYER is one of the very highest privileges that lie within the reach of fallen creatures on the earth. This privilege of prayer is something divinely required of us all. Prayer may be defined as the lifting up of the desires of the heart unto God for things agreeable to his will, in the name of Christ. In other words, it is the soul entreating God, to bestow blessings on account of the great sacrifice offered for sinners on the cross of Calvary. Such is true prayer. It is simply man drawing nigh through Jesus and speaking to God.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive one additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 20 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under $1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JANUARY 2, 1879

BROTHER R. H. Miller expects to be at Lanark sometime during this month.

BRO. J. C. Lahmon is spending some weeks preaching in the Central Mission field.

THE address of Noah Henricks, until further notice, will be Lawrence, Douglas Co., Kansas.

BRO. S. J. Peck of this place, is on a visit and preaching tour among friends and relatives in Ohio.

BROTHER Lehr and elder Henry Kurtz, many years ago, used to work together in the same printing office.

THE Mormons are rapidly pushing their settlements into Arizona, Idaho, New Mexico and other points. They are doing their utmost to spread their heresy.

DO not conclude that you can handle the sword of the Spirit skillfully without constant training. It requires study to understand the word in all its parts.

BRETHREN Daniel Miller of Milledgeville, and D. F. Eby, of Lanark, left here last week for the mission field in Wisconsin, expecting to spend a few weeks holding meetings.

A BILL was recently introduced in the Vermont legislature prohibiting gambling of all kinds, even the grab-bag at church fairs. Good for Vermont, but a disgrace to the churches.

IT is said of Stephen that, "he was a good man and full of the Holy Ghost." Would to God that we had more of such Holy Ghost men, to preach and defend the doctrine as Stephen did.

THE Brethren at Hickory Grove, Ill., lately elected Bro. Harrison Crouse to the ministry, Bro. Andrew Baker to the deacon's office, and had Bro. Geo. D. Zollars ordained to the eldership.

WE are in receipt of several articles from sister Mattie A. Lear in answer to queries published in the "Bible Class" department. These, along with many other articles from her, will appear soon.

BROTHER Gibson, who has just closed a meeting at Falls City, Neb., says that he is improving in health, and standing the work well. He thinks of visiting Macoupin Co., Ill. before coming to this part of the State.

CHRISTMAS trees and merriment generally took the place of Christ in many churches last Christmas eve. We thank God that the Brethren churches have not yet resorted to such worldly customs to entertain the people.

THERE are thousands of people in the world handling property belonging to the Lord, and will pay neither principal nor interest, to help advance the Master's cause. They will have a big account to settle in the coming judgment.

THERE is no question in my mind about the Brethren's doctrine; that is all right; but may not some of us be a little wrong sometimes? Were we all as good as our doctrine, the Gospel light would certainly shine with greater brilliancy.

BRO. David Brower, while preaching in Washington Territory, concluded to raise a club of subscribers for the BRETHREN AT WORK, and succeeded in doing so. That is right.—Plant the seed, let the paper water it, and God will give the increase.

THE Board of Managers, of the Tract Association, have ordered that $20.00 be used in distributing tracts free in localities where there is no preaching, and where they will likely do good. Read the secretary's report in this issue.

GENTLE reader, how much progress have you made in the divine life during the last year? Do you feel that you have done what you could, or can we not all make some improvements during the year, and thus be better prepared for the future kingdom.

BROTHER Lehr held a few meetings in Shannon week before last, and from there went to Dutchtown to assist in a series of meetings. He stands preaching quite well for an old man. Nothing but zeal for the cause keeps him alive.

IF it is the duty of sisters to have their heads covered on entering the house of worship, it is also the duty of brethren to remove their covering on the same occasion. Always show becoming respect when you enter the house of God.

LIVING a pious life, is an up-hill business; it requires a constant effort upon the part of the Christian. He who will not strive cannot expect to enter the kingdom. To the humble follower of the Master, however, this striving is delightful—there is a crown of life just beyond.

A SISTER wishes to know where people get the authority for saying "we" or "us," in preaching and writing, when only "I" is meant. Likely most of us can take the hint, though we know that it is common usage for public speakers and writers to use the plural form.

THIS week we commence the publishing of a series of articles, entitled, "A Week's Companionship with the Rockies." Its publication has been delayed till the dead of the Winter, and the reading of it will now be refreshing to many minds somewhat wearied of the monotony of the season.

IT is astonishing how churches are encouraging feasting and levity by endorsing suppers, fairs, dancing and festivals gotten up for the purpose of making money to defray church expenses. In some places they have adopted a species of gambling. May heaven hasten the day when churches will rise above such corruption.

THE Brethren at Shoals, Martin Co., Ind., have lately elected Bro. David N. Noreross to the ministry. He was formerly a member of the Campbellite church, but some of the Brethren's pamphlets having fallen into his hands, shook his faith in that doctrine so severely, that he came over to the Brethren. Hope he may prove a useful minister of the Gospel.

A NUMBER of brethren and sisters, having availed themselves of the benefits of the late excursion rates from this part of the State, are now on a visit among friends and relatives in the East; no doubt having a good time visiting the land of their childhood, and spending many pleasant hours with kind relatives and acquaintances.

THE devil is getting things a little mixed just now. He has one man traveling over the country, lecturing, and charging the people 75 cents a night for telling them that he does not know where they came from, and then along comes Bob Ingersoll and charges 50 cents a night for telling that he does not know where the people are going to. Men who pay $1.25 for learning nothing, ought not to complain about hard times.

THERE is coming to this office an exchange, having a circulation of about 75,000. The reading matter is generally good, but the last number contains a large picture of Santa Claus with a pipe in his mouth. What kind of work is this for a religious paper? When will Protestants learn to quit advertising the traditions of Romanism? And then how do such papers expect to honor Christ by publishing such pictures?

MANY of the American people are like a "rolling stone." They move too much for their own good. It makes their children restless, and in too many instances weakens the love of home. Learn to let well enough alone, and make the best of your surroundings. To move children from place to place, when it can be avoided, is too much like cutting in two the thread of life. The place of one's childhood and familiar surroundings are endearments that are hard to give up and forget. We admire enterprise, but the thing may sometimes be overdone. Our advice is, if you have a good, comfortable home, keep it; make home happy, and do all in your power to build up the morals of your neighborhood.

BROTHER J. W. Metzger, under date of Dec. 12th, writes: "Left home on the morning of Nov. 20th; went to Cerro Gordo, Ill., met Bro R. H. Miller, had meeting day and night until Dec. 7th, then went to West Lebanon, Warren Co., Ind. Commenced meeting the same evening, stayed there till the 10th; during that time baptized one young sister, so one more is added to the fold of Christ. May she ever prove faithful is our prayer."

A NEW subscriber says: "I wish to subscribe for the BRETHREN AT WORK the coming year. We have been reading borrowed ones for some time, and think it an excellent paper. We are Baptists, but are almost persuaded to become Tunkers through the reading of your paper." By this our readers can see whether it pays to send the paper to outsiders. Send along your donations for the "Outsiders' Fund," so that we can send to thousands who do not belong to the church, yet may, by the reading of our paper, be persuaded to embrace the whole truth.

RECENTLY at the close of services in the Methodist church, the minister urged upon every member to renew his subscription for their church periodicals, and if they had never taken any, they should subscribe at once. He said, every member should keep himself well posted on all church questions, and that the paper would give them a fund of knowledge which would be not only a satisfaction, but a benefit to them all through life. This is a common occurrence among other people. It is one way they have of defending their doctrine, and keeping up an interest among their people. It would be far better for the Brethren church, if our ministers would urge upon the members the importance of keeping one of the Brethren's papers in their families, they would greatly aid in advancing the cause, and add to the life and zeal of the church.

HAPPY NEW YEAR!

TO ALL OUR READERS.

May God bless you, and enable all to be more faithful during the present Year than in the Past.

"Brethren, Pray for Us."

"Praise God, from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye Heavenly Host,
Praise Father, Son and Holy Ghost."

PAMPHLETS FREE.

AT a recent meeting of the Board of Managers of the Tract Association, forty dollars were appropriated for the free distribution of tracts and pamphlets in places where the doctrine of Christ, as advocated and maintained by the Brethren, is not known, or where the people have but little knowledge of our faith and practice. We therefore request calls for pamphlets, and urge brethren and sisters to send for some and put them to work where they think good can be accomplished. These pamphlets are not to distribute among members of the church, but in the waste places, and wherever they will be read by those who are seeking the Truth.

THE PYRAMIDS.

THE large pyramids of Egypt are regarded as the most wonderful piece of workmanship in the world. Some of them were likely built in the days of Abraham, and some, in all probability, date beyond that period. Many of them are in a good state of preservation, though over 4,000 years old.

The largest one covers about thirteen acres of ground, and is 484 feet high. The base is composed of a layer of stones, each of which is about thirty feet square. On the top of this is another, yet smaller layer, and so on till it is topped out with one stone.

It is said that the immense stones, used in the erection of these pyramids were "obtained from the quarries in the Arabian hills, and were carried over the river by a bridge of boats. They were then brought by means of a causeway, which of itself took ten years to construct, and which is said to have been a fine work, with its polished stones and figures of animals engraved on them. One hundred thousand men were employed at a time, and these were relieved by the same number at the end of three months. A long time was spent in leveling off the rock on which the edifice stands, and twenty years for the erection of the edifice itself. The stones were raised, step by step, by means of a machine made of short pieces of wood; and, last of all, commencing from the top, the stones were cemented together by layers of cement not thicker than a strip of paper, the strength of which is proved by the age of these enormous materials."

SECRETARY'S REPORT OF THE GOSPEL TRACT ASSOCIATION.

IT is now a little more than two years since the organization of the Gospel Tract Association, which fills an important position in "sounding out" the Gospel to those unacquainted with the faith and practice of the Brethren. The press is a powerful means, either for good or evil. That the enemy knows how to utilize the press to disseminate error, is apparent to all. The friends and advocates of Truth, feeling that the enemy should not monopolize this noble art of printing, and use it wholly for base purposes, have, in many instances, made it subserve the interests of the Gospel of liberty. Good books and pamphlets have been published by the millions and placed in the hands of the reading public. The results, God alone knows. The Gospel Tract Association aims to fill a useful position in the missionary field. Men who will read and compare with the Bible, may often be reached by tracts and pamphlets.

The amount contributed to the work, though small, has been judiciously applied, and we have cause to believe that much good has been done. We hope that this well-begun work will be continued, and that those who have been highly blessed with an abundance of the earth's goods, will seek a blessing by giving to the work. The Board of Directors will look after the interests of the Association, and see that all donations are properly applied. Following is a statement of the financial condition of the Association:

Printing Fund,	$301.30
Distributing Fund,	134.20
Amount Distributed in Pamphlets,	48.17
Amount now Appropriated,	40.00
Balance of Dist. Fund on hand,	46.03

The amount donated for printing pamphlets has been used as designed, and there is on hand pamphlets to the amount donated. This fund cannot be diminished, since the money in Distributing Fund is used to purchase from Printing Fund to send out pamphlets free. Donations for either Fund are solicited. All sums of $5.00 and over go into Printing Fund. All sums under $5.00 are placed in the Distributing Fund.

The field of usefulness, and to labor in, is very large. We have had abundant evidence that the work of spreading the Gospel can be successfully carried on by means of books and tracts. Will those who can, come and help in the good work? A few thousand dollars thus spent may bring many souls to the knowledge of the truth as we now enjoy it. Come then and place your gifts in the hands of the Association, and thus help to teach others. The pamphlets can be sent out much cheaper in this way than if left to individuals.

In addition to the thousands of pages already sent out by the Association, a large number of pamphlets have been sent out by private donations. Let the good work go on. Let there be united efforts in the labor of free tracts. Send donations to this office.

M. M. ESHELMAN, Secretary.

THEY are having hard times in England.—Several large banks and manufacturing establishments have gone into bankruptcy.

THE money raised at our late District Meeting has been received by the family to whom it was sent. It caused much rejoicing in the family. The brother and sister write thus:

Dear Brethren:—

"Accept our heart-felt thanks for the generous gift lately received from your hands. To Bro. Eby, who so kindly remembered us, and the dear brethren who so liberally contributed to the wants of strangers, we feel under special obligation to return our thanks. Our afflictions have been great, but we are assured that "those whom the Lord loveth, he chasteneth." May He bless and prosper you all, is our earnest prayer. Yours in the cause of Christ."

THE OLD ORDER.

NUMBER I.

One Religion—Lay the Axe to the Root—No Shifting—"Whatever a Man Thinks is Right, that is Right to Him" — Joining Churches that are Nearest Right—No Pictures, but the Reality — The Uproar and Alarm Among the Isms.

THERE is but *one divinely inspired book of God.* It testifies of God's *being* and *character.* Its voice is the voice of the *only true and living Sovereign* of heaven and earth, the Almighty God—the everlasting Father. His Son when he sent into the world as the one Mediator, He named Jesus—one sent to save. By and through this One Sent, the Mediator, God reconciled the world unto himself. It was the world that needed reconciling, not the eternal God.

THIS Savior and Redeemer set up, fixed and established but *one religion.* This *one religion* is set forth in the *one book of God as the only infallible system,* rule and law for the government of *one body,* the *ground and pillar of the truth.* "Yes, that is all right," says some one, "but here is a *system of religion* as good as the one you claim from heaven, and there is no Christ in it, no New Testament rules governing it, no doctrine of humility, no cross to bear." How true! No cross in it, no crown to win; no Jesus in it, no one to do the saving; no divine-inspired rules to govern, and there is no government. Truly there is *nothing* in such a system. You say *it is as good* as our system. If our system is not good, how do you know it? If it is not good, then your system is not good; for you compared yours with ours, and found it only *as good,* not *better.* If yours is not *better,* and ours has a Savior in it, the promise of eternal life, honor, glory, mansions above, sitting with the heavenly hosts, singing the songs of redeeming love, why not come and take it? If your system has no Christ in it, no cross, no New Testament rules of faith and practice, it was not *born of God.* Christ's system has in it, its *work,* its results, the promises of better things to come, and the *marks of the Lord Jesus.* This is *the old order,* the *ancient way.* This is the order that has triumphantly marched on and on, overcoming opposition and now stands firmly fixed as the only infallible system, the only divinely appointed way of Life. The system we advocate and defend, leaves a flood of light wherever it passes. This cannot be said of other systems of religion; they leave nothing but mist and darkness behind. The men who are caught in these systems, are groping about in the dark, having no compass, no chart to help them out. To all such, the Lord offers *his compass, his chart.* Will you accept them, and *come out?* Some have said they want to come. They are beginning to see that there is more power in the sword of the Spirit and the lance of common sense, than in their uninspired creeds and confessions of faith. They *are moving;* and we stand ready to welcome them on the *one platform,* the Word of God.

By the beauty and power of the *one Gospel,* the camp fires of true, vital piety have been kept burning brightly through all ages since its introduction. By its vitalizing power, men's hearts have been warmed, nourished and kept pure and faithful for the coming kingdom. Like the Galilean fisherman of old, there are men who shun not to *lay the axe to the root,* trimming and pruning by the power of the Gospel, to the glory of God and the edification of all saints. There are all along the line a great cloud of witnesses for the Truth.

We are for *the old order,* the original platform, the one true foundation, authorized by Christ our King, and perpetuated by the one body, called out from the world. We are for it, not because *it is old,* but because *Christ is in it,* was the Author of it, and will fulfill all of its promises when He comes in His glorified manner. In seeking knowledge concerning that order, the original foundation, and *how to get on it,* and *stay* on it, there must be *no doubts—no shifting.* As God may give ability the plowshare of truth shall be run straight. The supreme Ruler holds out no inducement to *work around* the great heaps of rubbish that have come up on the way of life. We have not been set to defend, live and practice the uninspired declarations of men, but in *defense of the Gospel.* And while in search for the ancient principles and landmarks, some will be ready to judge us, "for the hope of the promise made of God unto our fathers." But many will rejoice; many will thank God and take courage, going forward to the battle with new courage, new zeal in the strength of the Lord: hence whatever may befall us, shall be counted all joy and not grief.

Says one, "Whatever a man thinks is right, that is right to him." Then if a man thinks Infidelity is right, it is right to him. "O, no;" you reply, "that cannot be; Infidelity is wrong." Yes, but you said, "Whatever a man thinks is right, that is right to him;" now if a man thinks Infidelity is right, then it is right according to your uninspired declaration. Suppose a man should think that Mohammedanism is right, would that make the doctrine of Mohammed right? Is the religion of Christ right, because a man *thinks it is right?* It is right whether a man thinks so or not. It is right because God is in it, because it came out from Him; He is the Author of it.

Another says, I joined the Universalist church because I consider its doctrine the *nearest* the Truth." Before you could compare Universalist doctrine with the Truth, you had to know what the Truth was, and if you knew what the *Truth* was, why did you not accept *it?* The nearly-like-it can never be as good as *the thing itself.*

Here comes another who says, "I joined the Dunkard church because I believe its doctrine the nearest right." How could you tell it is "nearest" right, unless you know what is *precisely right?* If you know what is precisely right, why not accept *it,* and not something *nearly right?* A man will be blessed for joining the church of Jesus Christ, the one body, which obeys *the Truth,* walks in *the one way,* but the man who joins a church because he believes its doctrine the "nearest right," has no promise of eternal salvation, no well-grounded hope of reigning with Christ.

Here comes a third person who declares he joined the Methodist church because he thinks it is nearer the right than any other. If you do not know *the right way,* how do you know the Methodist doctrine is nearer than any other? If you do know the right way, why not *accept it,* and *walk in it,* and be safe beyond all doubts? It is no credit to a man to be walking in a way that is *nearly* right, not *quite right,* when he confesses that he knows what is *precisely right.* If he knows *the right way,* he ought to have the honesty and manliness to *step on it* and *walk in it.* A shrewd, wise man will not take a dollar that is *nearly genuine.* O no; he knows better than that; he will only take *the genuine dollar.* Then accept the Bible, the one Book and the only one, made and given for all nations, people and tongues.

A fourth man declares, "I joined the Lutheran church because I think it is nearer the Bible *doctrine* that any other." Well, yes; how do you know it is nearer the Bible doctrine, unless you know what *the Bible doctrine is?* If you know what the Bible doctrine *is,* why not accept *it,* and not something *nearly* like it, or *like* it? If the Lutheran doctrine is *like* the Bible doctrine, why not accept the *Bible doctrine* instead of an *imitation?* The imitation, the likeness of a horse is not *the horse.* The man who would try to pass the *likeness,* the *picture* of the horse, for the *real horse,* would be denounced as a cheat.

"You are too particular, too narrow-minded," is the voice of the popular multitude. Just as we expected! A man may preach Shakerism, Methodism, Quakerism, Universalism, Lutherism, Campbellism, Spiritualism, Beecherism, and even Ingersollism, and the multitudes are not at all alarmed; but let a man come out with Gospelism, a plea to unite on the Bible, the Bible only, the one Book of Inspiration, and forthwith all the *isms* run together and unite against the plea, the one common, only true doctrine. Why this opposition to the Bible—the *whole of it?* Why this *alarm* and *uproar* when a man urges others to do *precisely* what the apostles and all early Christians did? Where is the danger of uniting on the one, common platform—the Truth, the whole Truth, and nothing but the Truth? Come let us reason together.

M. M. E.

THE last census shows that there are about 15,300 Jews living in Palestine; of these 8,000 live in the city of Jerusalem.

THE NEGROES' MISSIONARY MEETING.

THERE are those who often speak disrespectfully of the negroes, and ridicule their religious zeal; but, with a little application, the whites might learn something from them. The one below is a lesson to the point:

At a missionary meeting among the negroes in West India, it is related the following resolutions were adopted:

Resolved, That we will all give something.

Resolved, That we will all give according to our ability.

Resolved, That we will all give willingly.

At the close of the meeting, a leading negro took his seat at the table with pen and ink to put down what each came to contribute. Many advanced to the table and handed in their contributions, some more, some less. Among the contributors was an old negro who was very rich, almost as rich as the rest combined. He threw down a small silver coin. "Take dat back again," said the chairman of the meeting; "dat may be 'cording to de first resolution, but not according to de second." The old man accordingly took it up, much enraged. One after another came forward, and all giving more than himself, he was ashamed and again threw in a piece of money on the table, saying, "Dar, take dat." It was a valuable piece of gold, but it was given so ill-temperedly that the chairman answered, "No, sir; that won't do. Dat may be 'cording to de first and second resolutions, but not 'cording to de third." The old man was obliged to take it up again. Still angry with himself, he sat a long time, and nearly all were gone, and then he advanced to the table, with a smile on his countenance, and laid a large sum on the table. "Dar, now, berry well," said the presiding officer, "dat will do; dat am 'cording to all de rizolutions."

This narrative contains in a nut-shell the whole formula of benevolence. The first duty is to give; the second is to give according to your ability; the third, which is equal to that, is to give willingly.

FROM R. H. MILLER.

I HAVE just returned from Cerro Gordo, Ill., where I went on the first of Dec., to dedicate the new church built in Cerro Gordo. Bro. John Metzger built it with his own means, except a part of the basement, and a little work. This is a noble example of liberality and love for the church.

Some of your readers will wonder how a church is dedicated. Well, I cannot tell what others say or do, but I will tell them how we did. One of the brethren opened the meeting, as is common with us; I then tried to preach on the following:

1. God has built a church on earth, embracing all the truth and righteousness there is for man's sanctification and happiness. To that church the Christian should look in all his work for the good of man. In the cause of temperance the Christian should carry his work into the church; in his charities, go to the church; in his life-work take all into the church; turn it over to God, in his name and by his authority govern all your life. You need no other organization, secret society or human system to divide your time, strength, talent, means, robbing God of his rightful service.

2. How the Christian should conduct himself in the Lord's house. That it is a place of worship, not to meet for conversation on worldly matters, to talk of farming, &c., but a solemn, sacred place for singing praise; worship in spirit and truth; you should feel the house of God so sacred that as soon as you enter the door, you take off your hat in honor to Christ, your head, for thus you should pray or prophesy, says the apostle.

3. The house should not be desecrated by worldly amusements; never allow church festivals, Christmas trees, and like amusements to be held here to gratify vanities of fashion. Let everything said and done in this church, be to the glory of God. This church was built for the Brethren, as all of our churches, where the plain teaching of God's Word is to be carried out in its primitive purity.

4. This is a plain church, suited to the wants of man, and the condition of society; in it we hope a plain people may always meet to worship God. That plainness of dress, taught in the Word of God, will make this church a suitable place for the rich and the poor to meet in one common brotherhood, where pride, fashion and wealth do not destroy the peace and prosperity of God's people.

5. Let this church be the home of your affections, around this altar with God's children come, and bow in prayer; come and sing, come and hear the Word of Life; come with your influence and council to help build the cause and save souls.

6. To those outside as well as in the church, this was built for God and should be kept clean. We hope you will remember this point and not come in to chew and spit tobacco, making the floor, if possible, worse than a pig pen; we talk plain on this point, because we don't want it forgotten.

About in this way, probably not just in this order, we preached, then closed by prayer, thanking God for the pleasant place we had to meet in worship, asking him to bless the labors of the Brethren to keep the church pure and holy. That the primitive faith and practice of the Gospel may ever be the established order of this church, that the Holy Ghost may reign in their hearts, rule over their lives, and be their Comforter when the powers of earth have failed.

So this meeting ended, and they call it, dedicating a church, and I do not know that there will be any fault found, unless it be to the name *dedication,* and before that is done, we hope the subject will be looked at from a Scriptural stand-point.

The house being in Cerro Gordo, so near the railroad, the Brethren give an invitation to our ministers to stop and preach for them when they can do so, as there are about sixty members living in and near town, a congregation may be raised easily.

THE DREADED JEWS.

THE *London Spectator,* in substance says, that "the dread which the Jews are awakening in Eastern Europe almost equals the dread felt for them in Western Europe six hundred years ago, and is based on the same grounds. They display a wonderful talent for accumulation with which Christians cannot compete, and which tends to make of them an ascendant caste. It is gravely asserted in the Roumanian Parliament that the true difficulty in the way of allowing them the equal rights which were secured by the Treaty of Berlin, is the certainty entertained by Roumanians and Servians that they would gradually oust the peasantry till they possessed the whole land. In Hungary it is asserted, even in Reuter's telegrams, that they have purchased so many estates as to make an alteration in the Constitution needful and in Germany, literature is full of the success of the Jews in ousting the ancient families.

Their remarkable success in politics, and their instinct for acquiring pecuniary control of the Press, are observed in all free countries, and have recently called forth pamphlets, and even books, penetrated with a most energetic hate. Considering that a hundred years ago the Jews were a despised caste, their rise into a dreaded order has been singularly rapid — too rapid, some imagine, for them to be perfectly safe in their new position.

The explanation of their success is, we presume, that their peculiar capacity exactly suits the conditions of modern life, and their best defense would be this—that in the country where they are most perfectly free, France, they are least hated or distrusted."

Likely other people could be equally successful were they to apply themselves with as much diligence. A true Jew is not ashamed to be a Jew. Let Christians also learn to be Christians, and not like Christians, and many of them will get along much better. It is acting like the world, that causes so many professing Christians to degenerate. All this might be explained were it necessary.

IN Northern Illinois, there are fourteen churches and not less than fifty-six ministers.

THE GOSPEL PREACHER.

IN answer to many inquiries in regard to Benj. Franklin's "Gospel Preacher," we will here state that the book is now kept at this office for sale. It is the best collection of sermons we know of. Ministers will find it a valuable work. The book is neatly printed, well bound in cloth, and will be sent post-paid for $2.00.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Please give your views of Heb. 12: 29: "For our God is a consuming fire." J. W. WALL.

What is the meaning of the last two words of 1 Cor. 16: 22? "Anathema Maran atha," and what language is it? W. H. MILLER.

Was Judas present when feet-washing, the Lord's Supper, and the Communion were instituted? Some one will please explain. J. M. DIETRICK.

We read in Gen. 1: 26: "Let us make man in our own image, after our likeness." Did God make man in the form of himself, or was the image spiritual? A. HOLLINGER.

Please give an explanation on 1 Cor. 5: 5: "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." M. W. KERN.

Please explain John 1: 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What births are here referred to, natural or spiritual?

J. Y. SNAVELY.

Will the BRETHREN AT WORK give an explanation of the latter clause of the 36th verse of the 22nd chapter of Luke, which reads as follows: "And he that hath no sword let him sell his garment and buy one."

Will some one give us an explanation on 1 Cor. 3: 12, 13? 1. Who is the builder? 2. What the material? 3. How shall a man's work be tried by fire? 4. If a man's work be burned, how shall he be saved yet so as by fire? B. B. WHITMER.

Please explain 1 Tim. 1: 9; Luke 16: 15; Mark 11: 23; Mark 10: 17, 18. To what law has the Scriptures reference and to what extent should it be used? What is the most esteemed? Has it reference to any particular thing?

Also, Mark 23: 15, which reads as follows: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves." S. A. ULERY.

Please give an explanation of Rev. 22: 2. It reads thus: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." A BROTHER.

Will some one be so kind as to explain Matt. 5: 29, 30: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off," etc.

S. A. FLICKINGER.

Some one will please explain Mark 16: 17, 18: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Who is referred to?

J. L. BROWN.

SELL THE GARMENT AND BUY A SWORD.

S. A. Ulery:—

IN answer to your query in regard to Luke 22: 36, I offer my humble opinion; not however debarring others from the same liberty.

Our Savior had just entered upon His passion; the powers of earth and hell had combined to destroy Him and His religion; much now depended on the fidelity of His disciples to Him and His cause. Jesus therefore called their attention to the fact of their appointment to eat and drink in His kingdom, and to set on thrones, judging the twelve tribes of Israel. How consoling! But Jesus wanted to inform them, that they were at present about to enter a fiery ordeal, and He wished to prepare them for it. "And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing. Then said he unto them, But now, he that hath a purse let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one." As if he had said, from the first until now, you have been highly favored; you went forth casting out devils, you healed the sick, you was hailed every-where as a God-sent: but now the case has changed, and "Satan has desired to have you, (Peter), that he might sift you as wheat, but I have prayed for thee, that thy faith fail not. Remember, my disciples, that this that is written of me, must be accomplished, for the things concerning me have an end; and they said, Lord, behold! here are two swords." O, how must Jesus have become wearied by this time! How he must have grieved at their lack of discernment! He then, to relieve himself and put an end to their further concern about the matter, added, "It is enough." Jesus knowing that they would soon, very soon, understand it all, as came to pass soon after, in the garden, when an opportunity presented itself to Peter to use his *steel*. But now Jesus proceeds to disabuse his mind of the misapprehension: "Put up thy sword into its place, for all who take the sword, must perish with the sword."

MAKING PROSELYTES.

The scribes and Pharisees' teaching consisted of the annice and cummin of the law, while judgment, and mercy, and faith were ignored: hence a proselyte to such a religion was only adding an idol to idols already possessed; hence two-fold more a child of hell than themselves.

T. D. LYON.

FOR MY YOUNG FRIENDS.

BY MARY J. STEES.

My Dear Young Friends:—

DO you ever have evening reveries? Have you ever, on a beautiful evening in Autumn, when all alone, watched the setting of the sun, and observed closely the changes of nature? If you have,—and I know you have—did they not tell you, that life is short and time is fleeting?

The trees that a few days ago were clothed in green, are now stripped of their vesture. The beautiful green carpet that covered the earth is now quite sear. Only a few fragments of the luxuriant stems that furnished the nation with its produce, are left for us to behold as we scan the steps of nature. And what does all this mean? What does it tell us? Young friends, does it not tell us that we, too, are changing? and ere long must quit this arena of life? Yes, this it tells us, and this is why I write this evening.

Just one year ago to-day I met here (in the school-room) with nearly fifty pupils. This evening, after they had all departed, and I was left alone, I seated myself near a western window for a few moments' rest before I left the school-room. The ticking of the clock, the quietude, and the changes of nature in my view abroad, as I looked from the window, made me think of the sad change that has taken place here, since one year ago. (Nov. 19, 1877). One of my oldest pupils, from the effects of diphtheria, is no longer able to be with us. Five younger ones,—two since our last vacation—have left us to join that glorious school which is singing around the throne in heaven. 'Tis sad to write of them, but I know they are happier than I or those with whom I am permitted again to meet. They were sweet little children, and I loved to meet them. I miss their smiling faces, and sweet little kisses. Ah! I did not think when last we parted, that ere we met again, some of us would cross the River of Life. Dear young friends, you who attend school, has it ever occurred to you, that some day sooner or later, you must part with your school-mates and teachers, never again to meet them here? O, I entreat you to be kind to them! As you should love and esteem your parents, so love and esteem your teacher. As you should love and treat your brothers and sisters, so treat your school-mates. Treat them with such respect, that should you be the first to quit this stage of life, that they may deeply feel your absence; that when they think of you, gone—they may know that their loss is your gain. Cultivate a kind and generous spirit toward all. Begin when young to fit your mind, the immortal part of man, to dwell forever with its God. Remember there is a vast deal of work to perform and no time to be lost. So begin when young to try to gain a true knowledge by learning of Him, our Creator; for He is all we are to learn about. He says, "Learn of me." "For I am meek and lowly in heart."

And, dear teachers, there is a great responsibility, concerning the welfare of our pupils, resting upon us. Christ has given us the talent for teaching, and He expects us to improve it, that at His coming He may receive His with usury. Then let us try so to teach our pupils, that when we are done with this earthly toil, and stand at the "gate ajar," that we may say, here Lord is what thou hast delivered unto me; behold, I have gained beside these, other talents. Then will our Lord say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

DEATH.

DEAR reader, the day is not far distant when a remorseless foe will confront you. Your strength of arm, and pride of intellect and stoutness of heart will not avail. Powerless as a leaf driven before the blast, you must yield. The rarest skill and the wisdom of the wisest men cannot save you. Though hosts of devoted friends surround you, yet every effort of theirs in your behalf will be in vain. Death will conquer you. Your eyes will close to all earthly sights; your ears grow deaf, even to the tenderest whispers of love; your lips will be sealed and your throbbing heart will cease to beat. You will be laid in your coffin and borne to the grave, and weeping friends will turn away and leave you to the solitude and silence of your narrow home.

Deathless spirit, reading these brief lines, remember you are reading your own experience; for you are mortal, and it well becomes you to stop, if only for a moment, and ask yourself the solemn questions, "Am I ready to endure this momentous ordeal? Am I ready for the hour of dissolution, and the darkness of the grave?" Whether prepared or not, the hour is very near when death will claim you for his own. Already his shadow darkens your pathway, and the fatal dart is poised with unerring aim in the hands of the destroyer. There is then

"No room for mirth or trifling here,
For worldly hope or worldly fear;
If life so soon is gone;
Nothing is worth a thought beneath,
But how you may escape the death
That never, never dies!
How make your own election sure;
And when you fail on earth, secure
A mansion in the skies."

You may live, with God's help, so that death even shall not be feared; and though you fall before the king of terrors, you shall conquer, and go shouting home to glory, victorious through Jesus Christ our Lord.

Selected by SADIE A. MOATS.

NOT AS IT ONCE WAS.

BY ASA BEARSS.

WHEN I look back and view, in my early days, my state of existence, and call to mind the dangerous course I was pursuing, it causes a deep shudder and a painful emotion, excited by the then dangerous precipice I was just standing on, by times I was wholly unconcerned of that course that would lead me down to everlasting ruin, and in the future be banished from the presence of so benevolent and merciful a Being, who has borne, in patience, with many a faithless rebel like myself, and did not cut me off as a cumberer of the ground, but still extended His mercy still longer, and longer, under the powerful teachings of His Holy Spirit. Truly, we can say, "The long-suffering of God waited as in the days of Noah," when we were in prison and by the Holy Lamb of God, preaching to us in our lonely and lost state of imprisonment, and daily teaching us to come out; but could find no pardon till the uttermost farthing was paid, and when once delivered from bondage and filled with the love of Jesus that makes us wise unto salvation, we can say our feelings and desires are not as they once were. What a bright change! Behold a new creature in Christ Jesus. And what is the effect? It brought all the animal nature of man under the subjection of the spiritual Law. It brought the "wolf to dwell with the lamb, the leopard to lie down with the kid, the calf, young lion and fatling together; and a little child shall lead them." And if the soul listens to and obeys the teachings of the grace of God, it will bring it to the cross of Christ, which will crucify or correct *self*, and prepare the heart for the reception of the love of God, in which there is neither fear or partiality. This brings the divers natures to harmonize, so that the "cow and bear shall feed, and their young ones lie down together," so it is not as it once was. As the elder said to John, "Weep not, behold the lion of the tribe of Judah, the root of David hath prevailed to open the book and to loose the seals thereof."

Sherkston, Ont.

WHEN a stranger enters your church, always take him to a seat. He will not only feel at home then, but also likely come again.

SOME persons have great zeal for the interests of their congregation, but care nothing about the church at large. Is this from ignorance, or is it selfishness?

Do not allow yourself to rest satisfied while you can point to nothing valuable that your hands produced, nor anything which you can call your own, bought with money earned by your own labor.

WHEN I hear a person who has broken the laws of the land, railed at, and hear people cry, "Oh, he is a vile wretch; he deserves his sentence;" for my part I can't throw a stone at him, but I see that if God were to leave me to myself, I should commit as foul crimes, and a thousand times worse.

Items of Interest.

—THERE are said to be over 62,000 miles of telegraph lines operating over the ocean bed.

—AT Atzala, Mexico, a mob, incited by priests, killed 20 Protestants, and wounded a number of others.

—LETTERS from China state that, during the recent famine 7,000,000 people died, 5,000,000 in the single province of Shausi.

—ELIHU Burritt, while earning his living as a blacksmith, mastered eighteen ancient languages and twenty-two European dialects.

—ENGLISH speculators have sold about 15 tons of stone by the ounce, specimens of Cleopatra's Needle, which still remains whole and unbroken.

—AN exchange notes it as a curious fact, that for the last forty or fifty years New Jersey has had an almost unbroken line of Presbyterian governors.

—A NEW calculating machine has been invented by an English professor, by means of which the most complicated problems can be solved by simply turning a crank.

—THE New York *Tribune* says, the turn seems to have come in the tide of immigration. For eleven months of the present year, the number arriving was 72,147, against 52,009 for the same period last year, and 65,820 for the same period the year before.

—THE Russian Baptists who have been three years in prison at Odessa, for promulgating their faith, have been recently tried and acquitted, to the great joy of the spectators at the trial. The Attorney General had demanded their exile for three years to the mines of Siberia.

—A LOUISIANA paper reports that there are now nearly, if not quite, fifty cases of leprosy in Lafourche, in that state, all originating from one person thus suffering, who some twenty years ago, settled on Bayou Lafourche. A Legislative inquiry is asked for.

—THE Jews first settled in America about the year 1650. From that time until the beginning of the present century, only six congregations had been established. At present it is estimated that there are at least 300 congregations, and between 250,000 and 300,000 Jews in the United States alone.

—NEW discoveries of gold have been made in Siberia, near the source of the Konnissar, and a nugget of gold, weighing 147 pounds, the largest ever discovered in Russia, and probably in the world, has been found on the banks of the Upper Toungouska, about 100 versts above the river's mouth.

—THREE protestants at Alcoy, Spain, have been imprisoned for saying that Mary was married, and had other sons besides Jesus Christ. In Mahon, the sub-governor entered the church during services, and stopped them "because the singing was heard outside." The same was done in Cadiz.

—AN association has been formed in England entitled "The Church of England Funeral and Mourning Reform Association," to encourage the adoption of such observances as are consistent with the hope of a resurrection to eternal life, and to discourage feasting on the day of burial, and all useless and extravagant expenditure in the coffin and its furniture, and in the wearing of mourning.

—THE Bible Society of Geneva, Switzerland, which has undertaken to send a copy of the New Testament to each school teacher in France, has already sent 27,000; 80,000 being the full number required. Each costs about sixty cents. Among the many letters of thanks received, is one from a Roman Catholic nun.

—To a certain extent the interest felt by the people in the late prophetic conference may be measured by the request for the New York *Tribune's* "Extra No. 46," which gives a detailed report of the meeting and contains all the papers and addresses. Twenty thousand copies have been sold, and another edition, in better type and more convenient form, is being prepared; price 25 cents.

—THE war between England and Afghanistan has commenced. The English troops stationed at Jamrood, under General Brown, have taken the Afghan frontier fort Ali Musjid, and advanced still farther in the Khyber Pass. Below the fort, the pass varies in width from 40 to 50 feet, and the mountains on each side rise to the height of 1,500 feet. On these mountains the Afghans have collected to the number of 4,000, breaking General Brown's communications. The Ameer is strengthening Cabul.

CORRESPONDENCE.

From Elk Lick and Salisbury, Pa.

WE will try to give a few thoughts concerning our congregation, locality, etc. Our congregation is called the Elk Lick, with a membership of about two hundred, many of whom are quite young, with some few aged and valiant soldiers of the cross. Our meeting-house is erected in Salisbury, on a street formerly known as Jerusalem, and latterly Union, either of which we think a good place to locate a church. We have out of the two hundred, a membership of fifty-seven in this place. We have another place of worship in Addison, where about forty members reside, at which place we have preaching every third Sunday.—No minister nearer than eight or nine miles. All our ministers live in Salisbury, except elder Kelso, who lives about three-fourths of a mile North-east of here. During this last year, we lost nineteen members by deaths and removals.

Our new church, which is now completed, is a two story, plain edifice, 40x70; the room on the second floor being 40x60, for general services, and the first floor has a Sunday-school-room, kitchen, dining room and pantry.

We propose having the dedication sermon preached by elder James Quinter, on Sunday Morning, Dec. 29th. There are, also, other ministering brethren expected from abroad.—We expect to continue the meeting for several days thereafter.

Our post-office is Elk Lick, the surrounding township the same name; so if any of our Brethren or friends wish to communicate with any of our Brethren, please observe the distinction. Our branch R. R. so long in contemplation, is now completed, and connects with all day passenger trains on the main line; so that the editors at Lanark need not excuse themselves the next visit to Meyersdale for a convenience to come to our place, as there is provision made for ministers to ride at half fare, which is fifteen cents.

We have preaching every Sabbath morning or evening, Sabbath-school every Sabbath, social prayer, Wednesday evening, each week.—If any of our brethren pass through our country, to them and all who desire, we extend a general invitation to stop with us, and preach the unsearchable riches of God's Word.

S. C. KEIM.

From South Waterloo, Iowa.

ON the evening of the 21st of Nov., brother John Wise commenced a series of meetings in our meeting-house, in the West end of our congregation, and continued until the evening of the 26th, during which time he held forth the Word of Life with power. The immediate result of his labors was, two young persons came forward and were received into the church by baptism. We believe that others were seriously impressed relative to their soul's salvation. And while brother John pointed sinners to the lamb of God, he did not fail to instruct and exhort the members to love and faithfulness in their Christian duties.

On Thursday Nov. 28th, (which was Thanksgiving day), we commenced a series of meetings in our meeting-house, in the eastern part of our congregation, at 10 o'clock. The first meeting was conducted by the resident ministers, but in the evening of the same day brother Wise came among us, and commenced to hold forth the Word with his usual zeal and power, and thus continued up to the evening of the 3rd of Dec. There were no other applicants at the last meeting, but we think the members were edified and built up in faith and love. We had an evidence of this fact on the 3rd, which day the members met in council, to attend to the general business of the church, at which meeting the church was well represented, and the business that was brought before the meeting, was pleasantly adjusted, and we hope to the satisfaction of all. For some time past, there has been a cloud hanging over this church, but from present indications, we have reason to hope that before long, we will be again permitted to enjoy the sunshine of prosperity and peace, which is so essential to our present and future happiness.

JACOB A. MURRAY.

From Waldemar Meyers.

ELDER George Wolf and myself, have just closed a five night's meeting, at the Chapel school-house, San Joaquin Co. The house was crowded all the time, with good attention. Two members of the Campbellite church, made up their mind to travel with us Zionward. One of them had been a member in that church for forty-five years, if I mistake not, and held the office of an ordained elder. More, I have no doubt, will soon follow. We also found an aged sister, firm in the faith, and near the kingdom. For more than twenty years this sister has been praying, (as her daughter told us), that the Lord might send the Brethren that way. At last they came. O, what a joy for her!—what a meeting for us, with one so good!

Brighton, Sacramento Co., Cal.

From D. N. Workman.

ON Nov. 5th, commenced meeting in what is known as the Jonathan's Creek Branch church of the Brethren, and continued until Saturday, 9th, at which time we had six additions. Also held a Communion. We then thought it best to still continue longer. So we continued until Nov. 20th, at which time we held another Love-feast, and I believe it was a Love-feast indeed; twenty-six additions, and one applicant, which was baptized the next morning, making in all twenty seven additions, while I was there, and one applicant when I left. We believe that many more were ready to become Christians, as many of them said they would not stay away long. May the Savior help them to prove faithful to their promise, is my prayer.

We feel that we cannot feel thankful enough to the dear brethren, sisters and friends for their kindness during our stay with them.—Many were the tears that were shed when we parted, and many "God bless you," went up from warm hearts, when upon the bank of the stream, we bade them farewell. Now may the God of peace ever keep them, is my prayer.—With this we send our love and warmest regards to them all, hoping to re-visit them at some future time.

Ashland, Ohio.

From Cedar Lake Church, Dekalb County., Indiana.

OUR Love-feast is among the things of the past. It was a feast to our souls. One hundred and twenty members were in attendance. The ministerial force was strong, consisting of Brethren Jacob and Jeremiah Gump, of Allen Co., Ind., Michael Shotts, of Steuben Co., Peter Long, of Lagrange Co. Those brethren were elders, and there were other brethren in the second degree with us. The brethren labored earnestly in the Master's cause.

Our house is 40x90; and it was crowded, and very good order and attention. We expect to commence a meeting in the last part of our district, on New Year's evening, and continue about one week, and then commence at our meeting-house, and continue about a week also.

JAMES BARTON.

From Elsie, Clinton Co., Michigan.

Dear Brethren:—

BY request, I shall try and give you some church news from this part of Michigan. I was at a Communion meeting in Eaton Co.; and there formed the acquaintance of Bro. O. F. Yount, of Ohio. I insisted on him to come and pay us a visit, as we live sixty-five miles from any church; our little flock consisting of twenty-six members, and some living a considerable distance away, and I am the only minister. Brother Yount came and helped us; he commenced Monday evening, Nov. 11th. On Wednesday night three came forward, and on Thursday they were baptized. Thursday, he said would be the last night, but the interest seemed good; he then concluded to stay over Sunday. Right here some of our Brethren's joy was turned to mourning; our deacon, brother David Baker was attending meeting, and enjoying himself, when on Thursday evening the news came, that his little boy was very sick. After meeting he started home; had fourteen miles to go, and he was forty minutes too late to see his boy alive. He died with the diphtheria. On Saturday brother Yount preached the funeral, to a very interesting crowd of people. Back to our meeting at home again.—Sunday night, two more came out. Met on Monday, and had meeting, two more were willing to go along, and were baptized. Monday night three more were willing to follow the example of the Lord. Tuesday they were baptized, and Tuesday night was his last sermon. There were others almost ready to go. He worked faithful; and he saw our situation, our building, that we were four years at work at, it seemed had been shaken, and he felt that it took work to get it solid again. I felt encouraged, and feel like work again. Brethren pray for us, we need your prayers. We are not very well fortified; and our company is small, and where the enemy sees weak places, he will try and break through and scatter the sheep.—They all say, that it was the best meeting they ever was at. May God bless him wherever he labors. Brethren that feel to come and help us, are invited to come.

Yours fraternally,

Z. ALBAUGH.

Dec. 1st, 1878.

From Daniel S. Replogle.

Dear Brethren:—

I WILL try and pen you a few thoughts, that came to my mind while I was reading the last number of the BRETHREN AT WORK, dated Nov. 28th. I have been a reader of this paper for almost two years, and am happy to say that I have read many good sermons and admonitions, which I shall try, in my weakness, to treasure up, and especially do I approve of brother Moore's numbers, which he calls "A Few Observations." These, I think, are admonitions and warnings in the right direction, in this, our day; for we see every day more and more of these evils, namely pride in our church, and we are glad to see and read, that our editors are taking a stand against it, and are trying to carry it out by their example.—It is said that pride goes before a fall, and I fear sometimes, that pride is tolerated a little too much in our church, and it is time to keep this evil down. I fear sometimes our ministers do not preach enough about what God demands of his followers. God is a God of order, and if the church loses its order, where will we be? I say let our brethren who start out to work in their fields of labor, take the order of the church right along with them, and preach it up and carry it out themselves. It will help a great deal in keeping up the Ancient Landmarks of the church. I think the church should be very careful in sending out missionaries, to see that such brethren are sent out that have fully complied with the Gospel order of the church in dress, as well as other things. God's people are to be a peculiar people—a separate people from the world, and if our ministers go out to preach, and dress like the world and look like the world, I cannot blame their converts if they do the same; because they will say, "If the preacher can do so and so, I can too." This is the way they will reason this matter. I might quote much Scripture in defense of non-conformity, but I can not in my weakness, do the subject justice; so I will leave it, and cite all Bible readers to examine for themselves, and see what God demands of all His children.

I will close, by wishing you much success with your valuable paper. May it be a power for good, and be a means of bringing many into the church, to be lively epistles, read and known of all men, is my prayer.

Maria, Pa., Dec. 1st, 1878.

From the English Prairie Church.

ON the 8th our meeting was held in the English Prairie church. The attendance was large. Services were opened by singing and prayer. Uncle and brother Peter Long chose for his subject Philippians 2: 8, 10. The name of Jesus should be, and is very great. What Christian has not read the life and death of Jesus, without a tear, not thinking that his name is exalted and sweet? The adversary is great, he goeth about "Seeking whom he may devour." But the name of Jesus is more exalted, it reaches beyond the confines of this world. Why should we be ashamed to name the name of Jesus, when it is above every other name?

Brother Burger, from Ohio, closed with well-timed, and pointed remarks; that daily mortals are passing from the stage of action, and how unspeakably happy are those that have named the name of Jesus. It is God's will, that all should be saved. He does not want one soul to be lost. There are two roads we are all to choose, one or the other; would that all would name the name of Jesus, that the portals of heaven can be reached. Meeting closed with prayer, and singing the 380th hymn.

We again met in the evening for worship.—Brother Truly addressed the congregation, from the same subject. He said the subject is inexhaustible. The name of Jesus is so exalted; and told us why his name is exalted and necessary that it should be.

HOME.

We will close with saying a few words in regard to our earthly home, where we all need assistance and encouragement to keep us in the right path. At home we expect sympathy in our sorrow, gentle words when we do wrong.—Parents should wield an influence with their children, and, through all, guard them and keep them from evil; for it is while young the seed is sown, which in time brings forth good or bad fruit. Let all try to make home happy, when years have rolled by in remembrance of it, that they may all say with fullness of heart, my home was to me the most beautiful and dearest place on earth.

A. E. KEAGY.

From Germany.

Dear Brethren:—

TO-DAY is Sunday, and as I am seated before my English book (the Brethren's Hymn Book), my mind is carried back far beyond the briny deep, and has concentrated itself solely upon the blessed Redeemer and his cross. How lonely passes the time away; I have nobody here with whom I can sing and pray,—nobody here to talk with about the blessed hopes of a brighter day,—all is left behind in America. If it was not for the hope, would not my lot be hard? But I am thinking now of that beautiful hymn:

"How oft I've seen the flowing tears,
And heard you tell your hopes and fears;
Your hearts with love have seem'd to flame,
Which makes me hope, we'll meet again."

Oh yes, beloved brethren and sisters, will that not be a happy day, when we all shall meet again, where parting is no more? O, how do I pray, that I may be one of the happy ones, that are gathered around God's dazzling throne in heaven, where we shall sing praises forevermore. Rev. 7: 9, 10. Now beloved brethren, is it not possible, that I could get a paper from you once in a while; it would be as balsam to the open wounds of my heart. I have paid for the paper till January, and if I can make it possible about exchanging money, then will I gladly send the money for your paper for the next year. But let me not wait much longer, as I want to hear of the success the Brethren are having in America. Here the people are too proud and wicked to follow the meek and lowly Lamb. Now beloved, be thousand times kissed with the holy kiss from your brother in Christ.

G. MENTE.

Nov. 11th, 1878.

Report of Meetings near Fredericksburg, Chickesaw Co., Iowa.

ON Sunday, Nov. 17th, brethren Joseph Ogg and William Hipes, of Minn., commenced a series of meetings, at the above named place, and continued until Wednesday evening, Nov. 20th.

On Friday evening I commenced and continued till the evening of the 27th, making in all thirteen meetings. The turnout was large and order was good. The result was, four baptized and many more near the kingdom.

Brother Hipes is said to have delivered a convincing discourse on the Lord's Supper, whilst brother Ogg caused quite a commotion in the Freemason camp. The ministering brethren having broken the ice, I had comparatively easy work. The people being mostly single immersionists, I delivered a discourse on trine immersion. Some of the people seemed to be astonished, that so much could be said in favor of trine immersion; although the half was not told. There are now fifteen members in Chickasaw Co., with a very good prospect for more, but no preacher.

The Stein and Ray Debate seems to be doing a good work at the above named place. Also the Brethren's pamphlets. Send them on brethren, and if we can't send preachers in the presence of men, we can have those silent messengers of the pen and press preached to the people in such places as the above, and much good can be done in that way.

W. J. H. BAUMAN.

Notice.

WHEREAS, at the last District Meeting held in the Southern District of Indiana, George W. Studebaker, John H. Caylor and David Bowman, were appointed a committee to take into consideration the propriety of procuring a farm with suitable buildings thereon, for the purpose of keeping more comfortably than heretofore, the unfortunate poor members who are permanent church charges.

Whereupon we, the committee organized on the 8th day of Nov., 1878, and appointed David Bowman, clerk, and ordered that the housekeeper of the different branches of the church in Southern Indiana, be requested to present the matter to their churches and instruct their

delegates to the next District Meeting relative thereto, at which time and place this committee will report progress. By order of the committee. DAVID BOWMAN, Clerk.

Echoes from the West.

Our Series of meetings—A Glorious Season—A Noble Effort—A Few Crumbs of the Seed Sown.

[From our Special Correspondent.]

NO. IV.

BROTHER D. B. Gibson, of Perrin, Mo., came to us on the 2nd of Dec., and commenced a series of meetings the same evening, and continued till the 12th. The order, attendance and attention were most excellent during the whole time of these meetings. The preaching was good—touching and inviting, and was much appreciated by both saint and sinner.—The result is, that fourteen precious souls were made willing to put on Christ in baptism, to walk in newness of life. This was, indeed, a feast of fat things to us. The greatest revival that this church has realized since its organization, ten years ago. The church has been much revived.

The church at Falls city, has had a glorious season; fathers and mothers have been made to weep for joy, as they witnessed their children coming to the Savior, taking the necessary steps to have their names written in the great church book of eternal life. Not only Brethren's children, but others, also, have been made to feel the power of God's work, and become willing to obey the Gospel.

The church and ministers seemed to work so harmoniously together, that it was enough, of itself, to infuse new life and energy into the most indifferent in the cause. Brother Gibson's effort was far from being anything else than noble. He labored with all the power and energy given him; and to us it seemed as if he could not, possibly, long endure to labor as he did here, although, he seemed to be in a better condition physically at the close than when he came.

Truth was the theme of his first discourse. What is truth? John 19: 38, is a question of Pilate. This was answered in a logical manner. Proof text, John 17, "Thy word is truth."

2. The sanctifying influence of divine truth. 1 Peter 1: 22, "Seeing ye have purified your souls in obeying the truth;" John 17, "Sanctify them through the truth."

3. The result of obedience to the truth:—Freedom from sin—"The truth shall make you free, John 8: 32. Truth does not admit of any comparison. It cannot be made more true, neither can it be made any less true. It does not admit of improvement, either by adding to, or taking from, but is perfect within itself. Rev. 22: 18, 19, declaring, "If any man shall add unto these things;"—meaning truth—"God shall add unto him the plagues that are written in this book." "Any man taking from the words of this book, or prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things that are written in this Book," is as much truth as any other part of God's word.

To do any less than the truth demands, is doing less than God wants us to do. To do more than the truth demands, is doing more than God wants us to do. Either would be wanting. God just asks of us what he wants us to obey, neither more nor less.

1. We ought to be sure that we have the truth.

2. That we have nothing more than the truth.

3. We ought to be careful and not mix truth and error together; for Satan did that, and to do so, would be following the example of Satan.

To be a half way Christian, will only make somebody believe that we are poor readers, or that we are not sincere in what we do, or that the children or somebody else got a hold of our Bible, and tore out some leaves, so that it does not contain the whole truth.

C. FORNEY.

Falls City, Nebraska.

From Exeter, Fillmore Co., Neb.

Dear Brethren:—

I WILL give you a short sketch of our meetings here in the far West: Brethren S. C. Stump, of Falls City, Nebraska, and Urias Shick, of Beatrice, Nebraska, came to us on the 28th of Nov., to hold a series of meetings. Had preaching that evening, at our schoolhouse to an attentive congregation. On Friday night went to hear a minister of the M. E. fraternity. He gave us a lecture on the plagues of Nebraska. On the same day at 10 o'clock, we went to the water and baptized one sister. On Saturday we commenced preaching again, and preached seven sermons; holding forth the word with such power, that another soul was made willing to come out and serve the Lord, and many more were made to weep, who, we are made to believe, are almost persuaded.—Brethren come over and help us. We now number nine, four brothers and five sisters. Brethren come and preach for us, do not let the good seed that has been sown, be plucked up by some of these "isms". The brethren preached on Friday night and left the next morning. May the good Lord bless them, is the prayer of your brother,

DAVID R. KELLY.

Dec. 12th, 1878.

From J. S. Flory.

Dear Brethren:—

WE will drop a few lines concerning our visits among the brethren since here.

On Saturday before the last Sunday in Nov., Bro. Frank Holsinger took me to his home, about five miles from the city, across the state line into Kansas. Brother Holsinger has a fine location, and nursery business to a considerable extent. His father and mother also reside with him, and are members of the church.—Sister Holsinger is a daughter of elder Long, of Maryland. Meeting in school-house at night, also twice on Sunday. There are some eight or ten members in the neighborhood, and a good prospect for more, if they had a resident minister. Who will be moved to come and locate there, and help by the grace of God, to build up the church?

On the following Saturday, about 5 o'clock in the morning, we took the train for Centerview, Mo., where we arrived about 8 o'clock.—At the depot we met brother A. Hutchinson and other brethren. It was indeed a glad meeting with brother Hutchinson and family, after a separation of six years. Owing to a severe snow-storm setting in, there was no meeting that night. We then had two appointments for the next day at the Brethren's meeting-house. Brother S. S. Mohler and brother J. Crumpacker (my brother-in-law), from Cornelia, Mo., were also in attendance.—Owing to the inclemency of the weather, the attendance was not so large; nevertheless we had a pleasant intercourse with the members and friends of that locality; and felt that it was good to be there. We returned to the city Monday morning. Saturday following, brother Holsinger again came to my door while it was snowing severely, and said I must go with him as appointments were made. Two meetings Sunday. Returned again Monday morning. Have calls from different directions, to come and preach for them, but we can not possibly fill but few such calls. It is surprising how rapidly the church is spreading over this great western country. From emigrations and conversions, congregations are springing up throughout the land. We hope the practical principles of the Gospel and peculiar characteristics of the church, will keep pace with the prosperity of our beloved brotherhood, that from the outward evidences, it may be known, the inner life is indeed consecrated to God and weaned from the world.

Kansas City, Mo., Dec. 12th, 1878.

A Reminder.

THE notice given in the BRETHREN AT WORK, in 1877, and the first number of the *Primitive Christian*, in 1878, in relation to the Albaugh poor fund, still stands open. More money in the committee's hands to contribute to poor churches that come under the provisions of the will. And in order to avoid much unnecessary correspondence it is proper to state that individuals and rich churches need not apply. But those churches composed mainly of poor persons, barely able to provide for themselves, and not well able to provide for their still poorer members and neighbors, are the churches to be benefited by the provisions of the will, and all such will please send their applications to the undersigned, when the committee will act upon it.

By order of the committee.

DAVID BOWMAN.

Report of Annual Meeting Expenses.

NO doubt many Brethren have been anxiously waiting to see the report. It was expected ere this time, that the report would have been published, but in consequence of there being between four and five hundred dollars not yet paid in from several churches, the committee of arrangements could not make a final settlement, nor the clerk furnish his report. Hence the delay. The report will probably be made before long. The churches yet in arrears will have to pay up, so that the expenses and overplus, what there may be, can be equalized among all the churches. This will be fairness. A LEEDY, Cor. Sec.

Notice to Southern District of Ind.

OUR missionary funds being about exhausted, and as the brethren appointed on the Southern Mission, expect to make another trip to their field of labor soon, we are compelled to call on the different congregations of Southern Indiana, for more funds. Several congregations have not responded to the call made last Spring. We hope that all churches knowing themselves delinquent, and those that have not responded to the call made last Spring, will, as soon as circumstances will admit, respond to this call, as the money is needed.—Send it to B. F. Koons, Nettle Creek, Wayne Co., Ind.

The following is the quota of each congregation:

Upper Fall Creek,	$2.00
Piermont,	2.50
Mississinawa,	4.00
Owen Co.,	2.00
Beech Grove,	1.00
Stony Creek,	1.50
Middle Fork Wild Cat,	4.00
Four Mile,	2.50
Lower Fall Creek,	1.00
Buck Creek,	1.50
Howard Co.,	2.00
Raccoon,	2.00
Nettle Creek,	10.00
Potato Creek,	.75
Cicero,	2.00
Kill Buck,	1.50

By order of the Committee on ways and means. W. R. DEETER, Clerk.

Nov. 24th, 1878.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

LAVY.—In the Upper Stillwater church, Miami Co., Ohio, Nov. 2nd, 1878, son of brother George and sister Lavy, aged 2 years, 5 months and 23 days. Disease diphtheria.—Funeral discourse from 1 Peter 1, by the brethren.

LAVY.—Also in the same family, David Wilson Lavy, aged 1 year and 5 days, of the same disease. Funeral discourse from Job 14: 1, 2, by the brethren.

EMANUEL HOOVER.

LOHMAN.—In the bounds of the Arnold's Grove church, Dec. 13th, Joel Lea, son of brother George W. Lohman, aged 2 years, 3 months and 9 days. Funeral services on the 14th, by the brethren, from 1 Cor. 15: 22

J. J. EMMERT.

LARICK.—On Rock Creek, San Luis Valley, Rio Grande Co., Colorado, Joanna, daughter of brother Henry and sister Larick, aged 9 years, 10 months and 18 days. Funeral discourse was preached by the writer, to an orderly congregation. M. M. BASHOR.

SWITZER.—In the Panther Creek church, Woodford Co., Ill., December 3rd, Ida V. Switzer, daughter of brother James and sister Mary F. Switzer, aged 5 years and 11 days.

We have had eight cases of diphtheria in our neighborhood, that fell into the hands of the doctors, six of the eight are now sleeping in the dust of the earth. How lonesome we feel since our little Ida is gone.

JAMES R. GISH.

BURGER.—Near Keota, Washington Co., Iowa, Nov. 19th, 1878, of membranous diphtheria, Almira June, daughter of brother Joseph and sister Salinda Burger, aged 6 years, 7 months and 1 day. Funeral services by elder John Thomas.

AMELIA C. NOFZIGER.

NEHER.—In the Osage congregation, Crawford Co., Kansas, Nov. 7th, 1878, Willie, son of brother David and sister Christina Neher, aged 4 years and 2 days. Funeral services by the brethren. D. D. SHIVELY.

SWINK.—In the English River congregation, Keokuk Co., Iowa, Dec. 9th, 1878, Sammie E., son of friend Oliver and sister Barbara Swink aged one year, 11 months and 23 days. Funeral services by elder Jacob Brower, from John 11: 23.

Thus little Sammie who seemed so near and dear to the family and relatives, was of short duration, and is now gone to Jesus, to ever dwell with him. SAMUEL FLORY.

Business Department.

POOR FUND.

Below we acknowledge from week to week money, received to be used for sending the BRETHREN AT WORK to poor members, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the Poor Fund. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

M Keninger, Penn	
J H Roseberger, Montgomery Co. Pa	
S D Groff, Ionia Co., Mich	
C King, Washington, Md	
J Bongon, Del Co. O	
Charity, Mt Morris, Ill	
P Cober, Ont	
J Barker, O	
J A Teackler, Hancock Co. O	
S Steiner, Elkhart Co. Ind	
Previously reported	
Total received,	

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members, giving only initials and paid for out of the above fund, charging but one dollar for a year for the paper:

Miss E H, Cedar Ford, Kan	
H K R, Jefferson Co. Neb	
E B, Green Hill, O	
G G, Mt Morris, Ill	
L L W, Hancock Co O	
A P, Hamilton, In	
S K, Montgomery Co. Va	
Previously disbursed,	
Total Disbursed,	

OUTSIDERS' FUND.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we contribute and make the following liberal offer: Send us the names of such persons as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as long as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus realize to do a good work among those whose names may be forwarded us. When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

E Meyers, Clark Co. O	
A Friend, Dakota	
S Yoder, Washington Co. In	
J H Lehman, Oregon	
M E Bowman, Wabash Co. Ind	
Previously reported	
Total to date,	

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund.

A Myers, Jasper Co. Mo	
J Colyan, Bonhomme Co., Dakota	
J M Yoder, Wayne Co. O	
R A Yoder, Shelby Co. In	
G S Bowling, Marion Co. Oregon	
Previously disbursed,	
Total to date,	

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for, should any errors occur, report them immediately:

L E Weaver 1 50 T H Bateman 50 H Nicholas 1 50 M T Petry 2 00 E Myers 2 50 J D Rosenberger 5 00 G Mock 2 00 Mc M D Benton 3 00 F Seitz 1 50 J B Burleigh 15 30 M Hardman 15 75 J M Yoder, 15 D White 1 00 S D Groff, 4 00 G Borden 1 50 W Young 1 50 M Swank 1 50 C K 5 00 E Leedy 1 50 S H Martin 1 00 T A Turner 0 25 S Berkley 1 05 S J Heestand 25 J M Burger, 2 00 Snyder 2 00 A Bearss 1 00 D M Bernhart 2 00 C H Beaver 20 I E Harris 37 S Hart 1 50 D Beck 1 00 E H Miller, 3 15 T A Beaver 14 65 S Sala 1 00 S J Beckler 10 J J Cover 0 25 C H Stoddard 20 W L Johnston 15 50 C F Wirt 8 10, 10 A Friend 1 00 P Shumaker 2 00 I Knouse 1 3 00 J D Quinly 2 00 J Duncan 2 00 D A Fisher E G Smoltzer 7 60 J Shopher 35 A J Boone 3 00 A Shively 12 00 Rothrock 1 50 W G Schrock 2 00 A R Hamm 2 00 C A Moore 2 H D Ruly, 1 50 S Johnson 1 50 J H German 1 00 E S Moomaw 2 00 M Leedy 1 20 S Rothrock 2 00 H P Strickler 3 00 S Smith 2 00 A Ketring 1 50 H Craft 2 00 E Brower 50 M Bosherff 2 80 D I Marshall 50 H Strickly 3 10 G Carper 2 00 D P Klein 25 A Hilbert 11 00 P Cober 2 00 S M Dougherty 1 50 E Gingery 1 00 J E Lehman 1 00 S S Mohler 1 50 D J Williams 1 60 S Anglemyer 1 50 H C Lurze 18 H Berkman 12 00 E Bonnell 2 00 E M Sperry 2 00 P C Bose 3 00 J Furry 3 00 S Baker 2 00 J Shook 2 10 S M Shook 1 50 W S Taney 0 50 H Hamilton 20 67 M E Bowman 2 00 D W George 2 00 P Klaser 2 00 I Barker 2 10 J I Cover 2 00 M E Bowman 1 00 D M Paxson 1 50 I Holl 1 20 L Zumbaum 11 70 s Baker 1 60 J P Rubright 2 00 H Keller 1 50 L M Koh 3 50 S Rebert 2 M Ennis 2 50 J L Frantz 20 P Voight 1 50 J S Keim 4 50 J Mis 12 40 G W Thomas 1 50 B Berkey 1 60 J A Treckler 0 10 M Clougham 3 50 J Cameron 1 00 W F Davis 1 00 I C Rittenhouse 1 D Rittenhouse 21 80 S Stoner 7 35 J Shaw 2 00 H A Snowden 1 M D Wingert 50 D Leatherman 1 60 J H Shaffer 1 00 D J Hi 1 00 S Shellaberger 1 50 Wm H Clemmer 65 I Faulkner C Conant 3 00 H F Rosenberger 2 00 J B Wise 2 50 D Wise 5 G G Stump 8 00 A Munson 50 A K Leedy 1 00 T J Rowan 5 Bowman 7 50 W S Belchard 1 00 A A Replogle 1 20 D Bowman 3 00 E Eby 3 00 C H Stone 2 00 C L Strong 3 12 D R Kelley 1 M Shellaberger 6 50 S Stokes 17 05 A Brown 1 50 A Van 9 Miller 4 00 J B Pelley 10 00 J C Osborn 50 H F Miller 1 50 J Taylor 1 50 H Jones 60 S G Rhule 1 85 D Correll 1 50 J H Pe 16 35 D Pippenger 1 10 D Bolinger 1 00 Wm K Simmons 16 50 Bock 4 00 J Emmert 1 50 J L Berkey 15 00 T J Veenman Hardling 2 00 V C Young 6 00 J R Crip 6 00 A Deare 2 00 Fisher 3 00 D F Bowman 1 50 A A Wise 6 00 S Johnson 3 Dec 21

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:06 P. M., and arrives in Racine at 6:48 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 5:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A.M. and 5:15 P. M

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction, here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and this reach Chicago at 7:45 the same evening. To reach Lanark from Chicago: go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All Peaple." — LUKE 2: 10.

Vol. IV. Lanark, Ill., January 9, 1879. No. 2.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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MATTIE A. LEAR, - - - - - URBANA, ILL.

LONGINGS.

I long for strength, O Lord,
For strength to rise to Thee,
I long for sight, O Lord,
For sight thy face to see.

I long for life, O Lord,
For Life that Thou didst give,
I long for grace, O Lord,
For grace that life to live.

I long for peace, O Lord,
For peace that knows no end,
I long for love, O Lord,
For love that Thou dost send.

I long for hope, O Lord,
For hope in Thy great love;
I long for faith, O Lord;
For faith to rise above.

I long for zeal, O Lord,
For zeal in Thy great cause;
I long for light, O Lord,
For light to learn Thy laws.

I long for Christ, O Lord,
For Christ who died for me,
I long for rest, O Lord,
For rest eternally.

I long for Thee, O Lord,
For Thee, for Thee I long:
When shall I find in Thee,
The burden of my song?

Selected by D. E. B.

A NEW YEARS EXHORTATION.

BY AMOS CHAMBERLIN.

ANOTHER year is past and gone, never to return. Oh how swiftly time flies, hours days, weeks, months and years pass in rapid succession. Yes, time passes rapidly away, and with its rapid flight carries us on to the great boundless ocean of eternity. As we look back over the past year, what mixture of joy, grief, sorrow, pleasure and pain. We behold how many trials, temptations we have safely passed through, by the grace of our God, who is ever able and willing to succor us if we but trust him. Oh, how thankful we should be to him for the innumerable blessings he has bestowed upon us in the year that has just rolled away. While we have been spared to see the year 1878 pass away, many of our fellow-beings have gone to eternity. Yes, all around us death has been doing its work, and how solemn the thought, that many thousands of those who fell by the very hand of death, have gone to the unseen world unprepared to meet God in peace.

It is now a fitting time to consider our past lives. How have we spent the past year? Has it been our chief concern to live for heaven? In a word have we spent the past year to the honor and glory of God? If we have it is well. But in looking back over the past year we will find many misteps, many unkind words, and very little brotherly kindness. Do we shudder at our remembrance of the past? How would we feel just now should the Master of solemn assemblies appear? Are we ready? Have we our lamp trimmed and burning? Have we on the wedding garment, ready to enter into the marriage supper of the Lamb? Oh, let us profit by the past.

Now at the commencement of the new year, let us dedicate anew our hearts to God, and strive manfully for heaven and eternal happiness; so that should it be God's will to call us to another world by the hand of death, ere another year rolls away, we may be ready to meet death with a welcome. O may God help us to live near him, may we live in daily and hourly communion with him. To you, dear unconverted reader, let me beseech you to no longer delay your return to God, but come at the commencement of this new year and dedicate your hearts to God, and may you who read and I who write these words, so spend our days here that should your eyes be closed in death, and the fingers that write these lines lay motionless in the tomb before another new year comes, that we may meet at God's right hand and sing his praise evermore. May God help you to receive this exhortation, and help you to remember that you are responsible to him for what you read, and the improvement you make of it; and may I remember that I must meet what I write at the judgment bar of God.

THOUGHTS AGAINST INFIDELITY.

BY H. C. LUCAS.

I HAVE for sometime been wondering why some of the able contributors to the columns of the BRETHREN AT WORK, have not said more in regard and against the increasing tendency to infidelity among the people of this so-called and enligtened age It is undeniably true, that there is a continual strengthening and growing of infidel, atheistic and free-thinking notions among the people in many neighborhoods.

The excuses presented by the adversary of souls to the minds of those who do not profess Christianity, are very numerous and many of them are very puerile. Yet, to the uninformed mind, these weak and groundless cavils are but too weighty in many instances.

Another reason that these dark doctrines are getting foothold, is, that the professor of religion is often unable to answer the feeble objections of some disbeliever. Professors of Christianity should be enlightened upon the evidences of the same and always be able to "give a reason of the hope within you." They should be able to point to the many prophecies and their signal fulfillment. The weak and unfounded cavils of disbelievers should be taken up and answered both publicly from the pulpit and privately by the fireside. Light is never ashamed of more light,—but darkness shuns light,—does not desire investigation. Truth, though kept in the dark for centuries will finally be exposed to the rays of light.

A noted writer on infidelity, has said that there are two causes for unbelief of the testimony of the sacred writings: 1st, man's hatred towards God, and, 2nd, his lack of information. The apostle said, "the carnal mind is enmity against God," and Christ said, "men have loved darkness better than light." So these are good reasons why men naturally wander further from God, and are not inclined to seek him.

I suppose it has always been the case to a greater or less extent; but Paul enumerates among the signs of the coming of Christ, that, "men shall be lovers of their own selves," and putting this and the foregoing passages together it is not surprising that there are many denying the truthfulness of our sacred Record and Revelation of Jesus Christ.

A word to the follower of the Master. There are many things to draw our attention and service from the despised Nazarene, but let us not falter or flinch from any known duty and the promise of the reward,—heirship with Christ will not fail. There are many commotions around us, but let them not cause us to lessen our devotion, or to disregard our vows to the kind Master.

For some time I have had in consideration a project which I think if carried out would be of great benefit to many who are in darkness and have not at hand the adequate means of enlightenment, and salvation from their terrible thralldom. I will present the subject to the consideration of your readers at an early day.

LIGHT.

BY LIZZIE B. MYERS.

"And God said, let there be light, and there was light." Gen. 1:3.

IN the beginning of the creation, when the earth was without form, and darkness on the face of the deep, how soon did it become necessary to have light, and God saw that it was good, which is also the experience of every living soul upon the face of the earth.

Taking a natural view, what could we accomplish if we had not the great luminary of the day to give us light. How dreary when the sun does not shine for several days, and how we long to see his brilliant rays, cheering all nature and rousing the very soul to new life, and should call forth praise and thanksgiving from every heart; this it will wherever God's blessings are duly appreciated. As we have the sun to light this world naturally, so God has not left us in darkness spiritually, but has provided us again with the necessary Light,—his Son, of whom John said, "That was the true light which lighteth every man that cometh into the world." Then the question arises, why are so many walking in darkness? "The light shineth in darkness and the darkness comprehendeth it not." Here is where the great trouble comes in. What would be thought of a man building a house without a window, and living in it with the doors closed? He could not tell whether the sun was shining or not, neither would he care, for all is darkness within. That man would be pronounced a maniac, but all men are wiser naturally than to put up such a building. How careful to have plenty of windows to give light inside; very commendable too, for God gave the light for us to enjoy it.

I do not think it very wise either to curtain those windows so heavily that the light cannot penetrate and give the room a gloomy appearance, especially in the Winter season; let the sun shine in all you can, and it will be all the more cheerful as well as healthful. Just so spiritually. The sinner, while he closes every avenue, bars every door against the light of God, cannot know what enjoyment that light affords, any more than the man in the dark house, both will be unhealthy, and finally must perish. Then open wide the door of your hearts ye unconverted, let the light of God shine in your hearts; walk as the children of light in all the ordinances of the Lord as becometh those professing godliness, and the reward is sure. No one need have any doubts who is obedient to the Master in all things. All it requires is a willing mind, the denial of self, submission to the will of God, to secure the crown of glory in the kingdom of heaven. Why not purchase it at so small a consideration and be forever happy, rather than suffer an eternity of misery, for the sake of a few days gratification of self and the enjoyment this world affords outside of Christ? Solomon concluded that "all was vanity and vexation of spirit.

Nora Ill.

PLAINNESS OF SPEECH UPON PLAINNESS OF DRESS.

BY LANDON WEST.

BROTHER Moore, in No. 46, we read of your visit to Ashland O, and the reflections had while viewing the Brethren's School Building. We endorse every conclusion you made, but while we do this, we hope that no one will attribute every deviation from plainness of dress, to the one fact that the Brethren have a school-house. Those schools of the Brethren may do much to increase the habit of display among the Brotherhood, as many other schools have done for their patrons; but the school did not do it all. And, neither will our institutions do it all. And just in the same way they may do much to favor both plainness of dress and plainness of speech, but yet the school will not, and cannot do all that is done.

We have school-houses that are not known by that name, nor are they regarded in that light, and nearly all the training a man or woman gets, is got there. Those places are what we call our HOMES, by way of attachment, but in truth they are our *school-houses*. In them are the earliest, deepest, longest and strongest impressions made that are made.

If in these the training from childhood up, has been to favor plainness of attire, Ashland nor any other school, will be disgraced by the vanity of its graduates. But, if the atmosphere breathed in those home schools, we should say, has been such as to feed the desire for display in buildings, homes, carriages, furniture, cookery, clothing, jewelry, artificial ornaments, &c.; you may rest assured that it will take the long term at those schools and that, too, under guard, to pluck up the tares which have already been sown. The school may indeed serve as a kind of scapegoat to lay the fault upon; but the poor goat did not commit the sin; it only served as an instrument to lay the sin on, and thus ease the conscience of the one who committed it.

In our little observation, we notice that it is not always where the plainest parents live, that the plainest children are reared. Nor do we see that those who were brought up outside of the churches' training, are the most vain. And again; neither do we see that those who have the most education, make the most display; but we see the reverse, more gentlemen, modesty and humility. Neither do we see those who have the least education, show the least vanity, but quite the reverse; for here we see vanity, conceit, stubbornness, with generally a strong desire to display something, if it be no more than their weakness. And in this last, there is scarcely ever a failure,—the weakness is shown.

We should also say, that the teachers in our homes—school-houses are those to be blamed for the evil influences at work, as much or more than the teachers in the higher schools. Because in the first they have to deal with the raw material when it is pliable, plastic, and in the hands of the first workmen; but in the second case every teacher must work with material that has already been worked, perhaps more than once, and which may be at times, still under the first hammer. In that case it is not easy to make a neat job of it, but most likely there will be a failure, simply because the workmen did not work for the same thing and in the same way. But let the failure be great or small, the last school and the last teacher must bear the sin away, when by right it should have been the first,—the parent.

We have known cases where ordained elders made a great ado about the dress of their members; and when asked why they indulged vanity in their own children at home, had no more to reply, than to say that these were not yet members of the church. This was just the way to keep them out of it, and why they were not in it.

No man and woman can be said to rule well their own house when they go plain and their children in the tip of fashion. These vain things all cost something, and somebody must buy them, and somebody must pay for them, and that somebody is responsible for the deed done, and the thing won.

It is easier to forgive an ancient enemy than the friend we have offended. Our resentment grows with our undesert, and we feel vindictive in due degree with our own doubts of the chance of finding forgiveness.

CHRISTIAN WANTS.

I want my blessed Lord to see,
I want His pardoning love in me,
I want to know my sins forgiven
And to be smiled upon by heaven.

I want the exercise of grace,
I want in Christ a taking-place,
I want to feel His love divine,
I want in me his grace should shine.

I want my heart more soft to grow,
I want my Jesus more to know,
I want to feel that blood applied,
That flowed from Jesus' pierced side.

I want the Lord should bow my will,
I want His presence with me still,
I want a soft believing heart,
I want with all my sins to part.

I want that Christ should cleanse my soul
I want in Jesus to be whole,
I want a due composed mind,
I want in Christ some place to find.

I want to love my Jesus more
Than I have done heretofore,
I want to love his people too,
And praise the Lord in all I do.

I want to feel God's pardoning love,
I want my frozen heart to move,
I want His Spirit for my guide,
I have ten thousand wants beside.

I want my days should all be spent
In serving God with true content,
I want at last when I do die
To meet my Savior in the sky.

Then to sit down and tell
The wonders of Immanuel,
There all my wants will then be o'er,
When I do reach that happy shore.

—*Sel.*

A VISIT TO NEW YORK WHAT I SAW AND HEARD.

DR. Talmage, like his brother of Plymouth, caters to the wishes of his employers in his ministrations. His style is sensational, and he studiously avoids those criticisms, of popular sins, which distinguished the preaching of the apostles and ancient prophets.

For instance, when he had occasion to refer to ladies attire he complimented it as being for the last four or five years "*graceful and becoming beyond anything he had known.*" With one single gulp, without a grimace, he swallowed all the abominations of fashionable dress, its dirty, nasty trails, its bustle which distorts the "human form divine," its chignon, which is a caricature of that image in which man was made, and its additional array of useless and sinful appendixies and etceteras which are enumerated by the prophet Isaiah in his warning to the daughters of Jerusalem. Isaiah 3: 18.

I write to you from New York relative to a revival sermon that the Dr. proposed to deliver on the subject of the "The night side of New York." The The 5th of the serial has been delivered and I read them with a thrilling interest. They show off the immoralities of the exceeding great city in graphic style.

The slime pits of Siddin are explored with a masterly hand. As I expected, however, he lashes vigorously the hoodlums, and dashes bravely through the slums and cesspools of Five Points and fourth ward and the dance houses and other notorious resorts of sin, while sin in its varnished and gilded drapery, its manifestations in fraudulent business manipulation and social rottenness, and a thousand other forms that is legalized by common usage, passed unnoticed and unrebuked.

That menagerie on Hall street, called by way of distinction as "The Stock Exchange," where men are plundered daily, openly and legally, of vast fortunes, where the most successful trickster and manipulator and schemer is honored and extolled in private and public, is not down on the black list that now arouses the righteous indignation of the ecclesiastical dignity. The sinful rivalries of society mongers, the extortions of merchants, and the legalized thefts of brokers and operators in all branches of business, the thousands of liquor makes and vendors, receives in his graceful silence, his endorsement of their operations.

Here history continues to repeat itself. The poor "Magdalens" must be stoned by the whitewashed and gilded pharisees.

A STRANGE QUARREL

is the result of this proceedure of Dr. Talmage. A Dr. Fulton, of the Baptist side of the hall, puts in an appearance in a sermon on "The Bright Side of New York." He criticises Talmage's serial in a caustic style. He, Fulton, don't see much sin in the great city. He says, "he don't know much about its haunts of vice, and don't want to know it." He thinks she ought to be held up instead of trying to drag her down.

He says that "some people, (meaning Dr. Talmage of course) just now seem to take a delight in rummaging about in dance-houses, gin-mills, brothels and other haunts of vice, clawing at whatever uninviting pile of refuse they come across, and dragging to light all manner of secret abominations. What possible excuse can there be for upturning loathsome, moral impurities after this reckless fashion," and closes with a grave intimation that "the vice which is thus so seduously treated, must be inside and not outside of those who are hunting for it."

Well, I am of the opinion that New York will neither be better nor worse because of these sermon or the quarrels. I coincide with Dr. Talmage in his opinion, that "if iniquity advances in the next hundred years as fast as it has in the past, there will not be a vistige of moral and religious influence left.

A power outside of such as are brought to bear on her social and business system by these means, can alone renovate the corrupt fabric. It needs a practical representation of that view of the Christian religion which is illustrated in the lives of the representative members of our church. It needs the preaching of that religion that condemns and *excommunicates* pride in its every manifestation and dishonesty and all other forms of legalized sin.

Now Brethren, there is an effectual door opened in this modern Sodom for the testimony of the Son, Jesus. Who will go in and work? Let two faithful and *capable* evangelists be commissioned by our next A. M, to make a tour of the cities of America from New York to San Francisco, from Montreal to New Orleans, and promulgate a pure doctrine to those who sit in the region and shadow of death. Go not into the gilded temple. The poor do not go there. Those who "hear the preaching of Jesus gladly," are not seen among the bedizened worshipers of the religious aristocracy of the great cities. Street preaching will not do. There is too much hurry and bustle &c. The public squares of which there are many are comparatively quiet, and they offer the best opportunities for such work. There are always scores and hundreds of persons on pleasant seats, and doubtless the Lord would direct many a Lydia there whose heart would be opened to receive the truths of the Gospel.

Let the brethren give the suggestion respectful consideration. If nothing else can be done, let a number of brethren combine to subscribe a fund sufficient to defray the expenses of such a commission. One cent per member would make a two year tour, wherein every city and every quarter thereof could be reached, and thus the striking features of apostolic missions would again be illustrated by our church. As a beginning, I offer to pay the quoto of one thousand members. Are there one hundred brethren who will do likewise? Put down your names before the honorable list is filled. If it is possible let the preliminaries be completed by the opening of Spring, and let the missionaries be in the field by the time of the Pentecostial gathering, and I will undertake to guarantee that the A. M., will have nothing but "God speed" for it. After twenty names are down, a choice will be made for *men, yea men* of God who will not waste their time in doting about "questions of words, and of their law and endless genealogies," which gender strife to the subversion of the people, but will boldly proclaim the truth *as it is in Jesus.*

There are capable brethren in our church who are unencumbered with families, and who would gladly go out thus into the highways and hedges of the world. Let us send them. Brethren, send your names to the office of the BRETHREN AT WORK; sisters send your names there. Look who comes next.

D. C. MOOMAW.

A WEEK'S COMPANIONSHIP WITH THE ROCKIES.

BY J. C. FUNDERBURG.

NUMBER II.

A HALF mile further and another stone school-house is passed diagonally to the right as we turn left towards the mountains again. The same grand panoramic view of thrift and industry continue to greet the eye. A few more turns and crooks and the passing of another granite edifice of learning, bring us close up to the stately foot hills.

The objective point on the programme for to-day's journey, is, brother Mason's mountain ranche far up the canyon beyond the blue ridge. Whirling along, ascending and descending with deflections to the right and to the left, rising higher and higher in successive gradation, till finally we are introduced to the beauties of mountain scenery, by crossing the line of the first great geological upheavel, through a narrow defile—long since carried out by the rapid and voluminous waters of the St. Vrain. The first page of the great geological book, is now spread out before us, it is a volume of itself. On the left is a great picture, and on the right another within a wreath of ideographics in miniature. The beauty of this scene is entirely shut off from an observer on the East, since the broad surface, many miles in length dips sharply eastward and is thoroughly coated with grass and a liberal sprinkling of the smaller growths of pine, giving it the appearance of a vast ridge, rising in height almost to the dignity of a mountain range.

The awful page on the West is in hieroglyphics though of an unmistakable legibility. Igneous ejections are evidenced by the huge dikes of Tapin rock in the picture on the left. All the while traveling up this stupendous gorge, the eye is regaled with the beautifully mottled coloring upon its gigantic walls, while the long sloping park itself is clothed in habiliments of verdure, lovely to behold for the Winter grazing of the "cattle upon a thousand hills."

At length the star-glittering mantle of night closes in around us, and the remaining two miles driven in the dark. At last we arrive at the ranche—our rendezvous for the night, which we find temporarily vacated, therefore none to greet us, the occupants living at present in Estes Park. We take possession however and make ourselves at home. A couple of the party took care of the faithful horses while the rest set about preparing for the supplying of our special temporal wants. The lights were lit and fires kindled in both—cooking stove and fire-place—kitchen and parlor respectively.

The evening was spent in close semicircle around the cheerfully blazing spruce pine; exchanging facts promiscuously, and discussing generally the topics of interest during the day until a late hour in the night. Wearied and sleepy the pallets were unrolled and ourselves given over for the sweet repose. The morning came and with it a clear, blue sky and a pure, balmy atmosphere tempered with a glowing wealth of sunshine kissing away the early blushes of morning that never emanated from a more effulgent sun. Breakfast over we packed our vehicle and resumed our journey. We now leave this slope of mountain meadow by an abrupt turn south-westward to find ourselves in the very midst of the real, old primitive granite, piled and clumped into full grown mountains, whose summits are scaled in turn by the spiral trail, affording new views of other ranges rising higher and higher mantled with dark pine forests and above timber line, the bald gray summits are skirted with broad belts of the eternal snows. Still far above those towering heights are visible the splintered storm-rifted terminal peaks themselves looking down into every park and canyon far out over the prairie as if the very sentinels of God to see that man has time and space for his work of high self-advancement.

Now the narrow road winds along the steep side of a gigantic mountain to the left under the beetling crags and boldly projecting cliffs—circling out to the right. And, we have passed horse-shoe bend—the beginning of an other canyon leading north-eastward to the valley of the little Thompson. At each successive turn, the scenery becomes more and more rugged; now among castellated monuments and frowning buttresses looking contemptuously down upon our puny forms; then the massive walls gradually break away and the surface recedes into sloping, grassy hill-sides; developing into lovely parks and enchanting bowers. And thus for a time we are shut in from all that lies beyond—by walls solid, walls broken, walls of granite and of gneiss, conglomerated walls and walls of Quartz, smoky, milky, all playfully intermixed with clay and mica and even entire clusters of pure crystal quartz, most exquisitely grand to behold—and far more picturesque than any possible stretch of the imagination is able to portray. No marvel then that the beholder should be entranced and awe-stricken in turn, while contemplating upon the mighty convulsions of gigant forces that must have shaken the earth to its center to have given existence to such yawning canyons and forbidden heights. With every thought the soul expanded with ecstasy, is lifted up into the atmosphere of a new consciousness of itself, and a new vision of its privileges. And thus brought by practical knowledge to the acquaintance with one of the great central corollaries

truth—that the prizes of earth as well as of heaven, are placed so near us as to invite our desires by their size and beauty, and yet so far above us that we must climb hard and high in order to obtain them.

We camp for the night in Sister Park right at the base of Twin Sister mountains. This park is quite an extended area of mountain meadow, resembling all others in its general contour—perhaps giving rise to a few more rivulets and crystalline streams than some others do in consequence of its being so near the head of the rockies—Longs Peak, so named in honor of Colorado's second explorer, S. H. Long in 1820; and doubtless the first, to scale its summit: as did Z. M. Pike, Pikes Peak in 1806—and so likewise Fremont Peak in 1843 by General Fremont, though the State was first visited by the Spaniards in 1843. This vicinity is getting to be quite popular as a Summer's resort for the tourist; especially with the more juvenile element. Drawn, perhaps by the greater abundance of wild flowers and carpeting of green mosses, ornamented with the bluebell, buttercups and the fair lily in the lakelets by the wayside. "A gaudy dress and gentle air, may slightly touch the heart. But its innocence and modesty that polishes the dart."

(To be continued.)

THE LAST DAY OF 1878.

BY S. S. W. HAMMERS.

"Who are all of us here alive this day?" Deut. 5: 3.

IT is highly proper on particular occasions to take a retrospect of our history and the dealings of God with us through the year just past, viz., 1878. The architect does this during the rising of the structure he is erecting; and a teacher does this at the annual examination of his or her pupil. And also the mariner in consulting his log-book, and the merchant when he takes an inventory of his stock yearly.

How proper then that Christians and the sinner, and in fact every person should do it, and the last day of the year seems a suitable period for it. The heading of our article presents a very appropriate subject for meditation. "Why are all of us here alive this day?" The words of the heading of this article apply to many this day to whom it was not applicable this day one year ago. Thousands have been born in the year which has just ended; many of these may die in their infancy; some may live to be the bane of society; some may rise up to call God blessed. The parents should see to it that they train them up religiously in the fear of the Lord, and a knowledge of the Scriptures.

The heading of this article is applied to many last year to whom it is not now applicable. They were then alive, but now they are inhabitants of the tomb, and their souls have entered the eternal state. Some died unprepared we fear, so at least aliens to God, strangers to repentance, faith and holiness. There are many of us alive this day and it is wonderful that it is so, amidst so many dangers, diseases and death.

When we contemplate the matter, how amazing it is! (That a harp of a thousand strings should keep in tune so long). This is the more surprising as many of us are sickly, weak, aged. Some perhaps have been at the gates of death, yet brought back again. Our being alive is entirely owing to the goodness and patience of God. It is not because we deserve it or are worthy of it, but because God delights to spare and exercise his mercy towards us. His goodness gave us existence, and by its continuance our existence is perpetuated. We are alive under increasing responsibilities. Now many privileges and blessing have been given us through the year just ended. For all these we must give an account, talents, time, opportunities, Sunday sermons, bountiful harvests. And because we are alive we should be filled with hearty gratitude to God. Our lips, heart, and lives should show forth his praise. Now let us erect an annual stone as a memorial and inscribe upon it, Ebenezer. Let us resolve to live more to God in this year than we did in the past, and let us awake to diligence, zeal and devotedness to the cause of personal religion, and in efforts to glorify God and do good to men.

THE MISSIONARY QUESTION.

BY S. Z. SHARP.

LOOKING over the entire brotherhood, one would hardly discover a single brother or sister who would not like to see more souls brought to Christ and the borders of Zion extended. The church as a body has given its approval, and recommended the support of foreign missions as well as the missionary efforts in the several church districts at home. The general sentiment prevailing throughout the church in favor of missionary work, may be judged by the expressions given from all parts through our church papers, and the organized efforts in Pennsylvania, Ohio, Indiana, Illinois, Kansas and Nebraska and perhaps in other States.

There has also a system of operations been proposed, both by committee through Annual Meeting, and by convention. That the Brotherhood is able to raise $100,000 a year and not feel it, cannot be questioned. That we have suitable ministers for missionary work, has been proven by the success of those who have gone forth as evangelists. Let us see now what we have to make missionary work more successful. (1.) Almost universal sentiment in favor of the work. (2.) Some successful experiments at home and abroad. (3.) A system of systems amply good enough to commence work. (4.) An abundance of means to defray all expenses. (5.) Sufficient talent and competent ministers to begin the work on a comparatively extensive scale. Why then is our missionary work thus far a failure? I am afraid we have too little of the self-sacrificing spirit among us. Too many who are capable of doing missionary work, love the comforts of home, the pleasures of society and church advantages too much to go out and "endure hardness as good soldiers" and start other churches. They delight to enjoy the advantages that others have brought to them without feeling the duty of doing something in return. Others again who are possessed of thousands of dollars, act as though they did not owe the Lord a cent, and generally the more money some possess, the less they feel they can spare some for the cause of Christ.

Now let me say that I believe we have everything we need to make the missionary cause a success, except a truly self-sacrificing spirit. No great cause ever succeeded without great sacrifice. None ever made, nor ever will make so great a sacrifice as was made by Christ. All the apostles and first Christians made sacrifices, even of their lives. All successful missionaries make great sacrifices and so do their families, and it is only because this spirit is not more general in the brotherhood that the success is not greater. We profess to be a self-sacrificing, cross-bearing people. Wherein does that self-sacrifice consist? Let a brother travel through the churches from Philadelphia to St. Louis, behold the well-cultivated farms, fine stock, comfortable homes, and tables spread with luxuries far more unnecessary than are some of the fashionable garments of those whom we call proud.

Now let me suggest that we go to work at once. When Districts can be called together and organized as in Northern Illinois recently—let some of the Elders make a call; then wherever a church is in favor of such work, let the elder of that church propose the matter, organize and go to work, and where only half a dozen members in a church are favorable let them come together, form their plans and go to work in some way. Then let those who have the matter at heart start out and wake up the people, taking neither staff nor scrip, and I assure them if they have the right spirit and preach the right doctrine, and work for the Lord, neither they nor their families will suffer, except when suffering is for their good.—*Primitive Christian.*

WHAT ARE YOU DOING?

BY S. H. COVERT.

"He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye." Deut. 32: 10.

AND will this not apply, O Christian to thee, as well as to Israel? He found him in a desert land, in a waste howling wilderness, and where did he find you? What was your natural state? "I am found of them that sought me not; I am sought of them that asked not for me." You did choose him, but as the cause or consequences of his choice, ye have not chosen me. I have chosen and ordained you that you should go and bring forth fruit and that your fruit should remain. Who can refuse to acknowledge him? We love him because he first loved us. There was no road, and much depended on their movements, he therefore became their conductor, and he knew how he did this. It was by a fiery cloudy pillar. As this advanced they removed; as this turned to the right or left, they turned also, as this paused, they remained. Thus they were freed from all anxiety. The distance they had to go was not great in itself. He led them about; and has he not thus led you? You know the way of man is not in himself. You cry unto the Lord and say, "Lead me in thy truth and guide me, for thou art the God of my salvation." On thee do I wait all the day. And he said, "I will lead thee and guide and instruct thee with mine eye, and has he ever abandoned you? What mistakes has he prevented? How often has he hedged your path to keep you from going astray? From how many embarrassments, the effect of your acting without him, has he extricated you? He has led you in the right way, but it has often been a trying one, and such as you could not have foreseen or conjectured in your temporal affairs.

He has perhaps checked you and turned you back. You have had life to begin again, and to seek other openings and labors, and as to your spiritual experience, instead of gaining more of the assurance of hope, doubts and fears have invaded you, and instead of victory over your enemies you have been led to see and feel more of the evil of your hearts, while you have been often asked if I am his. Why am I thus? Yet all this has fulfilled the promise, "I will bring thee blind by a way that they know not; I will lead them in paths that they have not known, I will make darkness light before them; and crooked things straight; these things will I do unto them and not forsake them. He instructed them; they had the finest opportunities in the world to learn. If you have been unprofitable learners, the fault has been your own, you have had everything favorable in your situation. A thousand sources of information have opened around you. You have the Scriptures, the preaching of the Word, Christian associations and actions from the Holy One, which teaches all things. Everything that has befallen you has taught you a lesson. Some things you must have learned—that this is not your rest, the folly of trusting in your own hearts, the greatness of your unworthiness, and that is of the Lord's mercies.

He kept thee as the apple of his eye, the tenderest part of the tenderest member. Did the serpent bite them? He provided a remedy and healed them. Did enemies assail them? It was not with impunity. He reproved kings for their sakes, saying, "touch not my anointed and do my prophets no harm." Amalek, Sihon, king of the Amorites, and Og, king of Bashan, found to their peril that he made their cause his own. Did Balaam use divination and enchantment? He owned there was no enchantment against Jacob, nor divination against Israel. He cursed them, but the curse was turned into a blessing. In their traveling were they exposed to the sun? The Lord was their shade and right hand. He preserved them in their going out and in their coming in. They were a people saved of the Lord, and who has tenderly, kindly kept you. Have you had no enemies? Why have you not been a prey to their teeth? Why has not your heart turned back? Why have not your steps declined from his way? He has held you up. You have been kept by the power of God through faith unto salvation. This is what he has done for you. What have you done for him? What are you doing? What do you intend to do? Christians open your eyes.

In the Jewish dispensation there were some very holy things,—golden vessels in the holy place,—and these had a great position, as it were: they occupied a very important place in the manifested presence of God; but yet they were only the shadows of things in the heavens,—types of something that was coming,—and now we are being taught about the heavenly things themselves. Now, what are the heavenly things? If you have come to Jesus, been washed in the precious blood, sealed of the Holy Ghost, you are the heavenly things in Christ—you are the vessels for God's service.

An hour of vice is as long as is an hour of virtue; but the difference which follows upon good actions is infinite from that of ill ones. The good, though it diminishes our time here, yet it lays up a pleasure for eternity, and will recompense what it taketh away with a plentiful return at last. When we trade with virtue, we do but buy pleasure with the expense of time; so it is not so much a consuming of time as an exchange.

No man is securely loved except by those who know his foibles.

An apt quotation is like a lamp which flings its light over the whole sentence.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 50 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1 00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JANUARY 9, 1879

MR. N. A. McConnell is now holding a series of meetings in Lanark.

WHEN enclosing stamps please do not stick them fast to the paper.

THE snow is said to be from one to three feet deep in Northern Missouri.

ONE more has been baptized in Denmark. Thus their little band is increasing.

WE are one week late with the *Children at Work*, but will soon be up to time.

WE have just received an interesting article from Bro. R. H. Miller. It will appear next week.

OUR readers will please excuse us for being a few days late this week. We will soon be on time again.

BROTHER George Mourer of the Naperville church, Ill., expects to move to Kansas in the Spring.

THERE is a preacher in Texas, who is said to have preached 4,000 sermons during the last year.

THE best weapon with which to fight our battle, is the "sword of the Spirit"—the word of God.

THE snow is said to have laid four feet deep on the level at Oswego, New York, the last week in December.

SO far, we have had a pleasant Winter. Weather cold, ground covered with snow, and sleighing excellent.

THE *Golden Censer* says it has no objection to the D. D. affixed to a man's name, provided it means "Double Diligence."

BRETHREN Levi Trostle and George Mourer have been holding some meetings with the Brethren at Cherry Grove and Shannon.

JUST before going to press we received a card from Bro. D. B. Gibson, stating that he is now holding meetings in South Bend, Ind.

MOST of the congregations in this county have been holding series of meetings of late. The roads are in an excellent condition for that purpose.

JOHN Flory of Bridgewater, Va., we learn, has been preaching in Sangamon Co., Ill. Wish he could have called on us before returning home.

BROTHER R. H Miller is preaching a series of doctrinal sermons in the Antioch church, Ind. From there he expects to go to New Paris, and then come to Lanark.

OUR readers will excuse the typographical errors found in some of the Supplements this week. They were not noticed till several hundred of the sheets were printed.

BROTHER Daniel Vaniman is likely near Lorain, Adams Co., Ill., holding a series of meetings, as he expected to leave home, Jan. 2nd for that place.

THE article entitled "Christmas," in No. 50 of last volume, should have been credited to Lizzie B. Myers instead of Lizzie Miller. The mistake was ours.

THE *Carroll County Gazette* and job office, in Lanark, has been purchased by Bro. Plate, former foreman of this office, and Mr. A. F. Clark, formerly the mailing clerk of our office. They are both practical printers, and energetic young men.

OLD brother Lehr, since our last notice of him, has been preaching in the Arnold's Grove, and Hickory Grove congregations. He is now preaching at Waddam's Grove.

FOR the want of sufficient nonpareil type, part of our money list fails to appear this week. Those who have sent us money and do not see it reported in this issue will have patience.

AS a proof of the strength of infidelity in Germany, it is stated, that a weekly paper published there, which opposes Christianity, has a circulation of 600,000 copies.

BROTHER Hixon informs us that his discussion with elder Witter passed off pleasantly. Our readers will likely hear more about it in the future. The subject discussed was the number of actions in baptism.

SOME of our subscribers, who are taking the *Children at Work*, want it folded in with the BRETHREN AT WORK. This cannot be done for two reasons: 1. It would require a great deal of extra labor. 2. It would be a violation of the postal law.

THOSE wishing the Brethren's Hymn Books would better order them from the *Primitive Christian* office. As the book is published there they are better prepared than we to fill orders.

A CARD received from South Bend, Ind., informs us that Bro. P. R. Wrightsman has been quite sick. Hope he may soon recover and be prepared to resume his regular labors in the field.

UNDER date of Dec. 30, 1878, Bro. I. H. Crist of Girard, Ill., says: "Bro. D. B. Gibson commenced preaching in the West Otter Creek on Christmas day. The congregations are large, and today two were baptized. The meetings are to be continued."

WE are sorry to state that we can furnish no more back numbers of the debate. Quite a number of extra copies were printed, but the last one is disposed of, and still there are hundreds of orders for more. We can supply them from the beginning of the present volume, but no further back without reprinting.

"DR. Kane, finding a flower under the Humboldt glacier, was more affected by it because it grew beneath the lip and cold bosom of the ice, than he would have been by the most gorgeous garden bloom. So some single struggling grace in the heart of one far removed from Divine influences may be dearer to God than a whole catalogue of virtues in the life of one more favored of heaven."

A DEAR old brother writes: "O, I would like to see you both!" Yes, we too, would like to see all of our readers—would like to talk with them of the good things of the kingdom, to sing and pray with them and have the blessed fellowship that ever attends those who love the Lord. The old brother who desires to see us, has stood long in the ranks of the Lord, and for thirty years has tried to point people to the Lamb of God. He has had the joy of baptizing about two hundred and fifty penitent believers into Christ, and heard them confess the name of the Lord, the King and Captain of their salvation. God bless the dear, old, faithful pilgrims who have so long withstood the storms of life! God being our helper we hope to see the old brother, with all the redeemed, beyond the Jordan of death.

OUR PROSPECTS.

OUR prospects for this year are what we might call good. We have a large increase of new subscribers, while the old ones are pretty much all renewing. On the account of three other weekly papers being started among the Brethren, we had expected a considerable falling off, but so far, that does not seem to be the case. We have many reasons to feel much encouraged in our work, believing that our efforts are generally appreciated by the Brotherhood.

Our agents have been working faithfully, most of them having increased their lists, and many are still hard at work. May God bless and help them in their earnest efforts to circulate the truth and build up the cause.

SPECIAL NOTICE.

WE are adjusting the names on the mailing galleys as fast as possible, and it will require a few weeks yet before everything can be properly arranged, and for that reason a few may get the paper a little beyond the time for which they have subscribed. Renewals are coming in rather faster than our mailing clerks can handle them, but by hard work they will soon be up with their part.

Those who have not renewed, will please do so at once, that they may not miss any number of the paper. It is still a good time to collect subscribers.

A TRIP TO ASHLAND, OHIO.

ON the morning of Dec. 18th, I received a letter from Bro. S. Z. Sharp, urgently requesting me to come to Ashland at once on business relating to the starting of a paper there; hence on the morning of the 19th I left Lanark and met the Brethren at Ashland on the 20th. We pleasantly talked over the project, believing that the good of the Brotherhood should be kept in view, and that whatever would be done should be in harmony with the principles of truth and according to divine wisdom. Our sincere desire is to labor in such a way as to keep down the spirit of strife and ungodly emulation. Knowing that papers exert a power in the church, we much desire that they may be conducted in harmony with the distinctive features of our Fraternity. We do not feel that we alone are entitled to the patronage of the church, but have so endeavored to conduct ourselves and the BRETHREN AT WORK as to merit the confidence and respect of the Brethren. We are for all things that will make us more pious and active in the holy work of the Lord. To advocate obedience to the one divine Law, set forth and confirmed by the one Lord, for the rule and government of the one body, is work that every "new creature" should earnestly covet.

Before leaving Lanark, Bro. Moore and I agreed that it would be well to move the *Children at Work* to Ashland, enlarge it, and change its name; but on reaching Ashland, I learned that the arrangements for publishing the *Gospel Preacher* had so far proceeded, that it must go forward. It was then suggested that the two propositions be combined, and that I go to Ashland and aid in the work there. This plan was telegraphed to Bro. Moore, who at once replied, refusing to accept the proposition. After reading to the Brethren, Bro. Moore's conclusions, I returned home, arriving on Sunday morning the 22nd in time to assemble with the children of God in public worship. Brother Moore and I talked over the project, looked at it from various stand-points, and concluded best to make no change at present. We thought it prudent not to be the means of increasing papers among us, but to go on where we are, as we are doing well, and think the Brethren generally appreciate our labors. We say this much by way of explanation for the satisfaction of many who are making inquiries concerning our intentions.

I would have taken pleasure in remaining with the Brethren in and around Ashland a few days, in order to become better acquainted with them, and to worship with them, but circumstances seemed to call for an immediate return. Hope to be able to spend more time with them at the next visit.

M. M. E.

THE POPE.

THE term *pope* is from a Greek word, meaning *father*, and was formerly applied to all the bishops in the West, but is now restricted to the bishop of Rome, or the pope, as he is generally called. He is considered the visible head of the church, hence if they claim Christ as head also they acknowledge two heads. The woman that has two heads (husbands) is a fornicator, and so it is with the church of Rome. That church—the church at Rome—was founded by proper authority, became united with Christ, but finally broke her vow and took up with the pope, a second head, and thereby became a fornicator. Not only that, but is the "mother of harlots." Rev. 17: 5. Some of her daughters also claim two heads, and hence they are harlots too.

Those who call elders the "heads of the church" want to consider the point well. Christ is the head of the church, and the only head that a true church will acknowledge.

The Roman Catholic church regard the pope as the legitimate successor of Peter, claiming that he was the first bishop of Rome. The arguments in support of this claim are of a very doubtful character, especially when it comes to tracing a line of popes through the first century. The succession is by no means clear, and the farther we trace the line toward the apostolic age the less we are inclined to endorse their claims to legitimate succession.

The early bishops at Rome, like all other bishops of the first century, had charge of their home congregation over which they were duly appointed. Each individual church had charge of its own local affairs, had its own overseers, and was in no way subject to the rulings of any man aside from the elders, or overseers of the congregation. Popes and presiding elders were unknown. The apostolic method of church government did not demand such.

As time advanced and corruption increased, the bishops in the larger cities began to think of themselves more highly than they ought. Their advice was considered superior to that of country bishops, and by degrees they gained the pre-eminence, hence the title "metropolitan bishop." From these came the pope, the illegitimate head of the Roman Catholic church. They were not content with the simple method of church government practiced by the first Christians. Carnality caused them to look to a higher human power than that invested in the overseers of a congregation, hence they instituted the supposed higher order, and though the heresy is much talked against by protestants generally, yet there are but few denominations clear of this evil more or less. If they do not worship a pope, they must call somebody else the "head of the church," thus virtually acknowledging that the church has two heads.

Looking over the list of the popes I notice that the See has been vacant a number of times. In the seventh century it was vacant one year and three months. At another time two years and nine months, and still at another time two years and three months. The chair, at times, has been filled by very wicked men about as void of Christianity as some of the heathen tyrants.

At one period the pope virtually ruled the civilized world, and so effectually did he do his work, planting the standard of error, that most denominations still contain in their practice some of the marks of the beast. It is astonishing what effect the Roman Catholic religion has had on the world. Their energies drove the stain so far into Christendom that years will be required before it can be entirely removed.

J. H. M.

DID JESUS BAPTIZE?

Did Christ baptize by proxy? or did he baptize with his own hands? for his disciples did not baptize any one till the day of Pentecost. They were not yet baptized with the Holy Ghost, and therefore could not have made those they baptized holy men because not holy themselves. J. P. NEHER.

IN John 4: 2, we learn that "Jesus baptized not, but his disciples," and therefore what baptizing he did was by proxy. For wise purposes, no doubt, he baptized none by his own hands. Water baptism has been intrusted to human agencies, while Holy Ghost baptism is in the hands of God. The power to administer Spirit baptism has never been given to man: it is a divine work intrusted to divine agency. In salvation are human and divine parts. Water baptism belongs to the human part: this the disciples could perform. But Spirit baptism belonging to the divine part was reserved for Christ.

The passage above, quoted from John 4: 2, is proof that the disciples did baptize before the day of Pentecost. Not having received the Holy Ghost did not disqualify them to baptize. They were acting under the direct and special instructions of the Savior whose word was of sufficient authority to them. They were holy enough to partake of the communion, and therefore holy enough to baptize.

It is unscriptural to suppose that the holiness of the administrator has anything to do with the holiness of the candidate. Holiness is not transferable from one person to another. The administrator cannot *make* the candidate holy. That is a work belonging to him and his God. The baptized disciples baptized those who demanded it, not by their own authority, but by the authority of Jesus Christ. He was with them, and personally directed them in all their work. When he left, the Holy Ghost or Comforter came in his stead. John 14: 16, 26.

J. H. M.

THE Chicago post-office was burned a few days ago. No letters lost, however.

THE OLD ORDER.

NUMBER II.

The Will—Christ's Blessings—Looking for a Model—The Legacy—When the Gospel is the Power of God unto Salvation—Death and Resurrection—Pedobaptist and Baptist Orders—The Gospel Order.

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth."—Heb. 9: 16, 17.

THE word "*Testament*" means the Gospel plan of salvation, the one Law for the government of the "one body" of the Lord and Savior Jesus Christ. The word "*Testator*" evidently means the Lord and Savior of mankind. The words, *Law*, *Will*, *Truth*, *Covenant*, and *Testament*, are used interchangeably in the Living Oracles. These terms are qualified, contrasted and compared as "old," "new," "first," "second," "better," "perfect," "living." These qualifying words show that there has been a change. There can be no *new* Covenant unless there be first an *old* Covenant. There can be no *second* without a *first;* nor can any one speak of a "*better* Covenant" unless there be first a *good* one. Moses was the mediator of the first Covenant, Christ of the second.

A will may, or may not, have express conditions. This is entirely at the option or wish of the testator. A will *in force* is supposed to have, (1) a duly qualified testator; (2) a legacy; (3) legal heirs; (4) conditions; (5) an executor or executors; (6) the death of the testator. The Will of Jesus the Christ, is not wanting in any of these particulars. He himself is the duly qualified Testator. The legacy is the forgiveness of sins, the gift of the Holy Spirit, and the promise of eternal life. "Being justified by his grace, we should be heirs according to the hope of eternal life." Titus 3: 7. The conditions, faith, repentance, baptism, and "patient continuance in well-doing," walking in "all of the commandments and ordinances of God, blameless." The church, the "one body," is the executor, and is in duty bound to execute the Will of the Redeemer. Christ, the Testator, died, thus giving power to his Will in his absence.

Before the death of Christ, the great Testator of the Will, He distributed blessings on various conditions, because all power was given to him in heaven and on earth. "And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy: Son, be of good cheer; thy sins be forgiven thee." Matt. 9: 2. "That is the idea," says one, "justified by faith *only*." Not so fast, my friend; "how readest thou?" "What saith the Scriptures?" "And Jesus seeing *their* faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." Are you now ready to conclude that this case of a special blessing is a *model* for all who wish to come to Christ? Observe it was *their* faith, the faith of others that Jesus saw. The Testator had not yet died, hence could grant blessings on any condition he saw fit. In doing this He violated no law, disobeyed no one.

Now, turning to Luke 8: 36–49, we look at it closely to see if *it* is a model for all those who were to come after. The condition of the woman's salvation was *faith*, but not that of others, as in the case of the paralytic. True, all must have faith, but not faith *only* as in this woman's case. However before proceeding further, let us call to the witness stand the penitent on the cross. To this case many resort in support of their theory, hence regard it as a *model* for all those who come after. If this be a model, why is not the case of the young man who was told to sell what he had and give to the poor, also a model? Why is not the paralytic a model if the penitent on the cross is a model? Not one of these can serve as a model for a man to get into Christ *now*. The Will is in force, and we must comply with the conditions. It will not do to go into ecstacies over the penitent on the cross, asserting that to be a model for us.

In thus reasoning we do not wish to be understood as teaching that Christ had no Will *before* his death. He had a Will, his Father's Will, to perform, but before his death he had power to deviate at pleasure. The legacy was just as much his *before* his death as *after*. It was his *to give*, and the conditions of giving were also at his command. In John 7: 17 we are taught that, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Here he speaks of the necessity of *doing* the Father's will, sometime before his death. The will, then, could be done just as fast as it was revealed. To all, the command had been given, "Repent." Men therefore should repent. To all, the command had gone forth, "Believe." Hence all could believe. The command, "Be baptized" was also given, therefore all could do that part of the Will. We have now briefly noticed *the old order* of things up to the last night of our adorable Jesus in the "upper room" in Jerusalem. The work done there we shall leave for a future chapter.

First, there must be a Gospel, a Word of Truth: second, this Gospel must be preached: third, somebody must hear it: fourth, those hearing, must believe it; and fifth, obey it. When all these transpire, then the Gospel is "*The power of God unto salvation.*" Here are five clear and distinct points, all necessary to the work to be accomplished. Now keep these points in view; First, the Gospel was given; second, the apostles believed it; third, they preached it; fourth, the people heard it; fifth, and obeyed it.

Upon what conditions has Jesus bequeathed his legacy? Remission of sins, the gift of the Holy Spirit and the hope of eternal life. Let us note particularly God's order—*the old order*.

A sinner stands condemned before God, not because Adam sinned, not for Adam's acts, nor Adam's guilt, neither for any other person's guilt, but because of *his own sins*, the actual sins which he has committed. The *effect* of Adam's sin, separation from God, passed upon all men, but from this Christ redeemed all without any conditions. "Dust thou art, and unto dust shalt thou return." "For since by man (Adam) came (physical) death, by man (Christ) came also the resurrection of the dead. For as in (or by) Adam all die, (return to dust) even so in (or by) Christ shall all be made alive" (redeemed from dust). 1 Cor. 15: 21, 22. *All* shall be raised from the dead, saints, sinners, infants and idiots. The "*guilt* of original sin" is not found in the Bible. No one is dead in trespasses and sins in Adam, but each sane adult, or person capable of discerning right from wrong, becomes dead in trespasses and sins which *he himself commits*. Any one who has ability to hear and believe, is called to follow Jesus according to the Divine conditions. We now call Matthew 28: 18–20 to the witness stand. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and on earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." *First*, *teach* all nations: *second*, *baptizing* them; third, *teaching* them to *observe all things* whatsoever Christ commanded. Now comes Mark 16: 15, 16. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

First, *preach the Gospel; second*, those who *hear*, shall *believe* and *be baptized*. Mark adds *belief* to what Matthew said. *Third*, the great object of *teaching*, *hearing*, *believing* and *being baptized*, is salvation. "But he that believeth not, shall be damned." So far we have from these two witnesses, *preaching*, *belief*, *baptism*, *salvation* to those who *hear*, and *damnation* to those *who hear not*. Next we call up Luke 24: 46, 47. "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

He states that *repentance* and *remission of sins* shall be preached; hence we have a complete model of what is to be done. Taking the three together they agree, and teach us that there must be *preaching*, *repentance*, *faith*, *baptism* and *remission of sins;* these things to be first preached at Jerusalem. Out of these three witnesses, theologians of different schools have evolved three different *orders*. First order, Pedobaptist. "(1) Baptism; (2) preaching; (3) repentance; (4) faith; (5) remission of sins." All truly consistent Pedobaptists will admit that it is their rule to baptize or sprinkle in infancy, hence before teaching. When they *baptize* an adult who believes and has been taught, it is an exception to the rule. How they can find in the last commission, one order for an adult and another for an infant, we fail to perceive. Perhaps they can tell us *how* they find it, and *where* to find it.

Second, Baptist *Order*. "(1) Preaching; (2) repentance; (3) faith; (4) remission of sins; (5) baptism." Now here we have two *orders*, differing from each other, both claiming to be drawn from the last great commission of the infallible Teacher, the Captain of our salvation, the Bishop and Shepherd of our souls. From the theories and deductions of uninspired writers we turn, and look towards the *third*, or Gospel *Order*. (1) The Gospel in fact; (2) those who heard, believed it; (3) they all received it; (4) the apostles were given power to preach it; (5) they preached it "with the Holy Ghost sent down from heaven;" (6) the preachers baptized all penitent believers "into the name of the Father, and of the Son, and of the Holy Ghost;" (7) they taught them "to observe *all things*" which Jesus had commanded *them*. From this we learn, that the Gospel of Christ, *exists;* (2) must be preached; (3) must be heard—(Rom. 10: 14–17); (4) to be believed; (5) and obeyed; therefore the Gospel of Christ consists of *facts* to be believed; *commands* to be obeyed, and *promises* to be enjoyed or hoped for. The Gospel *Order*, then, is, (1) faith; (2) repentance; (3) baptism; (4) remission of sins; (5) the gift of the Holy Ghost. For further proof let us turn to Acts 2: 38: "Men and brethren, what shall we do?" First in order was *preaching* by Peter; (2) the hearers believed; "Faith cometh by hearing." (Rom. 10: 17). Their hearts are changed; they are filled with godly sorrow, and want to know what to do. Let the Holy Spirit give the answer: (3) "Repent," and (4) "be baptized," (5) "for the remission of sins" (6) "and ye shall receive the gift of the Holy Ghost." Thus the Holy Ghost commands a sinner to *hear* the Gospel, *believe* it, *repent*, *be baptized*, and he *shall have* the *remission of sins*, *the gift of the Holy Spirit*, and the *hope of eternal life*. This is the *divine* arrangement, the *old order*.

By carefully following the Divine order, the reader will notice that Christ's life, death and resurrection constitute the three leading *facts* of the New Covenant,—that faith, repentance and baptism to all alien sinners, constitute the three leading *commands* to them, and that remission of sins, gift of the Holy Ghost, and hope of eternal life, are the three grand *promises* to all who comply with the conditions. Is not this the Gospel order? If not, why not?

M. M. E.

OUR PAPERS.

THE Brethren at Ashland, Ohio, have started a paper entitled the *Gospel Preacher*, the first No. of which is before us. It is a neatly printed sheet, edited by brethren S. H. Bashor and S. Z. Sharp. In this connection some explanations may be necessary. We have been corresponding nearly a year with the Brethren at Ashland in regard to moving one of our papers there, and for that purpose visited them last Fall. At first the matter was very strongly urged, but we did not see our way altogether clear to do anything at that time. A few weeks ago Bro. Eshelman was requested to visit Ashland immediately to see if something could not be done for the interest of both localities. He did so. At first it was thought to move the *Children at Work* to Ashland, enlarge it to twice its present size, and leave the BRETHREN AT WORK at Lanark, but the Brethren at Ashland had gone so far with their project of starting another paper that they could not well withdraw. It was then proposed to leave the BRETHREN AT WORK at Lanark under my care, while Bro. E. would go to Ashland and edit one-fourth of the *Gospel Preacher* in the interest of the youth, and both papers to belong to one firm. Bro. E. returned home and we talked over the projects carefully, and concluded not to make any change at present. We are very much concerned about the good of the cause, and want to labor for the interest of our holy religion.

We do not feel that it becomes us to express an opinion in regard to the effect of a multiplicity of papers in the Brotherhood, but shall earnestly labor to give no occasion for strife between the BRETHREN AT WORK and its contemporaries. We have our method of sounding out the Gospel, and see no necessity for a change in that method on our part. We hope that all will work together for good, keeping the peace and harmony of the church in view. As our papers have much to do with the peace and prosperity of the church, it is hoped that they will be conducted in a way that will reflect credit on the cause. So far as we are concerned, individually, we are ready to do anything that will be for the good of the Brotherhood at large. Our object is to do all in our power for the interest of the cause. We have no reason to complain about patronage. Our list is large, with prospects of increasing. We, however, have this much to say at present: Whenever our editorial brethren, throughout the Brotherhood, get ready to consult together with a view of forming some kind of a consolidation so as to have less papers in the church they will find us ready for just such a move. And I am satisfied that every brother and sister will say, amen.

J. H. M.

GETTING UP A SENSATION.

THE *Battle Flag* wants us to either "*prove* or *withdraw*" what we said about Ray's "rough and unbecoming language." We need not prove it. Our readers know the fact of the matter. They read his speeches and know just what he writes. We cannot take it back—what we said is true. That part of the article, referring to My Ray, was written very deliberately. To Mr. Ray's credit we state, that in this written discussion he is not near as rough as he was at the Newtonia debate. He has improved that much. Of course, his cry will be, that we are trying to manufacture prejudice against him. But so far as the manufacturing business is concerned he is far ahead of us; he does that part himself.

Mr. Ray says: "We hope Mr. Moore will prove or withdraw his charges. If he thinks Mr. Stein needs help, let him come to his rescue in a more honorable way."

Bro. Stein is getting along finely. We are well pleased with his defense. He needs no help, if it is his first written debate, and he has for his opponent the best Baptist debater of the South-west. But Ray is getting uneasy; there is something coming, he has written a book, and that is to come onto the witness stand to testify against him; and to ward off the blow and if possible, lessen the shock, he is trying to raise a sensation—he wants somebody to sympathize with him. Verily his case is a hard one.

PALESTINE TO BE RESTORED.

The London correspondent of the LEEDS MERCURY, writes to that journal as follows: "I can state as a fact, and not as a mere rumor, that a syndicate is actually in process of consolidation, which has for its sole object the purchase of Palestine from the Turkish Government and its restoration to the Jews in some form. I know, but am not at liberty to mention, the name of the Secretary of the body, which already numbers some very influential members, and I can vouch for the confidence with which the Secretary, who is not a member of the Jewish race or religion, but a well-known man, regards the future success of the scheme: and his experience of the world and knowledge of men are too important to be ignored."

THE above indicates the very thing we have been expecting for some time. It would seem that the fulfilling of prophecy is at hand, and that the day is not far distant when the times of the Gentiles will be fulfilled, and the Jews permitted to return to their native land.

NOT SO FAST IF YOU PLEASE.

THE *Baptist Battle Flag* is getting a little out of its latitude dictating for us. It says:

"The *Brethren at Work* has, in violation of its contract, shut out the discussion, and sends it out on a little extra slip."

Is the printing of a matter in a supplement shutting it out of the paper? Our people want to preserve the debate and prefer it in a supplement. Is Mr. Ray afraid to have the debate preserved? It looks very much like it. The tide is turning against him, he feels it, and now wants to raise a cry of victory for effect. The man would better save his breath till the battle is over. He will need it long before he gets his backward single immersionist Baptist Church traced back to the apostolic times. The gentleman will have enough to do if he keeps his own side of the question straight.

MANY who cannot be convinced by argument, can sometimes be won by love.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Please give your views of Heb. 12: 29: "For our God is a consuming fire." J. W. WALL.

Will some one tell me how long Noah was building the ark? ISRAEL PENROD.

What is the meaning of the last two words of 1 Cor. 17: 22? "Anathema Maran atha," and what language is it? W. H. MILLER.

Was Judas present when feet-washing, the Lord's Supper, and the Communion were instituted? Some one will please explain. J. M. DETHICK.

We read in Gen. 1: 26: "Let us make man in our own image, after our likeness." Did God make man in the form of himself, or was the image spiritual? A. HOLLINGER.

Please give an explanation on 1 Cor. 5: 5: "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." M. W. KEIM.

Please explain John 1: 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What births are here referred to, natural or spiritual? J. Y. SNAVELY.

Will some one give us an explanation on 1 Cor. 3: 12, 13? 1. Who is the builder? 2. What the material? 3. How shall a man's work be tried by fire? 4. If a man's work be burned, how shall he be saved yet so as by fire? B. B. WHITMER.

Please give an explanation of Rev. 22: 2. It reads thus: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." A BROTHER.

Will some one be so kind as to explain Matt. 5: 29, 30: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off," etc. S. A. FLECKINGER.

Some one will please explain Mark 16: 17, 18: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Who is referred to? J. L. BROWN.

QUERIES ANSWERED.

Please explain 1 Tim. 1: 9; Luke 16: 15; Mark 9: 23; Mark 16: 17, 18. To what law has the Scriptures reference and to what extent should it be used? What is the most esteemed? Has it reference to any particular thing?

Will the BRETHREN AT WORK give an explanation of the latter clause of the 36th verse of the 22nd chapter of Luke, which reads as follows: "And he that hath no sword let him sell his garment and buy one."

Also, Mark 23: 15, which reads as follows: "Woe unto you scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him two-fold more the child of hell than yourselves." S. A. CLEARY.

THE law alluded to by the apostle in 1 Tim. 1: 9, is the moral law. There were two laws given by Moses, the ceremonial law, and the moral law; the object of the latter was to restrain crimes, and to punish those who would commit them. This law was not for the righteous as a restrainer of crimes, or an inflicter of punishment, for such committed no transgressions, therefore the law did not lie against them. It was harmless so far as they were concerned. There was nothing in them for it to take hold upon.

Luke 16: 15. The hypocritical, worldly Pharisees are again the subjects of our Lord's rebuke. Our Savior had been speaking against the love of the world and a conservative spirit. These haughty Pharisees treated His teachings with contempt; our translation says, "They derided him." It would perhaps be a more literal rendering to say, "They turned up their noses at him." The original expresses the utmost contempt. The blessed Jesus turned to them and said, "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God." By your worldly wisdom, your worldly prudence, your standing in society, your wealth, you have gained a reputation among men, and by them you are highly respected and esteemed; but God who penetrates the exterior, and who sees your hearts, and knows the corruption and vile hypocrisy that lurks there, holds you in abomination. The querist does not say what point he wants explained in the above passages. Faith, however, is the principle theme.

The first passage is our Lord's address to the father of the demoniac, who was possessed by a dumb spirit. The disciples could not cast out this devil, and when the father appealed to Jesus, He addressed to him the language indicated by our querist: "If thou canst believe, all things are possible to him that believeth." The father had said, "If thou canst do anything, have mercy on us and help us." Jesus told him it all depended on himself, I am sufficiently able to effect a cure, I am sufficiently able to do anything, I can furnish the power, if thou canst but exercise sufficient faith to receive it. Why is it that we are not cleansed from all sin, when the apostle tells us that "this is the will of God even our sanctification?" The cleansing power is in Jesus; in Him is the ability to cleanse us from all sin; if we are not pure, the fault is ours; on our part it is lack of desire, or lack of faith.

The second passage alludes to the signs that shall follow those that believe. The word *accompany* would better express the meaning than "follow," "these signs shall accompany." These signs were miraculous powers that were conferred upon the apostles and those converted by their immediate ministry. These signs were confined to the apostolic age, and in that age were literally fulfilled. It is a fact, according to this prediction of our Lord, that not one of the apostles lost their lives by poison, while Mohammed, who styled himself the apostle of God, lost his life in this way.

THE SWORD AND GARMENT.

The whole verse reads thus: "Then said he unto them, but now, he that hath a purse, let him take it, and likewise his script: and he that hath no sword, let him sell his garment and buy one." The last clause is obscure, and difficult to understand it. We have seen, and heard several explanations, the one we most favor is that of Bishop Pearce. He thinks that the word *machairan* translated sword, has been inserted here. In the Bible Union translation the clause reads thus: "And he who hath none, let him sell his garment and buy a sword." The above is said to be far the most literal rendering. Such being the case, sword stands rather awkwardly in the passage; by substituting *one* for sword, the construction is far better. The pronominal adjective "none" would then refer to script in the former clause. Then the meaning of our Savior is plain; He tells His disciples, that now He is about to send them into all the world, among inhospitable tribes, prudence would therefore dictate that they make provisions for their journey, so necessary would it be that they have scrip, or bags to carry provision in, that rather than be without these they had better part with their upper garments to procure them. Some are for retaining the word *machairan*, and think it should be translated *knife*, which was necessary on long journeys for providing forage and fuel.

WOE UNTO SCRIBES, PHARISEES AND HYPOCRITES.

Scribes or writers among the ancients were men of learning, and were held in high esteem; they are frequently in Scripture called wise men, and counsellors. Their reputed wisdom gave them great authority and influence among the people who looked up to them as the expounders of the law. This influence and power they had greatly abused in the time of our Savior, as by their traditions and false glosses they had so perverted the Scriptures as to make them of no effect. Our Savior, in the scathing rebuke of the above passage, joins them with the Pharisees to which sect they generally belonged. The Pharisees were a sect who pretended to superior sanctity and wisdom, but who only made their religion a cloak to cover the most vile and infamous acts. Our Savior uniformly speaks of them with censure and indignation.

"Compass sea and land." This was a proverbial expression, intimating that they left no means untried, but did all in their power to gain converts to their system. Proselyte means a stranger or foreigner, hence it was chiefly among the heathen nations that these converts were made.

"The child of hell." This was a Hebraism, or a form of expression peculiar to the Hebrew language, meaning an excessively wicked person.

"Two-fold." The Greek word here translated "two-fold," is *diplotteron; diplou* means hypocrisy, fraudulence, and *diplotteron* means more hypocritical, more fraudulent; it is simply the adjective in the comparative degree. That is, the Scribes and Pharisees were hypocritical, and deceitful, but these proselytes were more so. And this character is attested to by Christian writers, Justin Martyr, a writer of the second century says, that "The proselytes did not only disbelieve Christ's doctrine, but were abundantly more blasphemous against Him than the Jews themselves, endeavoring to torment and cut off Christians wherever found.

MATTIE A. LEAR.

HAPPY NEW YEAR!

BY D. B. MENTZER.

A glad New Year!
To all our readers every-where;
May you enjoy its prospects fair,
And all its cheer.

View not the Past
Its many failings to lament,
But learn to be full well content
With joys thou hast.

Begin anew
Thy life on earth with hope to live,
And let each day some surety give,
Of deeds most true.

Improve thy mind
And let thy heart in peace be free;
Where'er you go, where'er you be,
Be RIGHT and KIND.

If thus while here
You strive the best of life to gain,
There shall a joy each year remain,
HAPPY NEW YEAR!!

Waynesboro, Pa.

FOR YOUNG SISTERS.

BY MARY J. STEES.

IN No. 50 of the BRETHREN AT WORK, we read that a brother writes: "We think the BRETHREN AT WORK quite a help to the young members." Yes, it is invariably a help; but am sorry to think that many neglect to adopt it as a help. Possibly you will ask why I think so. I shall tell you by asking a question. Do you read the whole or part of the paper every week? Who can answer, "I do?" While conversing with young sisters, I frequently have occasion to speak of the paper, and I am inclined to believe that some do not read one article during the week, and more inclined to believe that they neglect to read the Bible. Dear young sisters, we have undertaken a great work. The object of this work is the hope of receiving eternal life. God says, if we leave one command undone, we are in debt for the whole. O, consider that debt! How can we pay the debt, unless we daily read and meditate the Word of God. It is our duty to read it so that we may become instructive to those of our surroundings, and, like the faithful servant, improve our talent. It is very necessary to be systematic in all we do; otherwise we will get subjects huddled in our minds. A very good system by which to get our daily lesson is this: Read two chapters each week day and three on Sunday from the Old Testament, and one chapter each week day and two on Sunday from the New Testament. This will take you through the Bible in one year. By limiting your lessons you will be more apt to get one each day, and will retain more of what you read. To read without writing, is to be guilty of downright folly, says an author. If you desire to learn to write, think and compose, keep a pencil and blank paper beside you and note subjects. When you hear your subjects referred to in a discourse, add from time to time the information you acquire on it. Methinks I hear some say, "I haven't time to do this." It is true, there are various domestic duties to perform and every girl should know how to perform them, but the mind, too, needs cultivation. Of this, I will speak further in the future. We are laboring for a life eternal, and if we devote all our time to duties pertaining to this life and neglect to cultivate the mind, the never dying part of man, how can we expect to inherit that eternal life?

Dear sisters, we are working in the garden of the Lord. What a beautiful garden it is! How I wish I had commenced sooner to gather the beautiful flowers that bloom therein. How sweet they are! Just let me name a few that constitute a favorite bouquet: Matt. 22: 37, 39; John 13, 15; 1 Cor. 11. But the last mentioned some would like to discard because they are ashamed to wear it. Jesus says, "He that is ashamed of me and of my words, of him will I also be ashamed." This covering is just as beautiful as is the delicate flower of innocence in a bouquet of natural flowers. Come, young sisters, we must work with greater zeal, for sooner or later, we must take the place of our older sisters. Are we capable of this lot? If we know how and what to do, we are. And to know, we must read the Bible and Christian periodicals. Let us, young sisters, begin afresh this New Year to learn of Jesus and Him crucified.

CHRIST prefers forgiveness to every other virtue. He enjoins it oftener, more earnestly, more anxiously, and with this weighty circumstance, that the forgiveness of others is the condition upon which we are to expect and ask from God forgiveness for ourselves.

Items of Interest.

—OVER 55,000 immigrants have sought homes in America last year.

—OVER 60,000 Bibles have been sent from Philadelphia to Australia and the antipodes since January 1878.

—THE English Bishops have come to a resolution not to grant licenses for the remarriage of divorced persons.

—IT is proposed to build a ship canal across the peninsula of Florida, a distance of 75 miles, from Matanzas Inlet to Suwannee River.

—OF 191 Congregational ministers who have died during the past four years, ninety-seven had passed the limit of 70 years, and ninety-four had not reached it, the average being 65 years, 4 months and 19 days.

—IT is a significant fact, and one hopeful for the future of a great people, that some of the leading statesmen and thinkers of France have lately given it as their opinion that the hope of France lies in a Protestantism based on an open, undiluted Bible.

—MANUEL Pardo, ex-President of Peru, has been assassinated. Manuel Pardo governed Peru from 1872 to 1876. He was the candidate in 1872 of the popular party, and his election was preceded by the desperate riot during which President Balta was assassinated.

—THE Primitive Methodists of England are considered the poorest Christian community in that country, and yet they raised last year $150,000 for missionary purposes. This was an average of $1.00 for every member of the denomination, and a higher average than that of most of the wealthier denominations.

—THE holy See has obtained from the English government an assurance that Roman Catholics in Cyprus shall enjoy the same liberties as in England. In consequence, large plans for proselytism in the island are being organized, and they hope that Cyprus may become the base for an extensive Asiatic propaganda.

—THE six columns that remain of the great Temple of the Sun, at Baalbec, are in danger of falling. The Turks have undermined them and the frosts may complete their destruction with the coming Winter. These columns, the largest and most beautiful in the world, measure with pedstal, capital and entablature, about 89 feet in height.

—THE American Bible Society have procured a new stop-cylinder press, upon which alone, a whole Bible can be printed every minute! This is the briefest and most significant commentary possible on the achievements of modern invention in the dissemination of the ever-living Divine Word. What a preacher the modern printing press has become!

—GIBBON'S house at Lake Leman is now a hotel, in which there is room for the sale of Bibles; Voltaire's printing press, from which he scattered widely his infidel tracts, has been appropriated to printing the Word of God, which he sought to destroy; and Chesterfield's parlor, where an infidel club used to meet and rail at religion, is now a vestry where the songs and prayers of the penitent go up to God. Thus God makes the wrath of man to praise him, and the remainder he restrains.

—IT seems that in spite of the death of Brigham Young, who was the leading spirit of Mormonism, that iniquity is still on the increase. Mormon missionaries are constantly at work among the lower classes in Norway, Sweden, Denmark, England and Scotland, making converts, chiefly of the women, to their faith. These, they persuade to emigrate to Utah, to become the polygamous wives of Mormons. No less than three thousand of these foreign converts have come to our country within the past six months.

—AN exchange gives the following facts in regard to the Papacy: "The custom of kissing the pope's toe was introduced about A. D. 708. Adrian I. caused money to be coined with his name, A. D. 780. The first pope who kept an army was Leo IX., 1054. In 1077 Gregory VII. compelled Henry IV., Emperor of Germany, to stand barefooted in the snow at the gate of the Castle of Canosa. The pope's authority was established in England in 1079; and in 1161 Henry II. held the stirrup while Pope Alexander III. mounted his horse. In 1191 Celestine III. kicked the crown from off the head of the Emperor Henry VI., to show his prerogative of making and unmaking kings. Kissing the pope's toe and other ceremonies were abolished by Clement XIV. in 1773. The pope was deprived of the remains of his temporal power in December, 1870."

CORRESPONDENCE.

Echoes from the Center.

Among the Brethren—An Afflicted Sister—Church Dedication—Home Mission—Rejoicing in the Camp—Anointing the sick—A Farewell.

[From Our Special Correspondent.]

NUMBER VII.

BY request of the Brethren, I went to visit Rome church, to assist brother Jesse Calvert, in holding a series of meetings at that place. Arrived on the 29th of November, I found that old veteran of the cross at work in the Master's cause and in good spirits. The meetings continued until the close of the week. The interest was growing, and we trust will not lose its effect.

On Saturday we visited our dear sister, Laura Ebersole, who is passing the crucible of affliction. We had a very pleasant interview with that kind family. After sharing their kind hospitalities, we spent the afternoon in conversation about Zion, and the upbuilding of the Master's cause. The dear sister not being able to attend meeting at the church, she desired a season of devotion at their pleasant home.—Brother Calvert selected some consoling words, the 5th chapter of 2 Cor., after which he offered up a petition in behalf of all present, and especially of the suffering sister. Amidst suffering, it was a season of joy and the power of prayer was greatly appreciated. How many suffering saints on earth, desiring to be unclothed, that they might be clothed upon with that house, which is from heaven. Yes, dear sister, while you are in this tabernacle, suffering as you do, and being burdened, oh continue faithful until God shall call you, then can you be clothed upon, that mortality might be swallowed up of life.

On Lord's day we went to the Southern part of their district, to dedicate their new church, called Oak Grove. This is a large substantial building, 40x70, and well finished, with a seating capacity of about one thousand. About 10 A. M., the people began to pour in from all points of the compass, until this spacious building was densely packed. Brother Calvert introduced the service, by reading Solomon's dedicatory prayer of the Temple. 1 Kings 8: 22-30. Then suggested as a song of praise, the 325th hymn, and then went to prayer. For a motto for his discourse he selected the words, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Gen. 28: 17. The sermon was indeed very interesting, and we trust profitable to all. In listening to his convincing arguments and strong appeals, and of the great responsibilities resting upon the Christian, both in the care of the body and the church, it was enough to make one feel, how dreadful is the place. In the evening we re-assembled for divine services. The audience was entertained in the light of the Gospel, by one of the ministers present, on the mortality of man and his responsibility to God. Here we had the pleasure of meeting brother J. W. Reese, of Portage, and brethren Lois and our youthful brother Young, from Green Spring. Next morning returned home, and have since learned that the meeting at Oak Grove church, was a success, and that quite a number were added by baptism. Returning home as brother P. J. Brown arrived, we left Dunkirk for Pleasant Ridge church of Eagle Creek branch, where we commenced operations in the camp of the Lord. I remained with brother Brown until Wednesday, when brother E. Bosserman took my place in assisting our old veteran of the cross. On Saturday we exchanged again and I remained in the camp with brother Brown until the close of the meeting on Tuesday. The results were glorious. Six precious souls were added to the church by baptism, and the interest manifested by all in attendance was good. We return our thanks to the dear people in that vicinity, for their kindness shown while in their midst. Great was the rejoicing in the camp when it was seen that the rock was beginning to break under the hammer of the Gospel, so powerfully wielded by brother Brown. We have reason to believe that there was joy in heaven, in beholding the enlargement of the kingdom. O, may the Gospel trumpet be heralded forth long and loud until the enemy shall be banished from the land.

Again were we called to visit one of the Lord's afflicted, our dear sister Triphena King. Brother A. M. Bowers and brother W. C. Teeter assisted in the solemn duty of anointing with oil in the name of the Lord. Our dear sister is suffering very much, but feels resigned to the will of an overruling Providence, and desires to depart when the Master calls, and dwell with Christ, which is far better. Oh what a world of suffering this is! But cheer thou weary one, after passing through the crucible. There is a home beyond where sorrow, sickness, pain and death can never come.—Praise God for the happy thought. Were this our only home we would soon despair and bow to earth; our dust would mingle with its kindred element, the dust of the earth long before the appointed time. But the glorious thought, there is a house not made with hands eternal in the heavens, awaiting the faithful which animates and cheers the heart and causes us to wait patiently until the Father calls.

To-day our dear brother James and wife took their departure for the far West, to occupy their future home, and the formerly joyous hearts now wore a solemn aspect, and sorrow was depicted upon their countenances; all because the uncertainties of life are such, that in all probability we never more on earth shall meet again. But as we are all sailing together in the good old ship Zion, we trust that if the hills and valleys, mountains and streams, that now separate us, will separate us while this life remains, we will meet on the golden shore, where we can reunite and never more take the parting hand. We accompanied them to the train and there amidst the tears and farewell greetings of a kind mother and son, brothers and sisters, we saw them board the train and we saw them no more. Such are the changing scenes of life. We are glad that there is a being who *is* unchangeable, and that *is* our God. And we greatly rejoice that His laws are fixed, and that where He dwells and where we may dwell is an eternity of perpetual love and holy enjoyment. May God help us to secure that home.

S. T. BOSSERMAN.

Dec. 16th, 1878.

From D. B. Gibson.

Dear Brethren:—

I CLOSED my meetings in Ray Co., Mo., on the 28th of November. The meetings were largely attended, and the interest was intense; and the church was much encouraged. At the farewell many tears were shed.

I only staid at home three days. Home sweet home; be it ever so humble, there is no place on earth like home. Here I could rest my poor worn down body and weary mind, and enjoy the association of my own loved ones, from whom I am so often and so long separated. 'Tis here I could lay by the sword of the spirit and rest. There remaineth a rest for the people of God.

I started for Falls City, Neb., on the 2nd of December. This church has had its dark days of gloom, that hung over it like a portentious cloud, but I am rejoiced to say that peace and harmony have been restored to a great extent; and I found the members in as good, if not better, working condition than any congregation I have visited for a long time. Hence there was co-operation from the beginning of the meeting. God blessed our united efforts, and saints were made to rejoice, and many to turn to the Lord. To His name be all the praise.—The congregation was very large. I continued for eleven days. There were fourteen baptized, and several more applicants.

The ministers here are Christian Forney, elder S. C. Stump, J. Johnston and brother Lichty. The congregation numbers now about one hundred and thirty members.

I seldom form a closer attachment for a church than I did here. May the Lord keep them in peace and love. They are disposed, I am glad to say, to carry out our distinctive features in general appearance and deportment.

I have now enjoyed about a week's rest, which I so much needed. Am now again in the field. May God's blessing attend those who so kindly remembered sister Gibson.

Perrin, Mo., Dec. 20th., 1878.

From Denmark.

Dear Brethren:—

GRACE, mercy and peace be multiplied unto you evermore, as well as to all the household of faith in your land of liberty.

On leaving this field for a time, I can tell you that I have had meetings every evening, and twice Sunday, with continued interest, and increased congregations. I have held thirteen meetings in the vicinity of Thisted, and succeeded in opening up a promising field for good. We have gained many warm-hearted friends, of whom we expect some may come out on the Lord's side. We have had rain and muddy roads and very dark nights, yet the houses have been crowded all the time, and nearly overcrowded the last time. Among those present were rich and poor farmers; and judging by the tears that flowed, the Lord must have carried conviction to many hearts. Some we know have abandoned brandy and evil habits, and try to change their lives. Some have abandoned the State church, and several publicly declared they would never more indulge in the pernicious custom of eating animal blood.—How far they will go in the reformation of life, God only knows. Remember in your prayers, those poor people sitting in darkness.

I have had opposers, and bitter and learned ones too, who have tried hard to ensnare me in words, so that I might be brought before the magistrate and imprisoned; but the Lord has stood by me and delivered me from them all.

I am well only I am wet through, having been in the rain several days; but such things a missionary can bear with joy, when the seed he scatters is received by hungry souls. I shall, if the Lord permits, return to this place the middle of January next. Several calls from here and other places far and near have come, which demand my personal attention. I do not see how I ever shall be free from traveling, yet God sees farther than I, and I hope to be more and more a willing and, obedient child of the Father. I am not near as small as I can be yet, but still I am conscious, I grow downward; and God grant that to go on until I am nothing, but He all in me.

Dec. 2nd. Found all reasonable well at home, and can say, the one mentioned to be baptized when I left, was received into the church the day appointed.

I have commenced a series of meetings in our new hall this week, and had last night a good attentive congregation of new people we never saw before. May God bless the work to further increase.

All communications are closed on account of snow.

Our old sister Karew will be blind in a short time, and needs an operation to remove a substance growing over the eyes. She is in the hands of a doctor at present, and we have to nurse her in our home; so we have to bear burdens of all kinds. Ask God that we may be able to do so and to be faithful until death.

C. HOPE.

Nov. 27th, 1878.

From Croton, N. J.

THE Brethren here have been building a new house for worship, which according to previous appointments, was dedicated to the service of the Most High, on Dec. 5th, at 10:30, opened by singing the 32nd hymn. Prayer by brother J. P. Hetric, of Philadelphia, Pa.—Preaching by brother James Quinter, of Huntingdon, Pa., from Psalms 27: 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

Our house was filled to its utmost capacity, with eager listeners, who after being dismissed, repaired to their homes, and to places where bodily hunger could be satisfied, to return again in the evening to hear brother Quinter.

On the 6th, brother Hetric preached an excellent sermon. In the evening brother Quinter addressed us from 1 Chron. 28: 4: "For the Lord searched all hearts." This discourse we heard men remark, was the most powerful one they ever listened to.

On the evening of the 7th was our Love-feast. Brother Quinter addressed us. We feel that our spiritual strength was increased, and was renewed by might in the inner man.—About sixty members communed. The house was filled to overflowing. After services brother Quinter took his leave for the Amwell church. Brother Hetric remained with us until the 12th. He preached several instructive discourses Although we see no immediate result of these meetings in the conversion of souls, yet we trust the word preached will be "bread cast upon the waters" which will return not many days hence; for we believe that there are those that are almost persuaded to be Christians.

AMOS S. CHAMBERLIN.

From Jesse Calvert.

I LAST wrote you from Elk Lick, Nov. 11th, from there I went to Meyersdale, and held a few interesting meetings; a few applicants for baptism. On Friday I returned to Elk Lick, and baptized two more, making in all thirty at that place. On Sunday evening, I left for Scalplevel, to fill a few appointments. Stopped at Johnstown, and attended one meeting; then reached my appointments, where we had an interesting meeting of a week, with four additions.

On the 26th, started for J. P. Ebersoles, Hancock Co, Ohio. Had a few meetings at the old church. Dec. 1st, dedicated their new church, on Limestone Ridge. It is one among the best buildings in the brotherhood. The audience was very large, and the meeting interesting. Had meeting Monday evening.—Tuesday had a Love-feast at the same place. It was a feast indeed. I then continued the meeting until December 11th, with eleven additions by baptism, and still more felt willing to come. May the good Lord ever bless and care for the lambs of His fold, and save them.

Arrived home; found all well. Thanks be to the Lord, and thanks to the brethren and sisters and friends, for their kindness to me.

Report of Money for the Maple Grove Church, Montgomery Co., Iowa.

Two sisters, South Bend, Ind.,	$ .20
J. C. Marsh,	1.00
H. B. Mitchell,	1.00
A Widow,	1.00
Sarah Varner,	2.57
B. Gragg and wife,	2.00
T. G. and C. Snyder,	3.95
John H. Miller,	2.00
T. J. Robinson,	1.00
Libby Leslie,	1.00
Ella Schoonover,	.25
Phebe Zook,	3.00
John S. Fox,	1.14
William Haw,	3.00
W. Wiland,	1.00
Hetty Engle,	5.00
Josiah Berkley,	2.06
W. B. Woodard and wife,	1.00
Nancy R. Bey,	.12
An aged sister, at Malvern, Ill.,	2.00
Jacob Arnold,	2.50
Anna M. Shirk,	6.25
W. J. Zellers,	.50
Joseph Stitzel,	2.50
Anna M. Shirk,	7.00
Total,	$53.04

SILAS MORTON.
N. C. WORKMAN.

Sciola, Dec. 11th, 1878.
Primitive Christian, please copy.

From Nancy Wise.

WE have reached our new home in Illinois. I will comply with the requests of many who wished to hear from me; as it is my lot to be a kind of a pilgrim in this world, and there are many kind brethren and sisters and friends, that wished me to write to them, I thought I would write one letter for all who take your paper.

I like my home much thus far. The people are very kind to me. I have not seen many of the members of this congregation yet, but what I have seen are very kind. The weather has been cold, and the roads icy.

Dearly beloved, I think this world is a world of sorrow and grief. I get so very lonesome. I have none of my friends or relatives to associate with. The people here are all strangers to me. There is no place on earth like my native home,—the land of my friends. Sisters pray for me, that we may all meet in heaven.

Mulberry Grove, Bond Co., Ill.

From Nodaway Co., Mo.

Dear Brethren:—

AS an item of news from this county, we will say that we had a very interesting series of meetings at the Maple Grove schoolhouse, commencing Dec. 1st, and ending on the evening of the 10th, conducted by elder A. Harper, of Ray Co. We were made to rejoice to have the happy privilege of leading two precious souls into White Cloud, and baptized them according to the Master's charge. May they hold fast their profession without wavering. Many more deep impressions were made.

S. A. HOXBERGER.

Graham, Mo.

From Lincoln, Pa.

Dear Brethren:—

TWO have been received into the church here at Ephrata, since our late revival, and we hope that still a few more may come before long.

We have started a sort of social meeting in our district, held at private houses every Wednesday evening. This I think, should be done every-where. Brethren, meet together once in the middle of the week, and learn the Scriptures more perfectly,—sing, pray and glorify the Lord for his goodness, and feed and warm your spiritual lives, that they die not.

L. ANDES.

Dec. 21st, 1878.

From the Four Mile Church, Ind.

OUR church is situated near the beautiful little stream, called Four Mile Creek, from which it took its name. It was organized in the year 1809, by brethren Jacob Miller, John Hart and Bolton; and is said to be the first church of the Brethren ever established in the State of Indiana. When this church was organized, it was then in what was called the Twelve Mile purchase. At that time the Red man, the hunting ground and his wigwam was not very far West of us. The tide of emigration and civilization has driven them westward, and they are no more running over our State; but the wilderness they inhabited has now become one of the garden spots of America; and instead of their wigwams, the Brethren have erected their churches in which to worship the true and living God. In organizing this church, brother Daniel Miller and John Moyer were chosen to the ministry, and Christopher Witter and Joseph Kingrey, were chosen for deacons. The church increased very fast; and there has been quite a number of speakers elected in this church, and moved to different parts of the country.—Among them are brother Daniel Miller, John Moyer, William Moss, John Whiteneck, Hiel Hamilton, John Hansel and Joseph McCurty. Brother Daniel Miller is living in Monroe Co., Iowa, and brother Hamilton is living in Howard Co., Ind. The rest have passed from labor to reward. But two speakers have died in this district since its organization. Baltzer Lybrook died about the year 1828, and Abraham Moss died in the year 1860. We have from one hundred and fifteen to one hundred and twenty members, with five speakers and six deacons.

Brother S. H. Bashor came to our church November 26th, and stayed until December 10th; and preached twenty-two sermons, which resulted in twenty-six additions by baptism, and a general good feeling by all that attended the meetings. We must say that we were made to rejoice to see so many of our friends and neighbors come out on the Lord's side, and especially some of our own family. In the last year we have received thirty-two members in the church. Hoping the good Lord may bestow his grace on us all; that we may be kept in the "Unity of the spirit and the bonds of peace," which has ever characterized our congregation with a very few exceptions. Would to God that all mankind would serve him in all his teachings. Pride and selfishness is a great hindrance to the advancement of the Gospel in its true light among mankind.

JACOB RITE.

Boston, Indiana.

From Upper and Lower Conawago Churches, Pennsylvania.

BRETHREN Henry Saylor and Jesse Fox, of Maryland, and Gideon Bollinger, of Medina Co., Ohio, came and labored with us, from the 7th until the evening of the 16th of December, in the Upper Conawago church. On the evening of the 12th, brother J. A. Sell, from Blair Co., and brother William Howe, from Mifflin Co., Pa., commenced preaching in Lower Conawago church, and continued until the evening of the 22nd; and on the evening of the 23rd came to Latimore meeting-house, Upper Conawago, quite near the dividing line of the two congregations. They continued their labors until the evening of the 29th.—The result of these meeting was, six precious souls were made willing to covenant with their God, by baptism, three of which were baptized after the evening services were over, and then went on their way rejoicing. We have reason to believe that many solemn impressions were made among the audience as the people were quite orderly. To us the meetings were quite enjoyable, as the most were within a radius of from three and one-half to ten miles of the place we call home; so myself and family could attend the most of them; and often we were made to feel, if not like, yet similar to a Peter of old, "It was good to be there." On the whole, it was good to be there.

J. P. LEREW.

Latimore, Adams Co., Pa.

Preaching Wanted.

Dear Brethren:—

I NOTICE in the BRETHREN AT WORK, a great many calls from different places for preachers, and a few from Kansas; but have never noticed a call from this county. (Pottawatamie), and I cannot keep still any longer. I am confident that if we do not ask we shall never have any preaching, and we feel somewhat discouraged in this respect. We have not had any preaching nearer than twenty-five miles, since we moved here seven years ago. I know of but two members in this county, and they are brother David Teeter and myself, and we would like to have some preaching. Ministering brethren passing through here on the Kansas Pacific R. R., could stop off at Wamego, and by having notice we will meet them there. I hope this call will not be in vain.—I think some good could be accomplished here. Kansas needs more good preachers and the Truth ought to be expounded to these people.

W. B. PRICE.

Louisville, Pottawatomie Co., Kan., Dec. 28th.

From Ervin, Howard Co., Ind.

Dear Brethren:—

THESE few lines will inform you that the health of this section is very good at this time, and we have abundant reason to be thankful.

Regular Winter set in with considerable snow about the 20th, and now it is fine sleighing.

Brethren J. G. Royer and Andrew Culp, from White Co., Indiana, paid us a visit on Christmas day. They held four meetings while here. Although there were no additions to the church, yet we think there were some deep impressions made, and hope that much good may result from their labors. May the blessings of the Lord attend their labors wherever they go.

HIEL HAMILTON.

Dec. 29th, 1878.

From Woodbury, Pa.

ON November 18th, brother Buckalew, of Clifton Mill, Virginia, came to this congregation, and commenced a series of meetings, which lasted until the 25th. He preached twelve sermons. The brother faithfully delivered the messages from God to us, in comforting the church, and warning the sinners.

The weather and roads have been very unfavorable for the attendance of our meetings; hence they were not so large as they would have been under the circumstances. But we feel sure that his labor was not in vain. One precious soul came out on the Lord's side and was buried with Christ by Christian baptism, and rose to walk in newness of life.

LOTTIE KETRING.

Marin, Pa., Dec. 28th, 1878.

Ministering Brethren Come West.

WE, who are in the Far West, would be very glad if the brotherhood would send us a missionary. There are nine members in this vicinity, and we have not heard one sermon preached by the brethren, since we are here, excepting the sermons that five of us have heard at the Love-feast in Jewell Co., Kansas, and that was a trip of about ninety miles.

There are a few members here that have not heard a sermon preached by the Brethren for over five years. Brethren think of it, whether it would be proper and right to send us a missionary?

ISRAEL BAER.

Beaver City, Furnas Co., Neb., Dec. 25th.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

GIBE.—In the Astoria church, Ill., Dec. 6th, , daughter of brother Henry and Susan Gibe, aged one year, eight months and twenty-three days. Funeral services by the brethren, from Matt. 21: 16.

SHAGO.—In the same congregation, Dec. 4th, sister Susan Shago, aged 22 years, 8 months and 17 days. Funeral services by the brethren, from Revelations 14: 13. J. C. BEMY.

CORREL.—In Wayne Co., Ind., Nov. 16th, brother Daniel Correl, aged 69 years, 8 months and 5 days. Funeral services by the writer, from Michigan, and Christian Holdeman, from Wayne Co., Ohio, from 2 Cor. from the 1st to the 11th verse. J. B. SHOEMAKER.

FIRSTONE.—In the Eight Mile congregation, Franklin Co., Kan., brother Nathan Firstone, aged 36 years, 1 months and 2 days. Funeral services by brother Peter Brubaker and others.

The subject of this notice cut his foot very bad with the axe, and eleven days after he took the lock-jaw, and in less than three days after this he called for the elders, and was anointed with oil in the name of the Lord.

JAMES T. KINZIE.

MARTIN.—In Richland church, Richland Co., Ohio, Dec. 20th, brother Samuel Martin, aged 57 years, 4 months and 15 days.

Brother Samuel was a consistent member of the church for many years. He leaves a wife and many friends to mourn their loss. He will be greatly missed in the family, church and neighborhood. Although we feel the loss it is gain to him. The Funeral occasion was improved from Rev 14: 13, by brother J. C. McMullen.

CHRISTIAN HOLDEMAN.

(Vindicator and P. C., please copy).

BEDDING.—In the Ashland church, Nov 19th, 1878, Cora Belding, grand daughter of brother and sister Landis, aged 1 year, 2 months and 25 days.

J. D. PARKER.

ROWLAND.—In the Pine Creek congregation, Ogle Co., Ill., September 23rd, 1878, of diphtheria, Anna H. Rowland, daughter of brother B. F. and sister Mary Rowland, aged 9 years, 8 months and 23 days.—Funeral discourse by Edmund Forney, from Matt. 18: 3.

Danish Mission Report.

Waddam's Grove church, Ill.,	$28.25
Cherry Grove church, Ill.,	16.17
Mullberry Grove church, Ill.,	2.00
Mohican church, Ohio,	5.00
Spring Creek church, Ind.,	2.25
Cyrus Wallick Mich.,	2.00
Simon Rodabaugh, Ohio,	5.00
John C. Miller, Ia.,	1.00
Sarah Berkley,	1.00
D. P. Berkey,	.50
Nettle Creek church, Ind.,	9.65
Oakland church, Ohio,	3.00
C. King,	1.00
D. R. Mertz,	3.00
Phebe A Holtz,	1.00
Mivhan Young,	.50
Stanisburg church,	10.00
Barbara Paul,	.50
Milledgeville church, Ill.,	21.00
H. F. Myers,	1.00

C. P. ROWLAND, Treasurer.

Lanark, Ill., Dec. 27th, 1878.

(P. C., please copy.)

Business Department.

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately:

H A Snyder 3.00 Joseph Garber 4.50 J W Wrightsman 2.00 Levi Longenecker .50 J H Niswander 1.50 Sarah A Norris 50 W H Gish 7.50 S W Lindower 13.50 W C Teeter 16.25 Jacob Hollinger 1.50 Peter Helser 1.05 Daniel Thomas 7.00 Philip Heil 32.00 John V Snively 1.50 G W Hough 2.00 Sallie Trent 7.50 J D Switzer 22.00 W H Clark 50 David Clem 6.05 John Shellaberger 3.00 C M Yearout 1.50 H F Kaufman 1.50 A J Robinson 50 A Hiregardner 5.00 John Bortiger 5.10 Jacob P Moomaw 3.50 D Stump 1.00 Abednego Miller 10.00 Wm Buck 1.00 H G Brown 11.00 S W Vaniman 5.50 E A Orr 3.00 Daniel P Shively 16.05 N C Workman 50 R H 11.50 Mary Wilwert 1.00 J H Miller 1.00 D M Puterbaugh 12.00 Levi Beauchesson 50 S A Sutter 1.00 John Harley 3.00 Henry Landis 10.00 L Trent 1.50 E P Armstrong 1.00 S S Mohler 3.00 Emma Fisher 1.50 Jacob Hutchman 4.00 Henry Maurer 3.00 J C Miller 13.00 George Killick 3.25 S J Gilbert 13.00 J J Workman 3.50 Lewis Badger 6.00 D Faulkender 10.37 Jos Fisher 1.50 P F Cupp 5.25 R E Reed 1.50 S S Miller 2.00 George Leiman 1.50 John P Goodman 1.17 S A Smith 2.00 Clarence E Long 16.82 Geo Rose 2.00 A J Pebbler 2.10 Hattie B Roker 7.00 Geo Eckert 3.10 Jos Bittner 1.50 Richard Lint 5.00 L Kinzman 4.70 Hugh Kepler 3.50 W Rapp 1.50 J W Zigler 6.50 A H Baltimore 4.50 H Rohrer 1.50 J Kathermon 1.00 J P Hetric 1.00 John P Hetsh 7.00 S Fackler 3.00 M O Hodgden 2.00 Henry Jones 1.00 Mary C Baldner 3.00 Nancy Schrantz 2.00 John Kaup 12.50 Geo S Wise 5.00 L M Pontius 3.50 Jennie A Stephens 1.50 T D Monroe 3.75 Henry Wike 13.25 Daniel Wyeong 9.00 S Whitmer 6.00 Jacob Bolsland 10.60 Jeremiah Gump 5.00 Jos H Brubaker .50 Mrs W F McConaley 1.50 David Royer 6.50 E W Stoner 13.00 Wm Young 9.00 Maria Morrin 1.50 Abram Miller 1.50 Wm Summers 1.75 D H Bomberger 1.50 Josiah Berkey 1.50 H L Berkey 1.57 Ida C Berkey bille 2.00 J W Replogle 75 C Bowman 1.00 J R Beppen 2.00 Hetty Engle 1.60 Philip Cupp 2.40 J H Dale 1.50 Noah Henrick 2.00 Paul Dale 75 James P Merriman 1.50 M Simmons 12.70 P H Shoemaker 3.40 H A Snyder 1.50 Daniel P Berkey 2.00 John K Zook 2.00 Walter Clark 8.20 H C Long 1.50 E Bishop 1.50 John Stonsberger 13.50 S Dunning 1.50 W H Boggs 12.00 S Flory 1.10 C Stump 1.50 D A Norcross 1.50 T A Brown 2.40 J R Brumbaugh 1.50 J C Tinkel 15.55 H C Longanecker 13.50 M J Blair 75 Aaron Long 6.00 Darsey Hodgdon 11.75 J H Priddy 8.00 G D Peterson 2.00 Michael Trish 9.00 J W Bowman 2.00 Jacob Hite 1.50 D H Hirt 14.60 Andrew Neher 2.00 A W Bowman 3.00 L Brumbaugh 2.00 A R Wellick 1.50 Lydia Funk 1.37 D P Berkey 1.00 E M Thomas 2.00 Lizzie Hilary 9.00 S A Romberger 2.85 L H Dudley 2.00 W M Harvey 1.00 D A Hofford 1.50 Wm H Goodrich 1.50 J F Wall 1.00 S P Zimmerman 7.50 A Culp 1.00 Geo Nusemer 1.00 W D Hartman 3.00 J P Neher 75 H G Mohler 3.00 James C McMullen 16.25 G B Paige 1.00 Daniel Thomas 1.50 James E Shultz 1.50 Tobias Kelin 7.50 J K Cullen 2.00 Mary L Brickwith 1.00 Alice J Boone 50 A M Warner 9.50 J A Smith 75. M G Rodrick 1.50 M Wutner 1.50 H Tuttle 1.50 A P Reed 1.65 J S Studebaker 3.00 James Colclough 12.00 David Bolinger 3.50 Phebe L Root 50 James Skelly 2.00 H S Dunner 3.00 Daniel Click 3. A T Metz 10.00 I R Cline 4.50 Rudy Kunkel 3.00 John Frank 1.50 A S Montgomery 5.21 John H Stager 2.00 David Clapper 1.50 J U Slingluff .50 T J Vroman 2.00 J Stutzman 11.00 Jno Chrisanthan 2.00 W F Neal 10.00 Hiram Blough 1.00 Geo A Turner 1.50 S H Price 3.00 Moses Miller 21.00 Joel Gregory 14.00 Jane Reedy 1.00. John Shirk 7.10 Geo W Kelin 2.00 Mary L Genter 1.50 Solomon Beardorff 27.75 Henry Garber 39.15 Daniel Brower 18.50 W A Shilcet 2.00 B H Shirely 1.50. W B Price 1.50 E B Winslow 51 John Holford 2.00 John Brower 1.20 J B Tawzer 11.50 Daniel Flory 1.00 Aaron Smith 1.00 Aaron Miller 1.50 Levi Stump 19.50 David Myers 1.50 Jacob Buhr 2.10 Jacob S Walter 1.50 Jno Overholzer .50 Levi Bartzler 1.20 H C Brinkworth 10.00 Michael Keller 17.00 J P Lerew 1.00 John Wildfong 5.00 S Graybill 1.50 J W Hoover 2.00 Jacob S Bailey 1.50 A Petley 1.00 R C Bowden 1.50 G W Shilinger 12.00 S Wine 10.00 B Musser 5.00 N Seymour 3.10 C Bucher 8.00 J A Shirky 3.00 D L Bowman 12.00 S S Powers 1.50 M Meyers 2.00 D L Miller 30.00. S Arnold 3.00 Jacob Blickenstaff 1.10 D G Brumbaugh 1.00 Geo Swartz 1.50 Silas Johnson 1.00 D Moore 2.50. Wm Moore 20.50 Geo Barnhart 75 T T McLain 1.50 N C Workman 9.00 John V Snively 1.50 M Beste 1.50 A Shively 1.87 J D Baughtelli 30.30 Martha Kindy 1.50 W Ozias 1.50 W M Dietz 1.00 Saram Click 12.00 J Q Neff 7.50 C Neely 2.00 D Hess 1.50 J C Shellbarger 3.00 Balzer Eikenberry 32.53 Hiel Hamilton 7.00. Paul Habinger 7.25 Wm McWhorter 1.50 John Hornish 31.00 Jos Fruit 2.00 S C Young 4.00 Wm R Goodman 8.55 J Pannell 2.10 H P Shively 6.75. Simon Hetrick 2.00 John Whitmore 1.50 Ada B Hendricks 1.62 Nathan Bratt 1.50 Nancy E Reed 8.00 J H Roberts 2.00 Henry Garber 1.50 J Newcomer 1.50. E Bower 2.00 J F Sanger 10.00 F J Frantz 1.00 Chas H Hawbacker 3.00 Levi Miller 3.00 Willis A Mason 6.00 Martha J Wilson 2.00 C Royer 3.00 M F Mosteller 1.50 John B Eller 1.00 M Kreider 1.50 J O Imbrough 50. Mary B Kindel 2.00 Daniel Petley 4.50 Emma L Keeny 3.25. John R Snively 2.25 Lizzie Kemper 2.00 Mrs M Wingert 2.00 W H Bashor 21.75 Mary C Heer 1.50. W S Richard 10.50 Daniel Stump 2.00 J M Whitmer 15.00 Henry Shank 3.00 Geo Morningstar 1.00 Jacob J Meyers 8.00 J Whitmore 3.50. S Forney 1.00 J Knepper 3.00. J B Kistler 2.00 Daniel Wysong 2.00. J H Miller 2.00 H D Lawshe 10.50 L Lockton 19.00 M C Shultz 1.50. W Q Culvert 7.00.

The money list closes here this week for the want of more type.—Further report next week.

POOR FUND.

Below we acknowledge from week to week money, received for sending the BRETHREN AT WORK to poor BRETHREN, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the Poor Fund. We would like to please every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

Poweshiek church, Iowa,	$ 1 00
Mary Shallenberger, Juniata county, Pa,	2 00
D A Norcross, Martin county, Ind,	1 00
H Bollinger, Lancaster county, Pa,	30
Gyshew church, Ind,	1 00
J Y Snavely, McLean county, Ill	36
D Stump, Allen county, Ind,	40
C and H Rusher, Kosciusko county, Ind,	75
J Gump, Noble county, Ind,	1 00
J Knop, Ogle county, Ill,	1 00
C Bowman,	1 00
I L,	25
J H Stager,	30
A P Reed,	1 45
Samuel Click, Mo,	1 50
J H Hiller, Holt county, Mo,	50
D Wysong, Elkhart county, Ind,	66
C Howen, Polk county, Iowa,	1 00
W D Lawshee, Wabash county, Ind,	1 00
Elizabeth Easton, Benton county, Iowa,	4 00
Chas Frantz, Grant county, W Va,	1 00
Previously received,	14 70
Total received,	$32 17

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper:

M M,	$ 1 00
K S, Juniata county, Pa,	1 00
J H, " " "	1 00
E N, Orang county, Kan,	50
G W N, Wright county, Mo,	50
J B, Elkhart county, Ind,	50
J T, Huntertown, Ind,	1 00
E R, Ogle county, Ill,	1 00
H W H, Cream Hill, Iowa,	1 00
D B, Millersburg, Ind,	1 00
F H, Highland county, Ohio,	1 00
S H, " " "	50
N V K, Adams county, Pa,	1 00
J B, Fayette county, Pa,	1 00
L B, Kosiuska county, Ind,	50
W B, Benton county, Iowa,	1 00
E E, " " "	1 00
M L, Tama county, Iowa,	1 00
H R, Pawnee City, Neb,	1 00
Previously reported,	13 50
Total disbursed,	$30 50

OUTSIDERS' FUND.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer: Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.—When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

W H Clark, Worth county, Mo,	$ 50
J H Miller, Ind,	1 00
E A Orr, Mo,	50
B Roker, Fulton county Ill,	65
B Lint, Marshall county, Ind,	60
S A Smith, Morris county, Kan,	50
L H Flack, " " "	50
Mrs McGaughey, Putnam county, Ind,	2 00
S Dunning, Vernon county, Mo,	1 00
D Harmon, Shannon, Ill,	50
W Flickinger, Lanark, Ill,	1 00
J P Larew, Adams county, Pa,	50
J Y Snavely, McLean county, Ill,	1 20
S Johnson,	1 00
S Hetrick, Elkhart county, Ind,	2 00
Sister Lehman, Neb,	25
H P Brinkworth, Neb,	25
S S	25
G Morningstar, N Hampton, Iowa,	50
J R Kistler, Salina, Kan,	50
Previously reported,	71 25
Total received,	$87 65

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

E Moore, Taylor county, Iowa,	$ 1 50
D D Miller, Elkhorn county, Ind,	1 00
Jno Wells, Lyon county, Kan,	1 00
G W Gardner, Putnam county, Ind,	1 00
Dr A Webster, Lasalle county, Ill,	1 00
Mrs S Fritz, Clay county, Ind	1 00
E A P, Vernon county, Mo,	1 00
E L, Somerset county, Pa,	50
J L, Adams county, Pa,	1 00
T S, McLean county, Ill,	1 00
W Miller, Allegany county, Pa,	1 00
B F Hetrick, Davies county, Mo,	1 00
J H Fishburn, Elkhart county, Ind,	50
C E Saylor, Richardson county, Neb,	50
E Todd, Knightstown, Ind,	50
J W Spence, Clark county, Ohio,	50
D Roberts, Cowley county, Kan,	71 50
Total,	$85 50

W. U. R. R. Time Table.

Day passenger train going east leaves Lanark at 12:00 P. M., and arrives in Racine at 6:43 P. M.

Day passenger train going west leaves Lanark at 2:06 P. M., and arrives at Rock Island at 6:50 P. M.

Night passenger trains, going east and west, meet and leave Lanark at 2:18 A. M., arriving in Racine at 9:00 A. M., and at Rock Island at 6:00 A. M.

Freight and Accommodation Trains will run west at 12:10 A. M., 8:10 A. M., and east at 12:10 A. M. and 5:15 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., January 23, 1879. No. 4.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

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SOMETHING NEGLECTED.

BY R. H. MILLER.

WE have just closed our meeting at Dora, in the Antioch church, which had in it one very remarkable feature, that is, the conduct of little boys and girls, from five to twelve years of age—a large number of such attended the meeting. These children would take the front seats till the house was over-crowded, then they would take seats on the edge of the platform, on the floor, near the stand; and their order and behavior were as good as could be asked, and we encouraged them in it, because we fear they are often neglected in our meetings. Often the children stay in the far end of the house among the hardest sinners, while the older ones take the front seats.

I want to see the congregation turned around—the young people brought in front to sing and hear and bow in prayer, as though the meeting was for them. Such a course would be nearer the ancient order of the church. In the days of the primitive church when meeting began in the morning about nine o'clock, the children had their places near where the speaker stood. The first singing was done by the children; the first prayer was specially for them; the first Scripture was read for them; the first speaking was done to them. It seems in the primitive age of the church, the main feature of their regular meetings on Lord's day was to instruct, encourage and train their children in their religious service, that Satan should never lead them off in sin and rebellion against God. These children were called *catechumens*, because they were learners in the meetings for worship. These children often knew the Scripture to be read and spoken of the next Sabbath, and were anxiously waiting and studying. This well prepared them to have their hearts lead to the sacred truth of the Gospel.

But I have not told it all, these children were not confined in their place all the time of meeting. After their particular part of the service was over, they were dismissed and permitted to go out while the older ones did the singing and heard a discourse especially for them. This was about the order of holding meetings in the days of Clement, Chrysostom, Basil, Cyril. These old fathers took a greater interest in the children of their day, than is taken now, and the best idea in it is, the teaching of children was right in the church; it was a church work, done in their *religious service*. Their work was far ahead of the Sabbath-school, or in other words, it was doing all the work of the Sabbath-school in the church. The children were made the first and great feature appearing in their religious service. This is one of the great reasons why the church increased so fast in that age. The children were taught younger than now to feel the church was theirs—the church was for them. Now many think the church is for old people, that the young must run off in sin—wander a prodigal till he is starving, and many die and never come back.

The old fathers did all they could to keep them from every sin, and teach them in every truth. This is the reason these old fathers baptized some very young. They tell us of baptizing some that were only seven years old, but they were better taught in Scriptural truth than many of our children at twice that age.

Our meeting at Dora reminded us of the meetings of the primitive church, when so many of the little boys and girls made the company around the stand. We shall long remember how these little boys and girls gathered around us to shake hands, when our last meeting closed. They came from the feeling of their own warm hearts, (they were not told to come), but they knew older ones had no preference over them, and hardly so much as they, hence they came first to express their regard to one who they knew had great concern for them. If Jesus would take "little children in his arms and bless them," we, too, should do and say all we can to bless and save them.

But we want to turn the thoughts of our ministry to the young, because we feel that they are too much neglected in our meetings for worship. The minister should try to make his discourse interesting to them, if he can possibly do so. Then he won't need to scold them to have good order. We should so illustrate our subjects with figures and things the children understand, that are interesting and instructive. Always have a concern for the young, especially, the young in the church. If you must slight any, let it be some old ones, they can bear it; but never show a coldness to the young, it will hurt them and your influence too. Try sometimes and get up something purposely for the young, and try in every discourse to get something that will interest and instruct them. Your kindness and regard, especially, to children has great influence over them. Friendship with children, is almost everything. Cold logic and reason may do for the old, but friendship and kindness mingled with simple illustrations of Gospel truth, will win the children and turn their thoughts to sacred things, and live in their memory to point them to God when your labors on earth are done. The result of our labors in the Antioch church, were not so clearly manifested in good done as we desired. Four made the good confession, one reclaimed, and we hope our effort to present our doctrine has left many good impressions. To encourage the brethren and sisters, and turn the feelings of others who are not in the church more toward the teaching of the blessed Savior.

A NEW YEAR'S GIFT.

BY C. H. BALSBAUGH.

BLESSED be God for the recorded history of Lazarus. After the angels had carried him into Abraham's bosom, *this* was the testimony of the father of faith concerning him. Lazarus in his lifetime received his evil things; but now he is comforted.

This rigorous winter season is the time to try the souls of the poor, and in another sense, no less the souls of the rich. Scanty food and insufficient raiment, poor shelter, or none at all, test the strongest faith and the most Job-like patience. Winter also tests the godliness of the rich. If Christ is in them, He will show Himself in the cold season. If a man's religion can stand the Winter, there is Divinity in it. The Straight Gate demands frost-proof as well as fire-proof. To sit by a warm stove, and nestle in a cozy bed, and be clad with abundance of heavy apparel, and partake of rich fare three times a day, and have money in the chest, or perhaps invested, while some poverty-stricken fellow-mortal is shivering in want, or some alien lies weltering in his blood, next door to us—this turns out the black side of our cloak. The Cross puts the ends of the earth into neighborhood. Luke 10: 29-37. When God became man He made every man our brother.

The illustration of this sublime truth by the church, is God's standing advertisement to the world, written with the blood of Jesus. The pre-incarnate Savior "was rich, yet for our sakes He became poor, that we through his poverty might be rich." Our treatment of man *as man*, is the deepest test Christianity admits of. Tried by this principle, we can see where we stand as individuals, and what is the *status* of the church. Jesus died for Cesar and Herod, not because they were monarchs, but because they were human. The publican, the harlot, the malefactor, the outcast, the pauper, the loathesome leper, stand on the same level in relation to the Incarnation, as princes and potentates, Rothschilds and Stewarts. Deprecation of the poor because of their poverity, is unchristian. I have seen a great orator in our own Brotherhood refuse to take a seat in a rail-car, because there were colored folks in. This was putting Christ to an open shame. The blood of Jesus flowed as freely and warmly for black as for white. "*All* flesh is as grass, and *all* the glory of man as the flower of grass." The rich and mighty have no prerogatives as to their nature, no immunities as to the common destinies of that nature. All are imbred in a common ruin, all purchased by a common ransom, all amenable to a common tribunal, all partake of a common inheritance, or a common perdition. Heaven has no upper seats for the rich, and hell no comfortable quarters to be purchased with gold or greenbacks. Neither Paradise or Pandemonium has bids to offer to the mammon of unrighteousness, save a higher rapture or deeper torment according to the use we make of our money.

These are thoughts which should come home to our inmost hearts with overwhelming force while the severe season is passing. If we climb to the higher end of the Cross, and lay our hearts on the heart of the man-loving, man-redeeming, sin-atoning Emmanuel, and stretch our hands on his hands, place our feet on his feet, we will not, cannot, neglect the poor. All the shiver of winter and all the grinding, pinching agonies of poverty were in Christ's suffering. It gladdens His great, loving, yearning Brother-heart, to see His Bride feed the hungry, clothe the naked, provide for and comfort the destitute. Those who were "forward a year ago" in the mission of mercy, will not be laggard now. 2 Cor. 8: 10, 11. The *noblest* poor must be *sought out*. Souls of the finest mould do not flaunt their necessities. They will suffer even to the threshold of starvation before they will *press* their destitution on the reluctant attention of others. God is in the winter, and He speaks no uncertain language. He that hath ears to hear, let him hear. He that has a heart to feel, let him imitate.

ANOTHER YEAR NEARER HOME.

BY MARTHA BEEGHLY.

ANOTHER year has passed away, and we are nearer to the tomb. This is a solemn thought, but one that should be considered by each and every one; that we are one year nearer to the tomb, than we were when this year commenced. When we permit our minds to run back over the year which has just closed, we notice many changes. We think of some, who were in the bloom of youth, and in the vigor of manhood, and some more advanced in years; yes, even from old age down to the little infant on its mother's knee, who were with and among us in the last year, but to-day, how changed the scene! How many homes have been visited and made sad by the king of terrors, in the removal of some dear one that is now sleeping in the silent city of the dead.

But why should we marvel, since it is just the fulfilling of the decree that went forth long since: "Dust thou art, and unto dust shalt thou return." Much rather let us wonder why it is that we are yet here. Is it on account of the good that we have done? Most assuredly not. We must acknowledge that we all to a certain extent, have merited God's displeasure, rather than his favor. But we are glad to know and we rejoice in the thought, that God has been merciful unto us. He has not dealt with us according to our sins, neither rewarded us according to our iniquities. Through his long suffering, and and his mercy, our almost useless lives have been prolonged, as monuments of his amazing love. Since we are aware that "Our days are as the grass, or like the flower of the field," and that this life is but a journey to the tomb, the thought comes up like this: Shall we survive the present year? It may be before another New Year's day will dawn; it will be said of us, that we, too, have gone to our long home.

The question now arises: Are we ready and waiting for the change? If so, happy are we, "for the Lord upholdeth the righteous, he knows their days, and their inherit ance shall be forever." Oh, brethren and sisters, let us redouble our diligence and trust in the God of our salvation, remembering that our Savior said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." What a cheering thought to us, if we have tried to live the life of a Christian, when our labors and our sorrows, temptations and trials, sickness and afflictions, shall all be over, and we can look beyond all this, to a brighter and far serener clime, where we shall never part with our loved ones, and never know sorrow, sickness and death any more, but shall bask in the sunlight of eternal felicity.

Because all men feel, and know, and see, said Luther, that they must die and disappear, each seeks an earthly immortality in being ever more remembered. Sometimes great sovereigns, princes and nobles, have sought it by rearing pillars of marble or lofty pyramids pointing to the skies; by these they have fancied themselves immortalized. And still, by great churches and other sumptuous edifices, warriors have pursued and striven to perpetuate honor and renown after their famous victories. Learned men seek by the composition of books an undying name, as we often see in our own day. But as to the everlasting, imperishable honor—an eternity with God—to this they pay no regard. Ah, we are a despicable race!

GOOD NEWS.

BY GEORGE D. ZOLLERS.

THE Lord reveals His smiling face,
And gently bid the showers of grace.
God's glory in His temple shines.
And all our grief and woe declines.

The Gospel trumpet sweetly sounds,
The music rolls, the spirit bounds;
Harmonious are the strains, and clear,
To all who have an ear to hear.

Of old, the children prayed and mourned,
But many ears their music spurned.
The busy throng pressed to and fro,
Nor listened to their tales of woe.

So oft the glad hosannas roll,
And ravish the enlightened soul.
Soft as the dew of night from heaven,
The words of life and love are given.

The children of the kingdom weep.
And tell the groans and anguish deep.
That pierced the bosom of the Lamb,
Who died to save rebellious man.

Two heralds of the Gospel came,
With hearts in tune to play the strain,
The one care-worn, and white with age,
The other near life's middle stage.

The entertainment cheered us all,
(With few exceptions) large and small,
I wish some more would time improve,
And visit us at Hickory Grove.

Lord bless our old brother Lehr,
And Lemmel who was with him here;
Equip them with thy love and might
To battle for the truth and right.

Brother Kepner, too, and Guinter,
Came to visit us this Winter,
Each did his talents employ,
And their presence yielded joy.

And thus from place to place we roam,
To bring the wandering sinner home;
And cheer the pilgrim on the road,
That leads to happiness and God.

Soon will our battle end below,
Then we shall quit this vale of woe;
And meet in that delightful place,
To worship God and see his face.

No pen can tell in prose or rhyme,
The beauties of that land and clime,
Where joy unsullied moves their tongues,
To praise the Lord in sacred songs.

A WEEK'S COMPANIONSHIP WITH THE ROCKIES.

BY J. C. FUNDERBURGH.

NUMBER IV.

BELOW is a sportsman looking anxiously into the water, apparently spell-bound; he evidently spies a fine big trout, salmon-like, right there near the top of the water under the edge of that leaning slab rock; and is now eagerly engaged in trying to capture him. In the effort to apply the fly, he discovers that his pole is too short and seizes hold of a tender twig that aids him to lean far out, and tossing the fly again and again, thoughtless as to the feebleness of the twig, till the tension overcomes the adhesive force of the fiber, the result, is quite obvious. Down the stream a little the further, is a fisherman squarely perched on a flat rock; he is after a big fish, throwing far out, full length, seemingly having ample line, but his troutship manifests no appetite.

The fly is changed, aha, now the fish darts quickly as if to take it; but more sagacious than its younger brothers, detects the fraud and leisurely floats away. The large trout are very cute and cunning, but soon forget unless once or twice hooked; and all there is to do once having the right fly, is to keep it playfully skipping on the water. At length the fisherman triumphant, adroitly whirls his victim from its aqueous element to fall among the cobble stones near the edge of the water or perchance striking a larger stone, flounders into the water, but so badly stunned that only a little dexterity on the part of the angler is needed to secure his trout. Our experiences are varied, and the transition of scenes are lively in the extreme.

One of our number injudiciously ventures out upon a slender pine sapling and casts his fly gently upon the rippling waters; it instantly disappears. The delicate cord trembles and the pole bends sharply to the pressure. The eye keenly follows the golden-hued beauty in its aerial flight to the full length of the tackle, and many feet higher, directly over head. It will now be lost unless successfully intercepted in the fall. Awake to this fact with uplifted arms and spread-out singers, nervously held in postion, the angler aims to catch without fail, for never so large looks a fish as when thus dangling thirty feet in the air and likely to escape into the water. Alas, too sleep his troutiship splashes in the water almost simultaneously with its would-be captor, who, having lost his equilibrium in the excitement, had but little choice in the matter. The time flies away, the day far spent and the party fully satisfied with their success as glorious enough for one day, being loaded with trout and feeling not a little hungry, set their footsteps campward. Back we go through thick brush and jungles of cedar, pine and aspen almost impenetrable, shutting out what little light was still lingering in the heavens. The situation was any thing but enviable; and calculated to make one feel somewhat timid; for why shouldn't it? Although a bear fight would be glorious, provided we were victorious. But we had foolishly left camp that morning without weapons of any kind, and I had myself seen a real, live, wild bear, but a little ways from here two years ago, and even fired several shots at it. Just think of it! We went plundering through, however, over rocks and fallen trees along the course of the stream—always steering clear of any black object that possibly might be a bear coming down for a fresh mess of trout or to drink under the cover of the evening shades. Finally circling the last bend and up over the ridge at the lower end of the park, we sight camp, all safely in. No time is now lost making ready the evening repast, which consisted, principally, of well-browned trout and steaming hot biscuits, with an abundance of fresh mountain butter, a supper of crispy, juicy morsels, never to be forgotten.

Each day is but a repetition of the routine just detailed with an occasional slight variation..

In mountaineering, a portion of the time is usually devoted to the hunting of wild and larger game. To the appreciative mind for the sublime, and to the lover of the beautiful in this life, nothing holds comparison with the richness of the feast obtained by a week's companionship with the wonderful freaks of nature as displayed in this region of the Rocky Range. And, in point of health, for enervated spirits, energy prostrated and recuperation in general, it simply has no equal.

Greely, Colorado.

PETER

BY J. R. HOFFER.

THE world evidently was never so much in need of salvation as at the time when the generations worshiped "the unkown God," whom the Israelites professed to know. These Israelites, or at least the Jews, or those among them who were known as Pharisees, regarded themselves as God's chosen people: and the rest of mankind they looked upon as outcasts from God. In their religion they were very zealous, but towards those whom they believed to be rejected by God, they were intolerant.

When these Israelites, who were no longer a nation, had probably the strongest hopes of speedy deliverance from the oppression under which they groaned, and of the restoration to a people, as in ages past, in fulfillment of the words of their prophets, as understood by them, there appeared among them a man of very humble parentage and appearance, who called to these devoted people, asking them to repent, "for the kingdom of heaven is at hand." They probably supposed that if the heavenly kingdom was indeed at hand, it came as a reward for their devotion and zeal; and they were no doubt indignant when they heard this carpenter's Son ask them to repent. They knew the young man, who was born in a stable in one of their villages. Little notice was therefore taken of him as he went about selecting a few persons of like humble parentage and position, and with them traveled throughout the country, declaring to these very religious Israelites that they were hypocrites, and had need of deep repentance. But the humbler of the people felt themselves irresistably drawn after him; and those whom he called, at once obeyed, leaving friends and property, without even asking whither he was going.

The humble people, who asked not whence he came or whither he was going, but looked to his character and works, were by no means left without encouragement; for he not only preached the Gospel to the poor, declaring those blessed who were poor in spirit, who mourned, who were weak, who hungered and thirsted after righteousness, and who were merciful, pure in heart and peacemakers, but he also "healed all manner of sickness and all manner of diseases among the people," and continually went about "doing good." All these things he did in the humblest way; asking even those whom he healed, not to make it public. But the doings of the proud and self-righteous among the Jews, he denounced, calling them "blindness of the blind."

This made him enemies of the leaders and those in authority; but among the common people he had many friends. Little, indeed, did those "learned in the law" see in this "friend of publicans and sinners" that answered to their idea of the promised Messiah.

Under these trying circumstances, when all the leading people were against him, he boldly declared that his followers must eat his flesh and drink his blood. Hearing this, many of his disciples even said, "This is an hard saying," and walked no more with him. But undismayed he turned to the twelve chosen ones, and said, "Will ye also go away?"

Nothing could have satisfied the people more than the reply of Peter, who, having just heard language from his Master which was looked upon as repulsive, said to him, "Thou hast words of eternal life," even adding, "And we believe, and are sure, that thou art the Christ, the Son of the living God." But Peter knew of what he affirmed, for he had seen the Master make the lame walk, the blind to see, the deaf and dumb to hear and speak; to turn water into wine; to feed thousands of hungry people with a few loaves and fishes; and even the dead he saw him restore to life. Yes, the boisterous deep, also, subsided into "a great calm" at his Master's voice. Nor did his constant followers see anything offensive in the assertion that they must eat the flesh and drink the blood of him whom they appreciated as goodness and righteousness itself; for they had heard him declare those blessed "who hunger and thirst after righteousness."

Although these devoted men knew how unpopular their Master was among the leading Israelites, and that he made no effort to gain popularity or power, they nevertheless hoped that he would restore Israel to be again a kingdom, for this they understood by the prophets, the promised Messiah would do. So sure were they of this, that they even disputed among themselves as to whom of them should be the greatest in the new kingdom; and two of them asked for special positions therein. What kingdom did they expect he would establish, whom "the winds and the sea obey," who healed the people of their infirmities and brought the dead to life again? For such a King they might well be willing to endure hardships and abuses. None of the disciples were as ready to fight for the Master as Peter, and on more than one occasion did he show that he expected to be well rewarded for this devotion.

Could it be possible that the man who repeatedly showed that he knew the thoughts of the people, would tolerate a traitor among his chosen ones? For the sake of gaining a little "filthy lucre," one of them betrayed him into the hands of his bitterest enemies. But while he was thus gratifying his lust for gain, he hardly expected that any harm could come to his Master; for he knew his powers, and that on a former occasion he escaped "through the midst of them" when they had him on the hill intending "to cast him down headlong." But in this effort to indulge the love of money, the Shepherd was smitten and the sheep were scattered.

Just before this happened, the Master had said to his disciples, "He that hath no sword, let him sell his garments and buy one." This probably encouraged Peter to strike the enemy with the sword, and wound a man. But how his spirit must have sunk in him, when the Master, whom he was defending, told him to put up his sword, and miraculously healing the wounded man, declared that he could have more than twelve legions of angels to defend him. And what a defence would this have been? for one angel was known to have smitten eighty-five thousand Assyrians. Is it possible that the man who had such a force at command, and who had shown his authority over storms and fiends, would suffer a few timid men to take and lead him before unjust rulers, who would be sure to condemn him to death?

The disciples had not comprehended the Master's words when he said, "I am not come to destroy, but to fulfill;" and, "My kingdom is not of this world;" nor when he spoke of his death and resurrection. And seeing that his Master would not defend himself, nor allow others to do it, Peter, to avoid getting into trouble by being identified with him, now commenced to deny his Lord. But he still lingered near; for there seemed to be an unconscious tie that held him.

Earnestly yearning for his faltering disciples, the Lord turned his pitying eyes upon Peter, unmindful of his own terrible fate which he knew awaited him. Seeing this, Peter became conscious of his error, and "wept bitterly." Was there ever such a thing heard, that a man,

as he was, led away to be crucified, for having showed from his Father, "many good works," should only be concerned for his friends? "Weep not for me, but weep for yourselves, and for your children," he said to those who followed after and bewailed him. Did Peter now fully comprehend his Master's mission?

The Lord was crucified and buried, and the next Peter was outrun by the other disciples in going to the sepulcher to see whether it is true what the women declared, that the Master is risen. The body was not there; and Peter probably commenced to reason with himself, whether indeed the Master had not laid down his power in order to gain greater, for had he not said, "I lay down my life, that I might take it again?" When he saw the risen Savior, his love for him was no doubt stronger than ever. "Peter lovest thou me?" was asked by the Lord on a later occasion. Why was this? Did not Peter try to defend him? Did he not try to outrun the rest to meet Jesus after the resurrection? Being grieved at the repetition of this question, Peter declared, "Lord thou knowest all things, thou knowest that I love thee." But the Lord's only reply was, "Feed my lambs, feed my sheep."

The Master had spoken many parables to his disciples; and in one of these, concerning the heavenly kingdom, he said that the King told those servants who were not aware that they ever ministered to his wants, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Not only on the cross, but all the time he was in the world, the Lord gave his life for his friends. He never did anything for his own gratification; and the only way he could be acceptably loved, was by loving as he did.

Peter now, probably for the first time, understood what was meant by the words, "It is more blessed to give than to receive;" and that to honor him who, out of love died for others, like love must be shown; for what else could the Lord have meant by telling him to feed the lambs and sheep? With his wanted zeal, he therefore went about doing what he believed the Lord thus required of him.

But he had not yet comprehended the vastness and universality of the Master's love. He still supposed salvation was limited to the descendants of Jacob, who had the literal Word of God; although he had heard it said of his Master, that he was "the Lamb of God, which taketh away the sin of the world." He was to feed the Master's lambs and sheep; but he was not yet aware that they were not all of the fold of Israel.

In a vision Peter saw in a large vessel, let down from heaven, "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air," accompanied by a voice which said, "Rise Peter, kill and eat." Should a Jew, as Peter was, be asked by a heavenly voice, to eat anything that the law had not promised clean? And in this vessel there must have been no clean beasts and fowls, for he exclaimed, "Not so, Lord; for I have never eaten anything common or unclean." But the answer comes from heaven, "What God hath cleansed, call not thou common." Was everything in that vessel therefore clean, even the creeping things? Peter would hardly have comprehended the full force of that vision, had not just then, three men called unto him to come to the Gentile, Cornelius, who also had seen a vision, and was told to send for him. When he came to Cornelius and saw the divine blessing come upon him and his friends, who were all Gentiles, he comprehended the character of his Master's love, and exclaimed, "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness, is accepted of him."

As Peter learned to know the true character of the Lord's love, so evidently do others in following him "in the regeneration." And how gently are led out of their selfish love wherein they are ever ready to defend their religion, or the Lord as they looked upon him; if they only bear in mind that the teachings of God's Word, as well as the Lord's earth life, are all summed up in love to God the good and true, and to our fellow-beings.

Mount Joy, Pa.

EXPERIENCE AS A TEACHER.

BY W. J. H. HAYMAN.

THAT experience is the best and most thorough teacher in the various avocations of life, is an established and generally admitted fact. Those who have been educated in the school of experience are regarded as safe and reliable. As one pretty well schooled, I feel, by way of encouragement and advice, to say a few words to others.

In the reflection of my own experience I feel nervous and my hand trembles while I write. I have trodden the giddy paths of youth—I have seen and felt that, youtful hopes are seldom realized; I have seen the vigorous frames of young men drop suddenly in death; I have observed the blooming cheeks of the robust young maiden suddenly eclipsed in the pale palor of death; I have heard and felt the groanings of disappointments, I know by actual experience that "Man is of few days and full of trouble." I have learned that earth's greatest enjoyments are delusive; its best friendships limited; its ordinary sympathy treacherous. I have walked through the (to the flesh) luxuriant valley of sin; and, with Solomon, can say, "all is vanity and vexation of spirit." I have learned that the enjoyments found in the path of sin, are not substantial, hence say to you, could your hopes of true pleasure, true character and true success on that foundation of which Christ is the chief corner-stone. There, amidst the fadings of earth's pleasures, the visitation of its disappointments, the treachery and coldness of its friendship, you will have an anchor on which to lean. When adversity comes, when friends fail, when health decays and the sorrows of death summoned you, you can say, "it is well."

Aged sinner, a few words to you. Think back, is not all I have said in regard to sin true? Does it not accord with your own personal experience? Think back, view yourself in the mirror of the past; think of the many blighted hopes in your own experience; think of the many sad disappointments you have met; think of the fleetness of time, and tell me does not that thorough teacher, experience, tell you it is high time to change, and make the glorious promises of heaven your safe prop while on the verge of the tomb? You know that what I have stated in this short and imperfect article, is hardly a drop in the bucket. For your soul's sake, profit by your past experience.

Young Christian, a few remarks to you. I can sympathize with you. Disdain an acceptance of the delusive and fascinating (to the flesh), pleasures of the world which the devil offers you, for he will not keep his word, and if you listen to him, your greatest good will be destroyed. Profit by the experimental advice, the aged veteran of Christ gives you. Make the Cross your standard and your hopes of moral, social and spiritual purity will be realized. The thorns of earth will be in full bloom for you with the roses of heaven.

To the tried Christian, I would say I know how to sympathize with you. I have experienced your sorrows and feelings of disappointment; I have been surrounded by the sorrow of death; I have trodden the gloomy road of adversity; I have felt the pangs caused by treacherous friendship; my eyes have been dazled by the fiery arrows of the enemy when flying all around me in the darkness of spiritual midnight. I have felt the consciousness of my own weakness and tendency to evil. But amidst all this, I can say, that I experienced the help and consolation of heaven. When surrounded by death's sorrows, and loved ones were falling as it were, to the right and to the left, and my ears were greeted with the doleful sound of the tomb, my heart's burden and sorrow were lightened by the cheering promise of the Master. When almost discouraged by adverse circumstances in life, I have felt, through the medium of God's promises, the rest prepared for the people of God. When pushed by the hand of treacherous friendship, I have felt and experienced that in Christ I had a true Friend, and have found warm, sympathizing hearts among the passers by. In short, I can testify, from actual experience, that the Lord will indeed be with us in six troubles, and not forsake us in the seventh. God forbid that we should glory in anything, save in the Cross of Christ.

Tried soldier of the Cross, be firm amidst the shouts of the inhabitants of bliss. You will soon be crowned with victory through him who loved us, and gave himself for us.

May God help all to a saving knowledge of the truth. What we have felt and seen, with confidence, we tell.

HEAVENLY ASPIRATIONS.

BY JAMES WIRT.

"Covet earnestly the best gifts." 1 Cor 12: 31.

THIS is a command given by the inspired apostle to believers in Christ, those of his day who were called to be saints.

The devoted follower of Jesus, by rightly applying himself to the study of God's revealed truth, contained in the Bible, may come to ascertain the prescribed means for acquiring those divine gifts, promised to those who do not become "weary in well-doing," but are continually anxious to secure to themselves "glory, honor and immortality." There are many inducements for the child of God to assiduously strive, though in a lawful way, to attain to a high degree of moral excellence, knowing there is none attainable without great labor; he will meditate upon and be guarded by the counsels of Jehovah.

Our advancement in the divine life, depends upon our exertions and a dutiful compliance to all the precepts and examples of our divine Pattern, and by doing so, enaples us to "grow in grace and in the knowledge of the truth as it is in Jesus."

The human mind is susceptible of infinite degrees of advancement in the line of moral progression, and spiritual development, and there is no point of attainment at which the soul is satisfied, but is intently reaching forward to higher and nobler acquisitions.

The mode of assimilations in the spiritual world, are analogous to the growth in the natural world. At first is only the embryo in the new birth, but finally arives to the full statue of the man, Christ Jesus. In the work of regeneration, Christ is received within us, the hope of glory, for if we have not the Spirit of our blessed Savior, we cannot claim any inheritance in those "many mansions prepared" for us, in our Father's kingdom. Saints are studying in order to show themselves approved, and that their profiting may appear to all. God has many good gifts to bestow upon his children yet; he always withholds them till they can appreciate such heavenly blessings. They are not apt to covet anything while entirely ignorant of its worth, hence we see the utility of spiritual enlightenment that we may "covet the best gifts," which the Creator is willing to dispense to every son and daughter of Adam's race. When the renewed mind is fully conscious of its high and immortal destiny, it will desire to bring all within its reach, also to enjoy the rich provisions flowing to those who have tasted of the good word of God.

The Christian looks forward for a better state of things, when his warfare on earth terminates; yes, the true believer is assured of an eternal association with Christ and the redeemed ones of earth, and the high orders of angelic hosts, there to join with them in ascribing all praise and adoration to him, who is the only Potentate and Sovereign of the universe." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, King of saints."

A RICH FOOL.

SOME of you have perhaps heard of that rich man, who, when a friend called on him for something for the Christian commission, drew his check at once for $10,000. He took the gentleman to the cupola yonder. The old man said, "That land is mine as far as you can see." He told him to look at the pasture for thirty miles around and see all those cattle. "Those are all mine," he said. He took him to another point and showed him houses and gardens and stacks stretching away, and said, "These are all mine." He then pointed to the town near by' where were large buildings. "These are all mine." The whole of this is mine.

I came to the West a poor boy, and have earned all this myself." When he got through, the gentleman said, "Well what have you got up yonder?" The old man's countenance fell, and he asked, "what do you mean?" "What have you got in heaven?" "I haven't got anything there," the old man said. "Is it possible a man of your ability, discredence and prudence would enter eternity a pauper?" the friend said. But a few months from that time the man died as he lived. The world may say he was rich, but the Word of God says he was a fool.—a Moody.—*Sel.*

To neglect, at any time, preparation for death, is to sleep at our post at a seige; to omit it in old age, is to sleep at an attack.

True ministers, in the delivery of their sermons, fear none but God, and dare say anything that God commands.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE,
M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive one copy free of charge, and for each additional name sent and above the nine names the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 50 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill

LANARK, ILL., JANUARY 23, 1879

THE address of Moses Brubaker is changed from Virden, Macoupin Co., Ill., to Girard, same county and State.

SOME mistakes occurred in our hastily prepared index last week. This notice will be a sufficient apology.

THE Brethren at Waddam's Grove held meetings every night for three weeks. They closed week before last.

BROTHER Enoch Ely was holding meetings in the Yellow Creek congregation last week, at the Studebaker meeting-house.

THE Brethren at Hickory Grove held meeting all last week. We were with them several nights. The interest was excellent, and congregations good.

THE cold weather is said to have produced an ice bridge over the Niagara River. It spans the river just below the Falls, and is nearly a mile in length.

BROTHER S. Correll says: "I notice a few mistakes in Obituary notices in Vol. I, No. 2. The name Correl should be Correll, and Wayne Co., Ind., should be Wayne Co., Ohio.

BROTHER Daniel Miller left last week for the Wisconsin mission field, with the intention of spending several weeks preaching. Brother David E. Ely accompanied him.

THE Brethren at Dutchtown held night meetings all last week. We were with them part of the time. Congregations fair and interest good.

BROTHER H. W. Strickler writes that brother Daniel Vaniman is having very interesting meetings at Lorraine, Adams Co., Ill. Congregations large and the best of interest. One made the good confession, and others almost persuaded.

WE beg pardon for a number of typographical errors which occurred in last issue. Much office work prevented us from reading the proof as carefully as we would like to have done. It takes an immense amount of work and close watching to avoid errors.

BROTHER Martin Meyers has been holding some meetings at Erie, about 30 miles northeast of Rock Island. A good interest was manifested. He expects to return this week and spend considerable time working up the interest there.

ONE of our subscribers writes thus: "I am requested by the Baptists in our neighborhood, to write you for tracts and pamphlets, and especially Bro. J. W. Stein's 'Why I Left the Baptist Church.' Send me some and I will distribute them, believing they will do good."

THE *Christian Standard* says: "Information received in Washington is to the effect that a plan has actually been completed by leading Jews for the purchase of Palestine. The details are not given, but it is confidently asserted that the long cherished scheme of Jewish patriots is about to be accomplished."

WHEN strangers or outsiders come to meeting, make a special effort to give them front seats, where they can hear the Word preached. We want to see them converted, and the closer they are to the preacher the more effectually that can be done. Take special pains to accommodate and make them feel that they are welcomed. In this way their regular attendance at meetings may be secured, and thereby their conversion effected.

OUR readers will please excuse us if the Item department of the paper this week is not so interesting as usual, as each of us was holding meetings at different points, from ten to twelve miles away from the office, while the paper was put in type, and therefore could not be at the office more than half of the time.

BROTHER Lemuel Hillery, when last heard from, was preaching in Ogden, Champaign Co., Ill. Brother John Y. Snavely was assisting him. They thought of spending some time in that county, and likely hold meetings at several points. Hope success will crown their efforts, as that church needs help in the ministry. May God bless and help them.

THE Bible Revision Committee is progressing finely with their work. The English revisers have completed the New Testament, and sent the result of their labors to the American revisers. In a few days we shall likely have a published edition of the Revised New Testament. It is thought by some that it will gradually supercede the common revision so long in use.

BROTHER D. B. Gibson, writing from South Bend, Ind., says: "Please say through your paper that I will close my evangelistic labors in a few days on account of business arrangements that require my immediate attention at home. Hope this will be satisfactory to those churches desiring my services. I will give due notice when I enter the field again. Baptism yesterday. Congregations large and good interest."

"GOOD NEWS" is the heading of an excellent piece of poetry, written by Bro. George D. Zollars, of Hickory Grove, Ill., and published on second page of this issue. The ministers who have preached at that place can see how their labors are appreciated by the kind-hearted members who reside there. Brother George is what we call a "born poet." He is a poet because nature made him such.

"HOW IT IS DONE" is the title of an interesting volume received from the Fidelity Publishing Company, Chicago, Ill. The book proposes to tell how the public is swindled by lightning rod peddlers, county map agents, and sharpers generally. The book is well worth reading, and is calculated to put farmers on their guard against swindlers, traveling agents, &c. Price $1.00. Address Fidelity Publishing Co., 132 Dearborn St., Chicago.

DO not fail to read Bro. B. H. Miller's article, published on the first page of this issue. It treats a subject that has been too much neglected among the Brethren. The children and youth of our people have not received the proper attention religiously—their religious education has been greatly neglected, thus leaving many of them to grow up without a proper knowledge of the teachings of the Bible. Since it is with the youth and rising generation that the government of the church must one day be left, it is highly necessary that they be well trained for the work.

RELIGIOUS people are sometimes too careless about apparently small things, which, if properly attended to, would add much to the interest of others. If a strange brother or sister comes to meeting it is frequently the case that we do not pay sufficient attention to them; we salute those we know, but make no *special* effort to become acquainted with strangers. This is not right. If a strange brother or sister comes into the congregation do your utmost to make them feel at home; make a special effort to become acquainted with them, and introduce them to all the others; do not feel backward about it, but walk right up to them, learn their name, bid them God speed, make them feel happy, and thus help the cause along.

AN old brother visited a place some weeks ago, for the purpose of holding a series of meetings. The people told him that they feared the young people would greatly disturb his meeting, as they were in the habit of talking and making a noise in time of preaching. The old preacher told them he would attend to that. So when the congregation gathered, he went back among the young people and wanted to know if they could sing? He found out what hymns they could sing, and succeeded in getting them to sing. He let them sing quite awhile. Then after prayer a short time was spent preaching, and then more singing. The next evening the same way, until the people became greatly interested, and not one particle of disturbance during the meeting. This was far better than scolding the people for their misconduct.

SOME one informed us that at a certain meeting an effort was made to raise needed money to carry on legally appointed missionary work, but that the elders and deacons took a stand against it, and hence nothing could be done. Just such work as that is what hurts the cause. Elders and deacons, instead of opposing the spreading of the Gospel, ought to be ensamples of the flock and do all in their power to help the good cause along. Whoever heard of the elders and deacons, in the apostolic times, opposing missionary work? Their mission was to "preach the Gospel to every creature," and do all in their power to spread the truth. Men who oppose the spreading of the Gospel oppose the very work the apostles lost their lives in trying to do. "Woe unto me, if I preach not the Gospel" should be a warning to every Christian.

A HINT TO PREACHERS.

A FASHIONABLE young lady was heard to remark: "I do not feel right when I go to our church. When I see our minister dressed in the hight of fashion I do not feel good. It is an example to us who are younger. And there is his wife, dressed in the finest style; it is a temptation for us to dress fine, too. O, I do wish the minister and his wife would dress plainer. It would be such a great help to us."

We would to God that all fashionably attired ministers could realize what they are doing toward degrading Christianity. They are leading the church still farther down into ruin until finally it will become no better than the world. Woe be unto them in the final judgment, when the damnation of thousands will be traced to the unfaithfulness of ministers, who, instead of being the leaders of fashion, should be ensamples to the flock. A corrupted ministry will end in a corrupted church, and both go to ruin together.

Then their wives should be models in the church. If there is any woman in the world who ought to dress plainly it is the preacher's wife. They have more influence in that way than they are generally aware of. As a general thing, a fashionable preacher's wife is dressed the finest of any person in the congregation. Instead of being an ensample to younger women leading them into the way of simplicity and righteousness, they become the leaders of fashion, and thus bring the church on a level with the world.

Even among our own people there are some whose hearts are yearning for fashions. They long for the day when our church government will not be so strict, and they can be permitted to adorn themselves as they please. Such persons know not the consequences of that they wish; they know not the ruin they would bring on the church of God if they could but have their own way. If these persons could see some of the exchanges received at this office, and read how many pious hearts are bleeding over the corruption creeping into the popular churches, they would get down on their knees, and pray God to keep the Brethren's church free from this sin. Even John Wesley, in his day, lamented over the condition of his people when he saw how they were bringing their fashions and styles into the church. I pray God that our church may be kept free from this sin, and may God grant that all our ministers and their wives may be good ensamples to the flock.

J. H. M.

LOST ARTS.

MR. Philips, in his lecture on "Lost Arts," takes some of the conceit out of the American people. While reading his lecture I almost concluded that, surely "there is nothing new under the sun." It is generally supposed that the ancients knew nothing of glass, but Mr. Philips cites numerous instances to show that even in the time of the Savior glass was manufactured, and that in many respects it was superior to that of the present day. It was malleable, and could be bent and twisted around like leather. Take the Egyptian painted glass, and you can saw it into layers, and every layer has upon it the original picture perfect. The color was in some way struck straight through the glass.

He also shows that the ancients used spy-glasses of a very superior character. The painting done by the Egyptians three thousand years ago, is as bright to-day as when finished. He mentioned what is known as the "Damascus sword," made of steel, that can be bent like lead, yet as sharp as a razor. This is more than the best of Americans can produce.

"Did the ancients have railways? Herodotus says that rails were laid from the quarries to Thebes, 150 miles, and they carried these blocks of stone on them by machinery. That must mean locomotives. It is claimed that the ancients had steamboats — we know they had steam."

Lepsius was sent to Carthage to examine the ruins. He says: "I have seen carved on the ruins of Carthage every known spinning machine in Europe." This carving was done a thousand years before the Europeans invented the spinning machine. They did not know that they were used by the ancients a thousand years before that time. Thus it is shown that we, with all our improvements, are not so far ahead of the ancients after all.

J. H. M.

TRINE IMMERSION.

BY S. HOOVER.

DR. J. P. Durbin, while traveling through Syria, visited many places of interest, among which was Philadelphia, where St. Paul founded a church, being one of the seven of Asia. This, the doctor says, is still in existence, and the only one founded by the great Apostle. By reading the first chapter of the Revelations the reader will find all but this one had in a measure retrograded from their first principles, and the different woes pronounced against them if they would not repent from their sins, which they did not, and consequently suffered the penalties of their folly.

To the church of Philadelphia it was said: "I know thy works; behold I have set before thee an open door, and no man can shut it, for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie, behold I will make them to come and worship before thy feet, and to know that I loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth," Rev. 3: 8–10.

Dr. D. says that, through all the great persecution of the churches, the wars in the East and the inculcation of false doctrines, the promise has been verified to the letter, and to day 3,000 Christian Greeks are permitted to worship there. The Greeks practice trine immersion, showing conclusively that this was the ancient mode of initiating believers into the Church of Christ.—*Brethren's Advocate.*

GOD BLESSING OUR WORK.

A FAITHFUL worker in the Master's cause writes thus:

"God did not bless our labors through our last short series of meetings with any additions. What the reasons are, God only knows. I believe it was not in the fault of the church, neither do I believe it was in the fault of the preaching; for I believe it was with power."

We sometimes fear that saints often look in the wrong direction for blessings. It is common to suppose that a meeting is not blessed unless there are additions to the church. Then again, many suppose that a minister who cannot bring his scores into the church, is not an able preacher—is not the man to build up and instruct the church.

Of course it is encouraging and desirable to see sinners come flocking home to God, and every lover of the kingdom will pray for the success of the cause in this respect, but do not let us conclude that God does not bless a meeting just because there are no additions. I believe there are many good and profitable meetings even where no one unites with the church. The church needs instruction and encouragement, and that is one object of preaching. To determine the success of a meeting by the number of additions to the church is not always the best method. It would be more advisable for all parties to do their duty in full and leave the result with the Lord. Plant the good seed, let others water and God will give the increase. Do not lament over the want of success because you cannot see the immediate success of your labors. Preach the Word in its simplicity: God's Word will not return to him void. The coming judgment will reveal the effect.

J. H. M.

THE Brethren at Lanark expect to commence a series of meetings Thursday evening, Jan. 23. Hope the ministering brethren will call in and help us.

ABOUT THE HOLY LAND.

Compiled.

PALESTINE, or the Holy Land, as it is most frequently called, is a country of western Asia and borders on the Mediterranean Sea, which forms the western boundary. It is in about the same latitude as Georgia, and possesses an excellent climate. It is about 200 miles in length, and has an average breadth of 60 miles; area 12,000 square miles, and population of 300,000.

The name Palestine is derived from Philistia, the former name of a narrow strip of country lying along the Mediterranean Sea, and in the southern part of the Holy Land. It is truly a "land of hills and valleys" and remarkably separated from other countries by mountains and deserts. Its only seaport is Jaffa, about 30 miles from Jerusalem. From the coast on the west the land rises rapidly till it reaches a considerable hight, and then recedes to the east till the river Jordan and Dead Sea are reached.

In making an exploration of the Holy Land, there is nothing that so interests the Christian



traveler as to observe the abounding light that country of the Bible sheds upon the *Bible itself*. Viewed from this stand-point, Palestine is a great "Chamber of Imagery," in which every object may be used to interpret Scripture. Every tree that grows there, every flower that covers hillside or plain, every bird that attunes the morning echoes, every star that glitters from heaven to suggest the glory beyond, every fountain whose water revives the thirsty traveler—everything has a voice to explain this volume, and open hidden allusions, making "dark things light," and crooked things straight.

"Verily," cries aloud the enthusiastic traveler when he first realizes this great fact, "Verily the God of the *Land* is the God of the *Book*. He has preserved the Land that our faith may be thoroughly confirmed in the Book."

The Birds

of the Holy Land are tuneful witnesses to the many statements of the biblical narrative. Still the stork "knoweth the appointed time of her coming; the eagle mounteth up in the clear, blue sky; the sparrow chatters upon the house-top, and is sold, 'five for a farthing;' the young ravens cry aloud to God for their food; the fowls of the air that 'sow not, neither reap, nor gather into barns,' are fed by our heavenly Father." Other references, under this head, might be greatly multiplied.

The Clothing

of the people in the Holy Land is still of the same fashions worn in distant times. Customs of dress, so whimsical and eccentric in our country, are as settled in the Orient as the eternal hills—they never change. And so the girdle of Judah, the sandals of the Gibeonites, the mantle of Elijah, the turban of Daniel, the cloak of Paul, and the seamless robe of Jesus, may all be met with any day in the streets of Jerusalem—witnesses to the marvelous accuracy of the Word.

The Climate

of the Holy Land sufficiently confirms the statements of the Holy Page. When "the south wind blows," there is heat. (Luke 12: 55). When a cloud arises in the west, there is rain. (Luke 12: 54). The Oriental year is still divided into seasons by the fall of the early and late rains; and any marked deficiency in the rainfalls of the season is still followed by terrible drouths, accompanied by famine, disease and death.

The Diseases

are of the same types as those that existed in the scriptural days, and so bear witness to scriptural truth. Around the Sea of Galilee fever abounds, such as prostrated the little daughter of Jairus, and the mother-in-law of Peter. At Bethany sudden and fatal diseases are experienced like that which overcame Lazarus, whom Jesus loved. Sun-strokes are common upon the plains, as when the son of the Shunamite woman fell under its influence. Leprosy, in its utmost loathsomeness, is as prevalent as when Moses made it a type of mortal sin, and Jesus Christ of his power to heal. Blindness is fearfully frequent. In the town of Lydda, at least one-third of the inhabitants are blind. And the blind still sit by the wayside begging, clamoring for aid in those pitiable notes that moved the pitying heart of the Lord.

Domestic Life.

The domestic life of the inhabitants of Palestine, as it was so vividly depicted by the Bible writers, has remained substantially unchanged for forty centuries, and so bears its part of Bible testimony. In the sultry hour of noon the people still sit under "their own vine and fig tree," and sleep at night in booths upon the house-tops. The bread they eat is still that daily bread for which Jesus taught us to pray—thin, small loaves, five making a meal, baked once a day, and always eaten fresh. New wine is still kept in new bottles, and so "both are preserved." People recline at the table while eating, as they did at the Last Supper of Jesus. The sound of the grinding is still heard through the quiet night, the millstones small, and always turned by women, as in the olden time. The salt used is still of that sort that lazily loses its savor and cannot be salted again. The virgins at the weddings still go forth by night with lighted lamps to meet the bridegroom. And the dead at funerals are still carried without a coffin, upon an open bier, amid the death-songs of the minstrels and the lamentations of the mourning women.

Farming.

The farmers of the Holy Land still use the tools of labor and practice the systems of husbandry to which so many references are made upon the Sacred Page. Traveling there, we see Cain a "tiller of the earth," and Elisha "plowing with a yoke of oxen." Whenever the ravages of war are intermitted for a season, the ground yields with its ancient abundance. Then "the mountains drop down sweet wine," as in the poetical figure of Joel, and "the hills flow with milk." The olive tree still "sucks its oil from the flinty rock," and the honey-bee stores up her luscious treasures in the hollow rock.

Then the glowing words of Josephus are literally verified. Then the descriptions of Moses become again true, wherein he describes old Canaan as a land of wheat and barley, and vines and fig trees, and pomegranates; a land of oil, olive and honey; a land in which the inhabitants eat bread without scarceness; there is no lack of anything in it.

"The sower going forth to sow," still scatters a portion of his seed among the thorns and a portion upon the rocks and a portion by the wayside, where the fowls of the air come and devour it up. And still that which falls upon good ground "brings forth some thirty, some sixty, some an hundred fold."

The Geography

of the Holy Land is a solemn witness that He who created the country inspired the Book. The traveler cannot fail to experience the sensation that he is standing upon "the old ways," the ways of God. All the sacred places are there, there just where they *should be*, to answer the requirements of the holy narrative. There is Bethlehem; you can almost fancy you see the eastern star pointing to it, the birth place of Jesus. And there Bethany, Bethel, Jericho, Jerusalem, Joppa, Shiloh, Shechem, Samaria, Nain, Nazareth, Tiberias, Capernaum, Dan, Damascus, Gibal, Sidon, Sarepta, Tyre, Acre, Cesarea, Gaza, Beersheba, and Hebron. Looking more closely we find Gethsemane, where Jesus was betrayed, and Aceldama, bought with the price of that treason; Siloam and Gihon. All the memorable localities may be found, affecting our minds like well-remembered features upon the countenances of the well-beloved.

Fountains.

The fountains are there that used to slake the thirst of the prophets, priests and kings; that of Elisha, near Jericho, and of David, near Hebron; and of Joab, at Gibeon; the wells at Bethlehem and Shechem, and many others from which the traveler rejoices to drink and be refreshed.

THE OLD ORDER.

NUMBER IV.

The Faithful Minister—Afflictions and Distresses Will Come—A Touching Letter—Through the Pearly Gates—"I will have Nothing Left"—God tries Man's Heart.

A MINISTER of the Lord Jesus is one who faithfully carries God's message to the people. Among the Gentiles "they that *are great* exercise authority." "But *it shall not be so among you*," says Jesus, "but whosoever will be great among you, let him be your minister." Is that all? No; but "whosoever will be *chief* among you, let him be your servant." Matt. 20: 25, 26, 27. On another occasion the Lord said, "But let the greatest of you become your servant." Matt. 23: 11. From these passages we learn where those who desire to be great and to be chief, shall be placed. They must become servants, and servant implies master, and master presupposes authority to say "Go," and "Come." This the church maintains as being her right from Romans 10: 15. She insists upon the privilege of saying "Go," and "Come," so that the minister who refuses to go and come when called, is regarded as not performing his duty. Paul says to his son Timothy, "Be a good minister of Christ." 1 Tim. 4: 6. This every minister desires to be. There is no condemnation to him who labors to be *a good* minister of Christ. And more; the man who preaches *the Word*, in season and out of season, bears about in his body the marks of the Lord Jesus, is a good minister. But alas! *good* ministers must early learn to endure afflictions, necessities, distresses, buffetings, good fame and bad fame. They must learn to be chastised, though not killed; poor, yet making many rich; having nothing, yet possessing all things—Testimony—2 Cor. 6: 1–12.

These severe trials and afflictions, all good ministers willingly endure, looking to the great Master for the crown. The ministry is likened unto a man who had servants. He commanded them to go out into the field and sow good seed, which they willingly did, being obedient servants; asking no wages, save their daily bread. They sowed the seed, and returned to their master, who bade them get into the wilderness until he would call them to return. While they were seeking their living amid hardships, the master gathered the grain; sold it to merchantmen, and increased his lands. Then he called his servants and commanded them to sow again, sending them off as at first. I tell you the cries of them which sowed "are entered into the ears of the Lord of Sabaoth."

I have before me a letter from which I shall glean a little, in order to show what comes to pass quite frequently: "I have got into very straitened circumstances, having spent considerable time in preaching, thus neglecting some things at home. Of course there were losses here and there, and having interest to pay, and some debts of others, my home must now be sold, and I know not where to go. I do not want to abandon the cause, but I do feel that the ministers have to endure much hardness." Here was a devoted minister, one who loved the cause which he was called to defend. His calls were numerous. The funerals had to be attended to; home work in the church, and many other duties devolving upon a minister, called him from his secular labors. No one pitied him and his crops while he went about his Father's business. None there were who loved him as they loved themselves. Poor ministers! What if they are burdened, cast down, homeless, wanderers from place to place, seeking every spare moment to collect from this broad earth the comforts and necessaries of life? What if they long, and long to teach others the way of life, when called to feed the starving soul with the Bread of Life? Yes, *what!* Shall they not be gladly welcomed "over there" when worn out with labors and sorrows, they meet Jesus face to face? Here they will forever appear in glory, but where is the man who refused to bear some of the burden? Let him take his risks; I seek them not. To burden the ministry for fear that a little help might "spoil" it, is not *the old order*—not God's great and good arrangement. *Equality* runs through God's plan of salvation from Alpha to Omega, and woe to him who tramples under foot that equality.

I believe the great body of the church wants its ministers cared for—desires that they be made comfortable. It is only in certain localities where it is supposed to be God's service to afflict and neglect a minister. It is the laity's business to look after the distressed ministers, and the congregation that neglects this duty, has certainly become Laodiceanized—neither cold nor hot, but very lukewarm.

"Well," says one, "there are so many calls for aid. If I give to all, I will have nothing left." You put it too strong. The calls do not ask for *all* you have. They seek only *a little* of what belongs to the Lord; and how do you know that the calls for you to let go a little, is not God's method of trying you? Perhaps your heart has become so completely wrapt up in worldly possessions, that *calls* have become necessary to strip off the mantle of covetousness, and check the spirit of greed. You know that it is your duty to "give to him that asketh thee" for a good purpose, and if you obey not this command, how think you to enter the pearly gates of the eternal city? God wisely said, "Give to him that asketh thee," for it is by giving that the heart is kept from falling into idolatry—covetousness.

I rejoice that God requires to give, and the manner he wants us to give. Giving shows just what kind of hearts we have. God has many ways of trying us, and assuredly we need to be tried. Then help your ministers. When he is called away, go and look after his work. See that his corn is attended to, his wheat gathered, and the family made comfortable. God bless the poor, hard-working minister and his family!

M. M. E.

"GETTING RELIGION"—yes, we get it; not in bulk, however, but by degrees. The Christian life is not merely a term of years, but a process of grace.

"It is a very good rule in all things in life,
When judging a friend or a brother,
Not to look at the question alone on one side,
But always to turn to the other."

The Brethren at Work.

J. H. MOORE & M. M. ESHELMAN,

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unsought grace of God is the only source of pardon, and that the vicarious sufferings and meritorious works of Christ are the only price of redemption.

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That Trine Immersion or dipping the candidate three times forward is Christian Baptism.

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken in the evening, or after the close of the day.

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It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Please give your views of Heb. 12: 29: "For our God is a consuming fire." J. W. WALL.

Will some one tell me how long Noah was building the ark? ISRAEL, PLYMOUTH.

What is the meaning of the last two words of 1 Cor. 16: 22? "Anathema Maran atha," and what language is it? W. H. MILLER.

Was Judas present when feet-washing, the Lord's Supper, and the Communion were instituted? Some one will please explain. J. M. DURNBAUGH.

We read in Gen. 1:26: "Let us make man in our own image, after our likeness." Did God make man in the form of himself, or was the image spiritual? A. HOLLENBERG.

Please give an explanation on 1 Cor. 5: 5. "To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." M. W. KELL.

Please explain John 1: 13. "Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." What births are here referred to, natural or spiritual? J. Y. SNAVELY.

Will some one give us an explanation on 1 Cor. 12, 13? 1. Who is the builder? 2. What the material? 3. How could a man's work be tried by fire? 4. If a man's work be burned, how shall he be saved yet so as by fire? B. B. WHITMER.

Please give an explanation of Rev. 22:2. It reads thus: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." A BROTHER.

Will some one be so kind as to explain Matt. 5: 29, 30: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off," etc. S. A. FLECKENSTEIN.

Will the BRETHREN AT WORK please give an explanation on Matt. 24: 17, which reads as follows: "Let him which is on the housetop not come down to take anything out of his house."

Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left." JANE RITCHEY.

Some one will please explain Mark 16: 17, 18: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Who is referred to?

J. L. BROWN.

HAPPINESS.

BY LIZZIE B. MYERS.

I PRESUME there is no one in all the world who is not in pursuit of happiness; but the manner in which many are seeking it is really wonderful. The miser, while he clutches the pennies and hoards his thousands, (even though perhaps not quite honestly gained), turning the poor from his door, suffering, thinks he enjoys this. "Your gold and silver is cankered," &c. James 5: 3. The inebriate enjoys his glass while he is clothed in rags, his family starving and destitution all around, yet he will spend the last penny for that which is destroying his soul and body. The chewer and smoker takes great comfort with his quid and pipe, defiling the pure air God has given us to breathe, with the fumes of tobacco, to the disgust of many, and how it can be pleasing in the sight of God, I cannot conceive. "Whatsoever things are pure, whatsoever things are lovely," &c. Philippians 4: 8. The fashionable world think they have more enjoyment than any other class perhaps, are under no restrictions whatever, but what is it and how long does it last? The end of all their enjoyments is remorse of conscience.

This reminds me of a conversation with a friend who had been visiting relatives in the city who have all things about as they wish it to move in high circles; but as the conversation advanced, she concluded there was not so much solid comfort in it as many suppose—there is too much formality. I remarked, it is about all form and little reality. The mode of living at the creation, (though there was a perfect system), was so simple that I do not believe any one can truly enjoy the life fashion dictates. It is not natural, but contrary to God's Word. But there is true happiness even in this life, if it is only sought in the right direction. The child of God who humbly walks in the path our Master marked for us, is washed in the blood of the Lamb, carries out the principles of the Gospel in every deed, has enjoyments of so much a higher order, (that the carnal mind knows nothing of) even in this life and a hope that is steadfast in the world to come. What beauties the regenerated heart sees in the plan of salvation as found in the Book of all books, and what pleasure in the freedom from condemnation, such are *truly happy*.

Nora, Ill.

NEVER MIND.

BY MARY C. DALE.

What's the use of always fretting
At the trials we shall find,
That are strewn along our pathway?
Travel on and never mind.

Travel onward, working, hoping,
Cast no lingering glance behind,
At the trials once encountered;
Look ahead and never mind.

What is past, is past forever,
Let the future be resigned,
It will help you help the brother
Do your best and never mind.

And if those who should befriend you,
Whom the ties of nature bind,
Should refuse to do their duty,
Look to heaven and never mind.

Unfriendly words are often spoken
When the feelings are unkind;
Take them not as they are uttered,
Pass them by and never mind.

Fate may threaten, clouds may lower,
Foes and traitors be enthroned;
If you trust in God for aye, dear,
He will help you, never mind.

GOSPEL OIL, AND CHURCH MACHINERY.

BY D. O. BRUBAKER.

THE above caption was suggested recently, while attending a council meeting. Hearing some very unpleasant words and sharp retorts made use of, it seemed quite evident, that a few drops of the good old-fashioned Gospel oil (love) properly applied to the bearings, especially to the main journals, (officials) would have made a decided improvement in the running of the church machinery. I once had the care of an engine, to which was attached quite an amount of machinery, and ever so much care was needed to keep every journal and bearing well oiled, in order that the labor of the engine was not needlessly increased, and that permanent injury to the machinery was not incurred. Hence my instructions were, "Better use too much oil than not enough," as oil is always cheaper than repairs.

While visiting recently the engine rooms of the city water-works of DesMoines, where is the finest and most ponderous machinery I have ever seen, I noticed quite an improvement over the old way of oiling. There is provided for each important journal a small glass vessel into which enough oil may be put at once to last two days; the glass allows one to see when the oil is about exhausted. Now, dear brethren and sisters, let us make the application to ourselves. Has not the great Master Machinist in the construction of His delicate machinery, (church government) provided each part a vessel for oil? "The wise took oil in their vessels," &c. Matt. 15: 14. "But," says one, "this oil was for lamps." Very well; I think the same kind may be used freely upon our church machinery, and if we do not wish to see the bad effects of permanent injury, and be placed under the painful necessity of making repairs every little while we must constantly keep oil in our vessels, and if we are as watchful as we ought to be we can soon discover when they need replenishing. Thank God, the oil costs but a trifle, in comparison to the great permanent injury that is sure to result from a neglect to keep well oiled. Unkind words, O, how they pierce the soul! I might add that this Gospel lubricator aids wonderfully in running family machinery; really no family can get along smoothly without it.

HEAVENLY REFLECTIONS.

BY ISABELLA F. KELSO.

HEAVEN is the home of Jehovah; the paradise of God. What a beautiful, blissful, happy place heaven must be; it is beyond the limit of our finite imagination, as "Eye hath not seen nor ear heard, neither hath it entered the heart of man what God has prepared for those that love him." Celestial city of holy, pure inhabitants; how angelic, how God-like, how spiritual shall all be who will gain an admittance into that joyous place! Blessed will those be who shall inherit the heaven of heavens; the residence of Jehovah.

A residence is a dwelling-place, as heaven is the permanent residence of Jehovah, while a residency is a dwelling-place for some time, yet not a permanent residence. The Christian's residence is earth, while life lasts, and the Christian's hope is to have a lasting residence, or place of abode with God in heaven. Heaven! how inexpressibly happy shall Christians be, when they shall be welcomed to dwell forevermore in the realms of the blest. We can look over the elysian fields of heavenly blessedness, with a discerning eye, brought to the view by Apocalypse. The golden city with all of its splendor, is brought vividly to the mind; yet, comparatively thinking, we have but a superficial idea of the beauties of heaven. Dear reader, have you ever thought of that beautiful land where God dwells? Where all is bright and glorious? where reigns the purest delight? Joy there is unfading. Sorrow can never enter that blissful abode. Sadness is known no more. Pain shall be extinct. All is peace and harmony. No weariness entereth there; nor ever grow tired walking the golden streets of that beautiful city of our King.

Reader, do you think when you look among the people of God, there is no enjoyment there, that the way is too humiliating? Don't let such thoughts pass the mind; but give your heart to Jesus, and join in with the people of God, seek salvation early, and you will find pleasure which the world can never give. Earth has no charms for me; its enjoyments are soon over, and we feel sadder than before. Its pleasures have no teachings of Jesus nor of the powers of the world to come. How true the language of Holy Writ: "We know not what a day may bring forth." Now the voice of melody and praise ascending high, seemingly outvieing angels; then sinking low in the valley of gloom. Joyful and sorrowful scenes or events are alike forgotten. How vain to remember now childhood's innocent glee; youth's unclouded morning. Let us pass to the real, the infinite, the unchangeable, the imperishable heaven. Turn away from the seen to the unseen; "For the things which are seen are temporal; but the things which are not seen are eternal." As the most valuable treasures lie concealed in the ocean's nethermost caves, and are impenetrable and superior to the seen; so heavenly and eternal things unseen by mortal eye, are superior to earthly and finite things. Behold the heavenly way! See the monumental piles rising in view as so many memorials of those who have gone before! No painful separations—no, the lasting, the abiding, the eternal. O, for a home in that world where all is perfection. Where we may realize our heavenly reflections.

Waterloo, Iowa.

AN IMPORTANT QUESTION.

READ the following passages in their connections, inserting first sprinkle, and then immerse, when baptize occurs, and see which makes the better sense:

Matt. 3: 5, 6, 7, 11, 13, 16.	Acts 9: 18.
Matt. 20: 22, 23.	Acts 8: 12, 13, 16, 30, 39.
Matt. 28: 19.	Acts 10: 37, 47, 48.
Mark 1: 4, 5, 8, 9.	Acts 11: 6.
Mark 10: 38, 39.	Acts 13: 24.
Mark 11: 30.	Acts 16: 15, 33.
Mark 16: 15, 16.	Acts 18: 8, 25.
Luke 3: 3, 7, 12, 16, 21.	Acts 19: 3, 4, 5.
Luke 7: 29, 30.	Acts 22: 16.
Luke 12: 50.	Rom. 6: 3, 4.
Luke 20: 4.	1 Cor. 1: 13, 17.
John 1: 25: 26, 28, 31, 33.	1 Cor. 10: 2.
John 3: 22, 23, 26.	1 Cor. 12: 13.
John 4: 1, 2.	1 Cor. 15: 29.
John 10: 40.	Gal. 3: 27.
Acts 1: 5, 22.	Eph. 4: 5.
Acts 2: 38, 41.	Col. 2: 12.
1 Pet. 3: 21.	Heb. 6: 2.

Selected from one of Bro. John Kline's tracts. I think it is too good to be lost.

JOHN Y. SNAVELY.

THE BIBLE.

THE Bible is the young man's own book. It denounces vices without feeding a dangerous curiosity. It dignifies virtue, not as a means of getting on, but as success and happiness now; and, best of all, it gives the young man the one exclusive way in which vice is vanquished and virtue attained. It lifts up Christians. It invites to the cross. It offers the new heart and the right spirit. It penetrates the disguises of elegant sin, and exposes the sophistry of cultivated iniquity. It flashes its revealing rays upon the opening abyss to which the tempter leads. It unmasks the voluptuous angel of light and shows the malicious fiend. Into the scale against the "pleasures of sin for a season," it throws the "peace of God," and the "pleasures forevermore."

An old philosopher once said that time was his estate, and he was very careful not to waste his fortune. Some people do not act very philosophically in this matter.

Items of Interest.

—ENGLAND has 2,759 periodicals.

—NOT one dollar is spent in Cuba for public education.

—THE Khedive and family, including his secretaries, receive now $1,500,000 a year.

—IN Thibodeaux, La., there are fifty lepers. The original one arrived there twenty years ago.

—ONE of the northerly provinces of Brazil is suffering from famine and pestilence of the most horrible character.

—THE national debt of Great Britian is in round figures £775,000,000 sterling. That of France is £940,000,000.

—ON Tuesday, Dec. 17, for the first time in 16 years, the paper dollar was worth 100 cents, and gold lost its premium.

—THE Government of Spain has decided to expel all foreigners belonging to the International Society from that country.

—A SPECIAL from Geneva, Switzerland, reports that great distress prevails in that country. There are 6,000 unemployed persons in Geneva.

—CHESTNUT trees are known to have lived 900 years. Lime trees have attained 600 years in France, and birches are supposed to be equally durable.

—THE thermometer on Saturday morning at Richmond, Va., was only five degrees above zero. The James river is blocked with ice from Richmond to its mouth, and of course navigation is suspended.

—THE *Christian Weekly* says that an Italian medical society has requested the papers to cease reporting suicides, convinced that the publicity tends to increase the number of self-murderers. And adds: "We have little doubt that it is also true in this country."

—THE Government of Samoa has sent the country a mat six feet square, and of cocoanut fiber. It is 300 years old, and valued at $2,000. Inside of it, as a token of good-will, was wrapped up the recent Samoan treaty with our Government.

—RESTORING THE DROWNED.—A New York physician says that any person who has not been in the water more than two hours may be restored to life by thoroughly warming him. Wrap the body in a blanket or quilt and pour hot water on it, and continue to do so until the subject revives.

—AT 6:25 on the evening of Dec. 31, a very large aerolite was seen at Bayard Ohio. It came from the East and disappeared below the western horizon. When almost directly overhead, it exploded with a distant, thundering noise. Two flashes accompanied the explosion. It was seen in neighboring towns.

—MR. W. C. Jones, who five years ago gave the Church of England Missionary Society $1,000,000 as a capital fund for the support of native evangelists in certain missions, has lately given a further sum of $175,000 to be used in the extension of evangelistic work by the native church of India.

—IT is remarkable that the Afghans, who, with a great degree of probability, claim that they are Israelites, and of the ten tribes, should now be attacked at the instigation of Beaconsfield, who is of the tribe of Judah. The Afghans are recognized by ethnologists as of the same lingual stock with the Hebrews, and the Hebraic features of the race are said by some observers to be unmistakable.

—LONDON, Dec. 23.—The weather is severe throughout Great Britian. There has also been a deep snow-fall here and in many parts of the Continent. In Scotland it is especially severe, and all the railroads in the North are blockaded. Two London mail trains were, at the last accounts, snowed up ten or twelve miles from Aberdeen. Altogether seven trains are snowed up, and the traffic is stopped. The snow still falling last night. In some places it is more than twelve feet high. It is the heaviest snow-fall in thirty years.

—SOUTHERN Russia bids fair to rival Pennsylvania in the production of petroleum. The discovery of oil indications near the Caspian Sea was made public some time since, and on boring wells in that vicinity it has been found in abundant quantities. One well yields 10,000 barrels a day, and the oil, free from dirt, is forced seventy-five feet into the air. A Pittsburg manufacturing firm recently shipped an improved drilling and refining outfit to Russia to be used there, and companies are rapidly forming for the further development of the territory.

CORRESPONDENCE.

From Central Illinois.

Dear Brethren:—

THINKING that you might like to hear something of the Central Mission field, I have returned from a preaching tour in company with brother S. Riddlesbarger, who kindly accompanied me, and will give some of our observations over this field, having been relieved of my visit to the Bureau Co. Brethren, by the Brethren from Rock Creek. We boarded the train at Amboy, Ill. Central R. R. for Lasalle, and there took the Rock Island R. R. to Henry, Marshall Co., where we were met, and conveyed to the neighborhood of brother Darby and Breese, when we preached for a number of days. The attendance was reasonable, considering the cold weather. We then took our course across the river fifteen miles, to visit our sister who had her leg broken; found her in good spirits, mending slowly, not yet able to put her foot to the floor, but went about on crutches. We held a season of worship with them, a wish expressed for fellowship with the brethren, and also for preaching in the town, but owing to appointments being sent forward could not stop to fill any at this point, so proceeded to the neighborhood of Bro. Fike, five miles East of Lacon: here we remained four days. Had good attendance, and increased interest, but now the time has come to go to Florid, Putnam Co. The first meeting was small, owing to short notice, but increased in interest, until the inclemency of the weather checked the attendance.

Last day, by request, preached the funeral of a Methodist woman, in whose house we held our meetings.

In looking over the ground of Central Mission field, we are not without hope; although no immediate effects from this trip, a beginning has been made, and with the proper training, the sheaves may be gathered not many days hence. We find the Brethren full of zeal; and it is the expressed wish for some brother to come and live among them, thinking thereby to have their appointments regular that the love of God be kindled occasionally, would not be so apt to die out, and that the work would be more successful, which is in accordance with the conclusions of District Meeting; and if after this matter has been settled, and some one takes charge, other new field could be worked up in the same way. We think missionary work may be properly done this way; for there is no use in merely preaching a few discourses and then abandoning the field. Our doctrine, or rather Bible doctrine, needs living out just where it is preached. I mean a practical religion.

J. C. LAHMAN.

Franklin Grove, Lee Co., Ill., Jan. 10, 1879.

Children's Meeting.

PERHAPS it would be interesting to you and your many readers to hear of the success of our Children's meeting. Our aged Bro. F. P. Isehr being with us for some time it was his desire to devote one evening to the children, accordingly Tuesday, Jan. 7th, was appointed, and members and friends invited to bring their children. The evening being pleasant, many were present. The children, about fifty in number, from about four to fourteen years, were seated on the front seats, which had been reserved for them, and O, what a sight! only those present can realize. It was indeed lovely to see their eyes sparkle and their countenances beam with satisfaction, eager to hear what "Grandpa" had to say to them. Services opened by singing the 72nd hymn and prayer, then 742nd hymn to the tune and chorus "Precious name," then addressed the children, though speaking was very hard labor on account of hoarseness. They heard many good things, which, if remembered and carried out will be to their advantage in time and eternity. He was followed by brother Enoch Eby, with very appropriate remarks to the children, and the great responsibility of parents was deeply impressed upon them. This made it solemn. Many were made to shed tears; and not only children, but parents and all received instruction, which I hope all will profit by. The brethren said, "What a value is before us." Truly there was, if one soul is worth more than the world. Now when we consider that the saving or loosing of those precious souls depends in a great measure on the parents and the manner of training their little ones, it shows a greater responsibility upon parents than many are aware of, I fear. After the address the 658th hymn was sung. After prayer, the 690th hymn was sung, and the congregation dismissed in a very orderly manner. It is my humble opinion that such meetings held occasionally would be productive of good.

LIZZIE B. MYERS.

Nora, Ill., Jan. 8, 1879.

Annual Meeting Expenses.

REPORT of the Finance Committee of the Annual meting of 1878, held near North Manchester, Wabash Co., Ind.

RECEIPTS:

Amount received of the Southern District of Ind.,	$ 910.00
Amount received of the Middle District of Ind.,	1687.96
Amount received from the sale after the meeting,	1515.05
Total amount received,	$4,113.01

EXPENDITURES:

Bread, 10,000 pounds,	$ 450.00
Beef, 28,455 gross,	1138.20
Butter, 1,312 pounds,	91.84
Apple butter, 141 gallons,	70.50
Coffee, 420 pounds,	104.00
Tea, 17 pounds,	10.00
Sugar, 560 pounds,	55.13
Milk, 132 gallons,	13.20
Pepper, 10 pounds,	2.00
Salt, 4 barrels,	5.00
Pickles, 6½ barrels,	47.90
Railroad fare,	57.15
Pine lumber, 58,408 feet,	876.12
Oak " 2,630 "	31.62
Timber,	4.00
Use of J. Crill's farm,	50.00
Brick, 6 M,	30.00
Meat boilers,	32.50
Hardware,	25.40
Tinware,	162.15
Freight,	10.22
Knives and forks, 14 gross,	119.00
Dishes,	214.79
Muslin, 725 yds.,	56.05
Towling, 40 yds.,	5.25
Wood, 5 C.,	10.00
Hay,	23.00
Corn, 200 bushels,	60.00
Printing,	9.20
Use of cook-stove,	4.00
Cooks,	11.00
Dish-washers,	39.00
Lime,	4.50
Secretary charge,	10.00
Building furnace,	9.00
Interest,	13.09
Total amount expended,	$3,854.81
Balance on hand,	$258.20

This leaves some money in the hands of the Treasurer, to be refunded as soon as the churches have all paid their quota.

By order of the Committee of Arrangements, the above report was presented to me for my signature, and to be forwarded to the press. It is but due to the Committee of Arrangements and others appointed by them, as well as other Brethren who lived in reach of the A. M., and responded to every call and worked as a band of Brethren, until every arrangement for our Great Annual Meeting was complete, to say that they did nobly, yet nothing more than they felt to be their duty, to make Brethren from a distance in attending the A. M. as comfortable as the nature of the case would permit. And as to the Committee of Arrangements, it was thought by some that they should have been in part selected from other congregations, and not all out of the Manchester; but we think differently, because they very often had to be called together in consultation on very short notice, and those living off in other congregations, could not have been with them.

We all feel satisfied that we had a very good meeting, and we are further satisfied that the meeting gave general satisfaction to the outside world. Some men concluded before hand that it would be a burden, and unnecessary expense, but said afterwards that it was worth thousands of dollars to the community.

ABRAHAM LEEDY, Cor. Sec.

(Vindicator and P. C., please copy).

Returned to his Vomit.

Brethren in the Lord Jesus Christ:—

A FEW lines from me at this time might be made use of by you, if you are not overcrowded; but if you have a good deal on hand, then you will have no room for anything from me, so there will be no more loss than the time to look over this.

The few years that I am in the ministry I have seen that the fore part of Prov. 26: 11, has come true; "As a dog returneth to his vomit, so a fool returneth to his folly." A year or so ago we had quite an interest up some fifteen miles from here among the Missionary Baptists. The second meeting we held, the elder was there himself, and much pleased. As soon as the meeting was brought to a close we were introduced, and warmly commenced to talk about what we had held up during preaching, which was upon the Trinity, as we have it in the 1st chapter of John. Before we got along very far, I made him promise in presence of his members, that should he become convinced of the truth, that he would come to the church, and he wanted me to do likewise. So we joined hands, and promised that the one that had the truth, and could prove the same by one or two witnesses, should yield. We then began to engage with all the power we had, and before midnight he confessed that his doctrine was not the right kind, and his members saw it plainly, too. They then said, "If you turn, we will go with you." Then the elder had several places where he held meetings, and the next time he told them that he could no longer preach the way he had, that he had been in error, and that all that he had baptized, were not baptized aright, also, that he would have to leave them and go to the Brethren. Quite a number waited for him to act, then they would follow. A few days after, he came to my place, and we had a good time till about 3 o'clock in the morning. But, during that night I found out that he was not as willing as Paul was to count all things loss that he might win Christ. He wanted the assurance from me, in an indirect way, that he could go as soon as he belonged to us, and preach to them that he formerly baptized and re-baptize them: when he found out that we had a calling and did not call ourselves as he had already called himself, then it began to lower, and by the next morning about 9 o'clock, when he left, I was pretty sure that he would not come, could he not preach. A few weeks later he held meetings at his old place, and took the above text, "The dog has turned to his vomit again," and denied everything in the presence of many who formerly heard him say what I have above mentioned. The Scripture is verily true, but the honest ones had their eyes open, and through that conduct, were convinced, and quite a number have come and have proved themselves good members, while he himself became so low, that he was not respected at all. He sold out and left the country, and went to other fields where he may lead some other blind ones and get paid for it. The curse of God Almighty follows all such that willfully preach another Gospel.

H. W. LANDES.

Osborne City, Kan., Jan. 1st, 1879.

From C. H. Balsbaugh.

THINK not, Beloved Ambassadors, that I have not a hearty Christian New Year's greeting for you. I spent the first day in excruciating suffering. I could scarcely turn from side to side for agony. I need a broad phylactery to bear the glorious inscription of the Divine Fatherhood, and His Paternal care for poor me, as recorded in Heb. 12: 5–11. Such training of such creatures, with such results, is a study for angels. Eph. 3: 10.

This rigorous season penetrates to my morrow. I have never suffered so from the effects of the cold. Winter represents the Sinni-side of Deity. The cold, snow-clad, ice-crowned minister has given me a rough New Year's salutation. My scanty stock of provision was so injured by the frost, that I must throw part of it away—perhaps most of it. I felt like taking a good earnest cry over my loss, but the Spirit whispered Heb. 10: 34, into my soul. But in truth it is a severe trial for me. Job's triumphant reception of his utter destitution and bereavement strengthens me. Job 1: 21. The loss of my potatoes and fruit may bring me wagon-loads of provision from Joseph's granary. The "nether springs are fresh and sweet, but the "upper springs" are fresher, sweeter, more ravishing, and they well out of the heart of our Emmanuel forever and ever. "Thanks be unto God for His unspeakable Gift." May 1879 be a glorious year for the Church of the living God.

From Mary E. Ritter.

THOUGH I be deprived of meeting with my brethren and sisters in the public assembly, I can meet often with God in secret. God is just as near and as precious here as in the East. I pray Him that a minister may be sent to us to preach the whole truth, that our souls may be edified and the sinners be persuaded to turn to the Lord and live. I would love to have brethren and sisters around me as in former times, so that we might worship God together, and be able to speak words of love and comfort to each other. Will you ministers who are abundantly able to travel, come this way with the Bread of life? Do, please. Come and gather the scattered sheep together, and feed them with that Bread which giveth life. We will gladly receive you, and help build up the church of God. Ungodly fashions and coldness have the rule here as in most other places. Come, then, and help to give the people something better. I long to see the time when mighty congregations will flourish all over this broad land. Trials and troubles are many; so let us ask God daily to help us overcome them. I often think of you who are so highly favored. I envy you not, but desire the same great blessings. God bless you all!

Middle Branch, Hodgeman Co., Kan.

From Lynch's Station, Va.

Dear Brethren:—

YOUR paper is doing good; it is making friends to the cause here. We have no preaching by the Brethren. We heard no preaching last year. O, that some of the brethren we read of, would come and preach for us. We have a school-house, that we have the privilege of this year. We hope to have the brethren preach for us. Send us some of your tracts; here is the place for them. Pray for us; pray God to send the Gospel to this part of His vineyard, that His church may be built up in Campbell Co., Va.; for we believe God has a people here. We long to see the time come when the Brethren shall stand on the walls of Zion in this county, and proclaim the Gospel to dying men and women. Strange to say no preaching here by the Brethren for one whole year, but none that we know of. God bless you and enable you to send out your paper all over the land, that the cause of the Brethren may be made known to the people.

THOMAS C. WOOD.

Jan. 5th, 1879.

From Jesse Calvert.

ONE more year is ended. I have done but little for my Master; only three hundred and sixty-nine have been added to the church at the meetings I held. Some came after the meetings would be closed; probably to the amount of four hundred and fifty.

I just closed a meeting at Solomon's Creek. It was indeed a very good meeting; one sister was restored, and many said, "I will soon come to Jesus." Hope they will not forget it. We had an interesting Sunday-school meeting, and I hope it will be profitable for all. May God bless the rising generation, to be qualified for the duties of the church when the old brethren and sisters are gone. This is the place and way to teach them in the Sunday-school.

Jan. 7th, 1879.

From Solomon's Creek Church, Elkhart Co., Ind.

A SUNDAY-SCHOOL meeting was held according to appointment in the above named church, on Thursday, Jan. 2nd, 1879. As the Superintendent and Secretary were both absent, an organization was effected, by electing brother Jesse Calvert Superintendent, John Sturgis Corersponding Secretary, and J. H. Wartsler Recording Secretary, after which the following topics were presented for consideration:

1. Are Sunday-schools an advantage to our children, to our church and to our country?

The subject was opened by brother John Sturgis, followed by other brethren, with very appropriate remarks.

2. Is it important for parents to attend the Sunday-school with their children?

Was opened by brother Lewis Muntz, followed by others.

3. What are the best qualifications for officers and teachers, in order to successful Sunday-school work?

Opened by brother William Bussard. Upon this question we heard from some of the sisters as well as from the brethren.

4. How shall we secure the regular attendance of parents and children? and by what means can the friends of Sunday-school work overcome the opposition to it in the brotherhood?

Opened by brother John Sturgis.

5. Should the international lesson leaves be used in our schools?

Opened by brother John Robinson. Upon this question brother Jesse Calvert made some excellent remarks, showing why they should not be used.

On motion of John Sturgis, a committee of five were appointed to arrange a programme for the next meeting. The committee retired

for this purpose; but for the want of time, (it being evening meeting) to arrange a programme, submitted the following:

We, the committee, have concluded that each member of the committee shall send in their resolutions and topics to the Corresponding Secretary, from which he will draw off a programme for the next meeting, which will be published in due time.

JOHN STRUBLE, Chairman.
W. H. KREIDBACH, Sec.

The meeting was pleasant and we hope profitable, not so many being in attendance as might have been, as the weather was severely cold.

JESSE CALVERT, Superintendent.
J. H. WARTSLER, Secretary.

Echoes from the West.

The New Year The Old Year—The Future who can tell?

[From our Special Correspondent.]

NO. V.

THE New Year comes to every one at the same time, like the tidal wave of the ocean, it waits for no man. To some it may be a happy season; to others, a season of sorrow and grief. Many, no doubt, have reached Jan., 1879, in a condition financially oppressive. But few, comparatively speaking, can say, "They never were better prepared to commence a New Year. Beginning a New Year always renews in our minds afresh circumstances and occurrences of former New Years, while some with fond recollections, are thinking over the New Years of former days, attending the nuptial feast of some happy couple just starting out in life with bright prospects of many happy days together as man and wife, each expecting to make the other happier, as they advance in the pathway of life. Others again, think of some brother, sister or kind friend whose remains were consigned to the silent tomb. The marble slab with the name inscribed, erected in some well-known graveyard, marks his last resting place.

Just now we are made to think of some whose pleasant faces and cheering smiles greeted us in the family circle about one year ago, but now by us are seen no more. Among them was one who was well known to many of our readers. Our children used to call him great-grandpa. Nearly one year ago he closed his eyes in death, at the advanced age of eighty years and nine days. No doubt many have not yet forgotten him, especially his children, and many friends may think of him as they enter the New Year. In thinking over what has taken place in the last year, we are made to exclaim, "What other year can mark the time of so many bank failures all over the world, as 1878. No former year can mark the time of so much bold and daring highway robbery. Many of the best business houses that stood the financial panics of former years, have also been laid low in the ravishes of bankruptcy in 1878. Almost every periodical records a number of crimes and outrages. The number of suicides and marriage divorces is also alarmingly on the increase. May not the world, in looking back as she enters the New Year, see great room for improvement?

The silver-locked veteran of the cross as he advances under the banner of King Jesus, fighting manfully the battles as a faithful soldier of the Master, found in 1878, at least the usual amount of work for him to do. The faithful minister of the Gospel in the time marked by 1878, had a fruitful season for his mission. Thousands have been made willing to come to Christ, for pardon and eternal rest.

Now is a good time for ministers to consider and see whether they have done all they could for the conversion of souls, and the upbuilding of Zion in the year just closed. Have we attended all the meetings we could, or did we leave some calls unheeded, that we could have filled? If so, let us be more faithful in the year we have just entered.

TO THE LAITY.

Have you been as faithful in your religious services as you should have been? Did you never suffer your seat to be vacant in the house of worship, unless you had such an excuse as God would accept. Paul says, "Forsake not the assembling of yourselves together as the manner of some is, but so much the more as ye see the day approaching." Lay members sometimes think it is not necessary for them to attend meeting every time. This is a mistake. If the professor betrays a want of zeal in the cause of Christ, somebody will accept it as a lawful cause for making no profession, and it leads to something in the church that will result in small congregations. This tends to discourage the minister, and brings about a general stagnation in the cause of Christ. Again, have all the members been as careful as they should have been to avoid giving offense in any way that might destroy the peace and harmony of the church? If not, as we enter the New Year and advance, let us be more careful.

The prophets have foretold future events that have and will come to pass. Our latter-day prophets seem to miss their mark. Joseph Smith, William C. Thurman, and a number of others, have made a failure. No doubt they did the best they could; but as God did not intend for any one to know the exact time when the Savior would come again, but kept that to himself; none were yet able to tell, simply because they were to guess at it, and guess work did not hit.

C. FORNEY.

Falls City, Neb.

Elder David Garlach.

ELDER David Gerlach, bishop of the Whiteneck district, Lancaster Co., Pa., has now been nearly two years in an almost helpless condition, from paralysis. On Sunday, February 25th, 1877, he and two ministering brethren of other denominations, were holding funeral services in the Bethel of his native town of Mount Joy. He rose and commenced to speak in his usual earnest way, but suddenly his right hand dropped by his side, and his speech failed in an unfinished sentence; but he retained sufficient strength to step back to his seat, which he kept till the close of the services, when, by the aid of two men, he was able to walk to a carriage, in which he was taken to his house.

His whole side was now paralyzed, and he could no longer speak so as to be understood; but he continued to be conscious. In a few days his speech commenced to improve, and his leg to gain a little power; and after many weeks confinement to bed, he was again able to walk and to speak some. Gradually he gained strength till he could walk out, and even to be taken to a funeral and several meetings; but he never since was able to preach, or even to hold a long conversation.

Next, he was afflicted with a sort of muscular spasms, which came over him rather suddenly, and several times rendered him for some hours unconscious. These spells greatly reduced his strength, and made him nervous. It is almost three months since he had the last severe attack, and thus far he has been pretty comfortable during the Winter. He can go about in the house and speak with the friends that come to see him; and when the weather is fair, he can generally walk out into the yard.

Sister Gerlach had been quite unwell for some time before her husband's affliction came upon him; and ever since she has been almost as helpless as he, although there are very few days that she is not able to go about the house. She is very weak, and in flesh she is very much wasted, and her eyesight is bad. Her affliction is disease of the kidneys. They do not suffer much acute physical pain; but neither can nurse the other, while both need kind hands to take care of them, which they have in her sister's daughter and her husband, with whom they live. Days and nights often grow long; but feeling the assurance "That all things work together for good that love God," they are not without comfort.

J. R. HOFFER.

Mount Joy, Pa., Jan. 6th, 1878.

From the Silver Creek Church, William Co., Ind.

Dear Brethren:—

PERMIT me to say to your many readers of the BRETHREN AT WORK that the ark of the Lord is moving along slowly in our church. It having pleased the Giver of all things, to enable us to build a large and commodious house, which was dedicated on the 1st of December. The ministers present were J. C. Rosenberger and elder John Brown. The meeting continued one week, in which time we held our Communion. It was a happy meeting to all, to commemorate the broken body, and shed blood of our dear Redeemer, whose example of feet-washing we celebrated, by the single mode.

As the meetings progressed, we were made to rejoice at the willingness of six precious souls coming out on the Lord's side, willing to leave all and follow him. We think from the interest manifested, that there are others who are almost persuaded to become Christians.

On the 19th, brother Rosenberger came to labor with us again, holding three meetings at the Primrose meeting-house, and five at the new meeting-house: then going thirteen miles West to the Presbyterian meeting-house, and preached nine sermons.

Now we leave the work in the hands of the Lord, believing that Paul may plant and Apollos may water, but God must give the increase. May the Lord ever keep His chosen Israel in the good old path, is my prayer.

A. K. BROWN.

Dec. 20th, 1878.

The Bourbon College.

TO the Brethren of the Northern District of Indiana: As I wish to close up the Bourbon College matter, I would like for the congregations composing said district, to pay up their quota as laid upon them by the committee as soon as possible, and also all individual brethren who are able to do so, as I wish to get relieved of the burden as soon as I can.

Send all monies to the undersigned, at Milford, Kosciosko county, Ind. Send by draft, express, or post-office orders.

JOHN ARNOLD.

Jan. 13th, 1879.

DIED.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

NEHROW.—In the Falls City church, Nebraska, Jan. 8th, 1879, Fanny Bell Nedrow, daughter of brother Lewis and Sister Katie Nedrow, aged 6 years, 5 months and 21 days. Disease membranous croup, connected with diphtheria. Funeral services by the writer, from 2 Sam. 12: 19.

C. FORNEY.

STOVER.—In the Oakland church, Dark Co., Ohio, Nov. 22nd, 1878, brother David Stover, aged 57 years, 9 months and 22 days.

CRAMPTON.—In the same church and same day, Lilian, companion of friend Charles Crampton, aged 21 years, 1 months and 19 days. Funeral by the brethren.

EMANUEL HOOVER.

PEFFLY.—December 17th, 1878, of dropsy, sister Phebe Peffly, wife of Daniel Peffly.

On her death bed she felt to come to Christ, and her wishes were to go to the water, which was some distance from the house, and was complied with. After being immersed she expressed herself as wanting to serve her God, but her stay was short, she dying the next day. Funeral by the brethren.

J. L. WHITEHEAD.

BLILY.—In the Turkey Creek congregation, Elkhart Co., Ind., Dec. 23rd, 1878, friend Andrew Blily, aged 40 years, 8 months and 21 days.

HUNTER.—In the same district, Dec. 25th 1878, Owen Hunter, aged 13 years 5 months and 25 days. Funeral by brother John H. Miller and writer.

GEYER.—In the same congregation, Jan. 7th, 1879, brother Gabriel Geyer, aged 16 years, 10 months and 6 days. Funeral discourse by the brethren, from the latter clause of the 1st verse of the 20th chapter of 2 Kings.

DANIEL WYSONG.

COY.—In Solomon's Creek congregation, Elkhart Co., Ind., Dec. 23rd, 1878, Lilliman Coy, son of brother David and sister Lovina Coy, aged 17 years, 7 months and 6 days. Funeral by the writer and D. Yontz.

JESSE CALVERT.

FRANTZ.—In the Logan church, Logan Co., Ohio, Nov. 22nd 1878, sister Abby, wife of elder Abram Frantz, who preceded her to the spirit land a little over four years, aged 73 years, 9 months and 25 days. Funeral by J. N. Kaufman, from 2 Tim. 4: 6, 7 and 8.

A. MILLER.

BRUMBAUGH.—Sister Dorinda Brumbaugh, wife of friend George Brumbaugh, aged 38 years, 11 months and 2 days. Funeral services by the brethren, from 1 Peter 1: 24 and 25.

J. H. MILLER.

FRAZIER.—In Union Center district, Jan. 1st, 1879, sister Saloma Frazier, wife of brother S. Frazier, in the 60th year of her age.

F. ASHERAYER.

KULP.—In the Springfield church, Eaton Co., Mich., Nov. 11th, 1878, of diphtheria, Fanny Elizabeth, daughter of brother Samuel and sister Maranda Kulp, aged 4 years, 3 months and 21 days. Funeral by brother Benjamin Fryfogle and the writer, from Mark 10: 13–16.

I. N. MILLER.

HORNE.—In the Rock Run church, Goshen, Ind., Dec. 31st, 1878, sister Malinda, wife of Jacob Horne, aged 26 years, 2 months and 21 days.

SAMUEL B. PULLER.

SMITH.—In the Cedar Lake church, Dekalb Co., Ind., Dec. 2nd, 1878, brother Samuel B. Smith, aged 68 years, 10 months and 4 days. Funeral by James Barton and George Rufner.

RUSS.—Near Hollidaysburg, Blair Co., Pa., November 7th, 1878, Miss Alice Russ, in her 21st year of her age.

She suffered much since last January, but bore it all without murmuring. One week previous to her death she was confined to her bed but unable to lie down. Funeral services at the Brethren's meeting-house, by Mr. Bemayer, Methodist, of which she was a member, assisted by brother Brice Sell, after which her remains were placed besides those of her little sister in the Brethren's graveyard.

EMILA B. STUDY.

Railroad Sermon.—Just the thing for travellers from earth to heaven. By J. S. Mohler. A neatly printed tract of 12 pages. It should be purchased by the hundreds and distributed in all the railroad stations in the land. Price, 3 copies, 10 cents; 12 copies, 50 cents; 100 copies, $2.00.

Biblical Antiquities.—by Dr John Nevin. We know no work, intended to enlighten the reader on Bible customs, etc., that we can recommend to all ible readers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1.50.

Business Department.

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. order or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish from week to week, a list of all moneys received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately.

D H Bunce 50 ... Nancy Tracy 1 00 ... Ira E Jones 50 ... Daniel Whitmer 50 ... D F Kingery 2 00 ... J A Lammers ... P L Worling 1 50 ... B M Rittenhouse 1 25 ... H Barshberger 1 00 ... Jos Wildmire 2 00 ... Daniel Nehrs 10 00 ... J E H Riggle 3 00 ... Samuel Ullick 2 05 ... John A M yers 50 ... J B Ellert 75 ... W F Amos 1 50 ... H W Strickler 50 ... A Orr 1 00 ... R W Davis 2 50 ... Brubaker 21 45 ... P J Shoemaker 3 00 ... H E Bogel 50 ... M Logsdon 1 50 ... J A Trexler 11 25 ... Catherine Brumbaugh 1 00 ... Lockman 1 45 ... S S Mohler 1 00 ... Joel Ullick 1 50 ... Daniel Miller 1 75 ... S J Gillen 50 ... W H Bixley 3 00 ... Willis S M yers 1 00 ... J M Snyder 7 50 ... Daniel Leatherman 1 00 ... Sarah Heck 2 50 ... H Wise 6 50 ... Daniel H Arnold 3 00 ... D R Stuiges 3 00 ... M W Kelm 2 00 ... G W Williamson 50 ... D Shively 1 50 ... David Crow 2 50 ... H A Snyder 1 50 ... G W Hoxie 5 50 ... Henry Ebe 1 00 ... Daniel Bonser 1 00 ... C Sonfton 1 50 ... A A Wise 3 00 ... H E Lester 1 50 ... J M Gardner 1 00 ... B S Sprague 5 00 ... C D Dyke 2 00 ... Jacob Long 1 50 ... W C Teeter 2 50 ... D H Himes 1 00 ... Geo 1 50 ... Clara E Bair 1 50 ... Catherine Markley 1 50 ... Bair 1 50 ... Mary A Price 2 50 ... Martha Brair 2 00 ... Mrs A C ... man 3 00 ... J L Myers 5 00 ... M Trich 6 00 ... Jos Wall 1 50 ... W I England 2 25 ... D Younce 11 00 ... C A Mason 1 50 ... Jacob Wyant 1 50 ... S J Bomgardner 1 00 ... S M Boughnour 5 00 ... C Grise Baney 2 00 ... E H Fahrenbuck 7 50 ... Jos Wirt 14 25 ... Jacob Layman 3 00 ... A Creeger 16 75 ... J J Workman 4 75 ... W Gilbert 1 50 ... A Mack 4 00 ... Geo Keplner 2 00 ... Louisa Hoff 9 50 ... Younce 13 15 ... J Ansbaugh 7 50 ... Daniel Thomas 1 00 ... J 2 00 ... M Brumbaugh 1 50 ... J J Bowman 1 W C Miller 3 00 ... S Kahlbaugh 1 50 ... J W Goodhart 1 50 ... N B Murray 15 80 ... Snyder 1 50 ... Thomas Dewey 1 50.

POOR FUND.

Below we acknowledge, from week to week, money received for sending the BRETHREN AT WORK to poor brethren, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the POOR FUND. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor brethren may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

D Leatherman, Clark county, O	$ 1 00
W Yates, Ohio	50
S S Mohler, Catawba, Mo	75
——, Johnson county, Mo	25
H Wise, Marshall county, W Va	50
D Whetstone, Jackson county, Oregon	1 50
G W Hoxie, " " "	50
D Neff, Grand county, Illinois	25
D L Fahrenstock, Henry county, Mo	50
John Wales, Stephenson county, Ill	1 00
L Kull, Noble county, Ind.	25
Previously reported	40 75
Total received	52 00

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper.

Wm T Clark county, Ohio	$ 1 00
S M, Benjamin " "	1 00
J B, " " "	1 00
J G, Beaver Dam county, Ohio	1 00
S G, Linn county, Ohio	1 00
H S, Warrensburg county, Ohio	1 00
A F, Jewell City, Kan	1 00
J W, Ashland, Oregon	1 00
A B, " "	1 00
E C, Carroll county, Ill	1 00
M H, Shawnee, Ind	50
Previously reported	90 00
Total disbursed	99 00

OUTSIDERS' FUND.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as long as the money can be raised to pay for it, charging but one dollar per year. Hope all our readers will make donations to this fund, and thereby assist us to do a good work among those whose names may be forwarded us. When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

A Sister	1 00
E L Fahrenstock, Henry county, Mo	50
Previously reported	50 00
Total to date	$52 00

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund.

M Hunt, Mt. Carroll, Ill	$1 00
Previously reported	6 00
Total	$7 00

Forward us the names of those only who will appreciate the paper, and do not forget to donate something to the fund.

Sabbatism.—By M. M. Eshelman. 16 pages, price 5 cents, 20 copies $1 00. Treats the Sabbath question briefly, showing that the observance of the seventh day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

The Pillar of Fire; or, Israel in Bondage.—Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters. By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2.00.

Campbell and Owen Debate.—Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages. Price 75 cents.

Certificates of Membership in Book-Form.—They are neatly printed on good paper, ready to fill out, with duplicate attached and all well bound together in neat book form, somewhat after the style of blank note books. One of these books should be in the hands of each congregation; then, when a member calls for a certificate, one of these can be filled out, signed by the officers, cut off from the duplicate and handed to the member. No. 1, containing one hundred certificates price 50 cents; No. 2, fifty certificates, price, 50 cents.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction, here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., January 30, 1879. No. 5.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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SPRINKLING AND POURING PUT TO THE TEST.

BY S. J. HARRISON.

BAPTISM has probably caused more strife and contention among professors of Christianity than any other subject contained in the Bible; and it seems that the more it has been contested, the farther the parties have been separated, and the more firmly they have been established in previously adopted notions. Strange as this seems to be, it is, nevertheless, a sad and well known truth.

When all fully understand a subject, they *agree*—their thoughts are all the *same*. If men always *agree* when they *understand* a subject, what must be the conclusion when they *disagree?* Evidently it is, that they do not all *understand* it.

"Well, now, if people would think *just* alike, if they all *fully* understood a subject, would they not think more and more alike as they increased in knowledge concerning it?" Yes; as our knowledge increases, so our minds and thoughts and faith should become the same.

"You said the more people discussed baptism, the more they disagreed, are we to infer, then, that the more people study, investigate and discuss it, the less they will *know* about it?" No; we think the more people study, investigate and discuss a subject, the *more* they will know about it.

"Well, then, if the more we know on a subject, the less we disagree, and the more we discuss a subject, the more we shall know, why is it that the more we discuss, the more we disagree?" The reason why people are not more united by discussing a question, is, because they do not discuss to *learn*. Each side thinks it already has the truth, and expects in the discussion, not to be taught, but to teach. Each side closes its understanding to what the opposite shall say, just as we close our eyes, and of course, with the understanding closed, like the eyes closed, it receives no knowledge, just as the eyes receive no light.

Here, then, we see that the discussion does not assist one side to see truth on the other; hence, the sides are not brought any *nearer* together. But now let us see how the sides are separated farther, and more firmly established in previously adopted notions. While no truth is heard in the discussion which opposes them, all truth which seems to favor them, is received; and all truth which seems against their opponents, is also received. Hence in the discussion of a subject, each side gets additional evidence in favor of, and none against its previously adopted notions. It also, gets additional evidence, against, and none in favor of the notions of the opposite side, thereby separating the sides farther and giving them increased confidence in previously adopted notions.

If people will, they can bury their understanding and it *cannot* be reached by either knowledge or reason, and there are, by far, too many professors of the religion of Jesus Christ, who do this very thing. They are the cause of nine-tenths of all the infidels, skeptics, and scoffers that have ever defamed the name of God. I desire so to impress this truth upon your mind that it may never be erased. Disregard it and you lock yourself in the prison-house of heathenism. You make yourself lower, more degraded and more debased than the vilest reptile that creeps upon the earth; for *it* is *what* it is, because it was *so made*, but *you* are so, because you *wish* to be.

I now invite your attention—I beg of you to open your understanding, that you may receive the truth—or perchance I should be mistaken that you may see it clearly, and having seen it, that you will be as desirous of eradicating it from my mind, as I have been and am, of imparting it to you. I desire that you give me your *undivided* attention. I do not wish you to argue in your mind, as I proceed, nor to think of anything else than just what I say, that you may know, when I am through, just what I have taught and what I believe. The reason why some pupils do not understand a teacher's explanation, is, because they do not concentrate their *whole* minds upon just what the teacher says. They think of something at home, their friends, their clothes, their books, the room, the weather and a thousand other things which only they and the Lord know. Although their minds leave the explanation only long enough to lose *one word*, that is one link out of the chain of reasoning, and that chain that was binding all the facts of the subject together, making it a simple unit, falls to the ground, and the subject scatters, divides and mysteries before the mind of the pupil until it is plunged in midnight mental darkness.

You may have wearied of this long introduction, but I feel assured that if I have succeeded in convincing you of the truths contained in it that I have done more for you, than all the teachers you have ever had. Hoping then that you are willing to learn, that you are open to conviction, that you will give your whole attention, that you will not argue in your minds and that you will think of nothing while I am talking, but what I say, I shall proceed to give an explanation of the mode of baptism, taught in the language of the commission, which reads, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I think I can explain this language so that no one will be left in doubt as to whether or not it teaches pouring or sprinkling.

Every sect, so far as I know, believes, in administering baptism, it is safe to do as this language teaches. However, it is understood to teach no less than *six different ways, viz:* By sprinkling or pouring on dry land, by sprinkling or pouring in water, and by forward and backward immersion in water.

The language used by the person administering baptism, is, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." I now repeat that this *language* is conceded by *all* Christians to be correct. One thing is self-evident, that is, the language is not authority for *six* modes of *baptism* Christ was not baptized six times—six ways. He taught all *one way*. Paul, the inspired writer, says, "one Lord, one faith, ONE BAPTISM." But some who profess to be followers of Christ, say, there are *as many baptisms* as the people want. They regard sprinkling and pouring on dry land or in the water, single or trine immersion, each, as Gospel baptism. But as we prefer the word of the Lord to the opinions of men, we ask which of the *six* different modes is the "*one* baptism," which Paul exhorts us to adopt and practice.

To learn the mode taught, we must know what word expresses the act, and what it means. We all agree that "baptize" is the word which expresses the act to be performed, but we do not agree as to what the word means. Some say it means to sprinkle only; others say it means to immerse only; others say it means each way. Long sermons and lectures have been delivered in favor of each definition. Men of most extensive learning have written hundreds of pages to prove, each, his own way to be correct. It is therefore useless for us to spend time disputing on the meaning of the word. We will try each meaning in the sentence, and if all make equally good sense, we shall say, that all are equally correct. But if one meaning does not make good sense, teaches an absurdity, of course we shall cast that aside as spurious. If only one meaning can be used without destroying the sense and purpose of the passage, then it is evident that only one meaning is correct. If baptize mean sprinkle, then no living person, of any age, of any color, in any church, in any country, has ever been baptized. If baptize mean sprinkle, then we can insert "sprinkle" for the original word, and not change the thought expressed. A. Campbell says, "The proper definition of a term substituted for it will always make as good sense as the term itself. This is an infallible canon of interpretation." Substituting the word "sprinkle" for the word "baptize," the language is, "I sprinkle thee in the name of the Father, and of the Son, and of the Holy Ghost." The language now is in the most favorable form it is possible to put it to prove that sprinkling is baptism, and if it cannot be supported when we have done this, it follows that it is false—not based upon fact, and should be abandoned by every lover of truth, honesty and holiness. All who desire, or have had water sprinkled upon them for baptism, admit in *that* the necessity of being baptized. It makes no difference what baptism is for—whether it is a condition of salvation or whether it is a duty which the pardoned, or saved of God, must perform. So if I can show that no living person has ever been baptized, (if baptize mean sprinkle), I shall expect all who love the truth and try to obey it, to proceed *at once* to be baptized.

Let us hear the language once more: "I sprinkle thee in the name of the Father, and of the Son, and of the Holy Ghost." In administering baptism by sprinkling, it is intended to be done precisely as this language teaches. We shall examine it, therefore, and see what it does teach—see whether it teaches what is done by those who believe baptize means sprinkle, *i. e.*, that sprinkling is baptism.

Learner.—What is it that sprinkles?

Sprinkler.—It is "I, *i. e.*, the minister.

L.—What does the minister do?

S.—He "sprinkles."

L.—What does "sprinkle" mean?

S.—Webster says it means to scatter in small drops or particles.

L.—What is it that is to be sprinkled—scattered in small drops or particles?

S.—It is "thee" *i. e.*, the man who is receiving or being baptized.

L.—What! is the man who gets baptized, (sprinkled) scattered in small drops or particles?

S.—No; it is the *water* that is sprinkled—scattered in small drops or particles.

L.—Then it is not the *man* you sprinkled (baptized), but the *water*, is it?

S.—No;—We—we—we sprinkle a man just like we sprinkle a floor.

L.—O, that way!—sprinkle a man, just like we do a floor, do you?

S.—Yes; we do it just that way.

L.—Well, how do you sprinkle a floor?

S.—Why we sprinkle water or sand upon it.

L.—But did you not say you sprinkled the *floor?*

S.—Yes, I did.

L.—Then, why do you talk about sprinkling "water" and "sand?" If you sprinkled the *floor*, will you please tell me *how* you did it?

S.—We do not sprinkle the *floor*, we sprinkle *water* and *sand upon* the floor.

L.—You say now that you do *not* sprinkle the floor, but did you not say awhile ago that you *did* sprinkle the floor?

S.—Yes, I said so; but I see now that I was mistaken. It is *water* and *sand* we sprinkle, and not the *floor*

L.—You said you sprinkled (baptized) a *man* just like you sprinkled a *floor*, and now you say you don't sprinkle the floor, but the water and sand, do you mean by that that you do not sprinkle (baptize) the man, but the water?

S.—Well—I—I see I have got mixed up on this. The only way in which a man could be sprinkled, that I see, would be to put him in a dry-house and keep him there until there would be nothing left of him but dry bones and flesh. Then he could be grated fine, like we grate nutmegs, and after being grated he could be sprinkled, (scattered in small particles), in the name of the Father, and of the Son, and of the Holy Ghost. In this way it is simple, plain and easy to see how a man can be sprinkled, but I see now that that is the only way it is possible to do it and obey the language used. But I do not see what benefit baptism can be to dead men—to men who have returned to dust, and I do not see what use *dead* men could be to a church,—baptism is for *living* men. A LIVING MAN CANNOT BE SPRINKLED, therefore no living man ever has been sprinkled. I now see very clearly that sprinkling *water upon* a man is not sprinkling the *man*, and if baptize mean sprinkle, I see clearly, too, that I have never been baptized, for *I* have never been sprinkled, it was only *water* that was sprinkled. So if baptize mean sprinkle, it was not I that was baptized, but the *water*. And whether baptism is for the remission of sins, or not, I thought it was necessary to be baptized when I had water sprinkled upon me, and now since I see very clearly that I was mistaken, that I was not baptized, and have not been baptized yet, I want *now* to be baptized as much as I did when I had water sprinkled upon me.

Examine "pouring" by the same rule, and it is seen to be equally absurd, and, therefore, unscriptural. Only liquids, and matter in fine particles, can be poured. Before a *man* could be poured, he would have to be reduced to a liquid, or to dust. The only way in which he could be poured would be to put him in a vessel and *melt* him like we do lead.

But now try the word *dipping* and see how clear, sensible and easy it would be to obey the command. "Dipping them in the name of the Father, and of the Son, and of the Holy Ghost." Could language be more complete, lucid and positive? Surely "the way of transgressors is hard."

Were the Christian perfect, he would still be subject to affliction, owing to the state of the world around him. Indwelling sin, therefore, not certainly the measure of our tribulation.

A CALLING.

BY E. L. LAWRENCE.

SINNER, Jesus calls you home,
Come, why will you longer roam.
Can you not the Savior see,
And the Cross of Calvary?

Jesus loves you, this I know,
For the Bible tells me so;
Eternal life he will give,
If you'll only look and live.

Why will you His call *refuse*?
One of two ways you must choose;
One is broad and leads to hell,
Where the devil's angels dwell.

The other way is very straight
Having but a narrow gate;
But it leads to joys on high,
Where the saints shall never die.

In that land one hour to be,
And the Savior's face to see,
Will repay us for the woe,
We have witnessed here below.

It's a city, I am told,
With its streets all paved with gold;
But I can't its glory know,
While I dwell in sin below.

The other way, the Christians know,
Ends in darkness, death, and woe;
Now it seems with flowers cast,
But my friend, it will not last.

Soon or later, Christ will come,
To collect His children home;
Oh, where will you then appear,
If you'll not His calling hear?

If on earth you've been ashamed,
And have not your Savior named;
When you meet Him at His throne,
He'll eternally you disown.

But why need you come through fear,
When through love you can draw near;
Think how much He's done for you,
And how little you can do.

Now the gates you see afar,
Christ for you has left ajar;
He came once, His all to give,
That the sinners here might live.

The Cross at first may large appear,
But smaller grow when we draw near;
Come, we'll take you by the hand,
Thus we'll march to Canaan's land.

ECHOES FROM PENNSYLVANIA.

BY EMILY R. STIFLER.

A Refreshing Season—A Series of Meetings—Our Love-feast—Close of the Sunday-School—Death and Funeral of a Beloved Sister—Souls Returning to God.

THE congregation at Duncanville, Blair Co., Pennsylvania, has enjoyed a delightful season of refreshment one which will long be remembered by at least some who were in attendance. Those who absented themselves from this shower of God's love truly missed a glorious and refreshing season. "Neglect not the assembling of yourselves together," is a word of inspiration.

A SERIES OF MEETINGS

was commenced here on Saturday evening, Oct. 5, by brother J. W. Smouse of Smixburg, Indiana Co., Pa. The evening was dark and rainy, consequently the congregation was small. The brother spoke from Matt. 28: 20. On Sunday morning, he addressed the congregation from 2nd Cor. 6: 2. Sunday evening, brother J. W. Wilt of Clarr's congregation, came to his assistance. He addressed the congregation from Heb. 2: 2, and part of the third verse. Monday evening, he spoke from Numbers 32: 23: "But if ye will not do so." The evening was again rainy. It was decided to hold services on Tuesday morning. The congregation was quite small, but the Lord has promised to be with those who assemble in his name, if but two or three. At ten A. M. we had again the happy privilege of meeting in God's house for worship. Brother Wilt again addressed us from Philip. 3: 14, and conclusion by brother Smouse. Oh, that every one might press more vigorously for that prize to be obtained at the end of the race, and found their faith more determinedly on the "Rock of Ages," Christ Jesus—that glorious prize is at the end of the race, so run that ye *may* obtain.

The evening services opened by singing that old familiar hymn, 328. Address by brother Wilt from 2 Samuel 12: 7: "Thou art the man" Reader, art thou the man that hath great possessions, and yet wilt thou rob thy neighbor? Return thy stolen goods and come and follow Jesus. Thou art the one whom Jesus calls.

"Pray without ceasing," is a Bible command. Erect your family altar, and while none but God's eye beholds the scene, pour out your heart-felt thanks to him to whom we are indebted. Wednesday evening again addressed by brother Smouse from Psalms 116: 18: "I will pay my vows." Reader, have you paid all your vows unto the Lord? If not, go this night, for to-morrow may be too late. Remember, dear reader, that vows are solemn engagements, and that we may at sometime have vowed a vow and not fulfilled it. Sinner, delay not paying your vows until you are prostrated upon a bed of affliction, perhaps your death-bed. Death-bed repentance is doubtful. God gives us plenty of time to repent, and work out our soul's salvation, but he does not want us to procrastinate.

Thursday, Oct. 10th, was the day previously appointed for our Love-feast. Ere the appointed hour, 4 o'clock P. M., a goodly number had assembled to celebrate the solemn ordinance of God's house. Brethren Wilt and Smouse, with the resident ministers, brother Grabil Myers, James Price and David Sell, were the ministers present. Brother Wilt read from 1 Cor. 11. He spoke on the subject of self examination.

1. Examination, condemnation, and judgment.

2. Our temporal tables and the Lord's table.

There is a vast difference between our temporal tables and that of the Lord's, and let us be very careful, brethren and sisters, that we make that proper discernment. Let us not eat damnation to ourselves by not "discerning the Lord's body."

CLOSE OF OUR SUNDAY-SCHOOL.

As the close of our Sunday school came during our series of meetings, we feel to say a word about it. On Sunday morning Oct. 13, its first session closed. It was addressed by brother J. W. Wilt. We trust that God will bless the work of brother Ellis Brubaker and all officers and teachers engaged in the work. May it be the object of every one who labors in the Sunday-school cause, to try and do his whole duty in the service. I have many times been made to wonder why we close our Sunday-school in the Winter and keep our public schools in session. Could not the children attend Sunday-school once during the seven days, when they attend public school five days in the week?

DEATH OF AN AGED SISTER.

A dear old sister, Mary You, one of our number has passed into the valley and shadow of death. Her remains were consigned to the tomb the following Wednesday. This dear sister was very unexpectedly called from the stage of action. When will be our evening time? Perhaps soon; yea, very soon.

Sunday morning, Oct. 20th, sung praises to God from 686, that beautiful hymn by Sutton. Text, Amos 4: 12: "Prepare to meet thy God." This was not spoken directly to us. The Lord visited the Israelites with a pestilence that they might return to him. He is the same God to day. We must prepare ourselves to inherit eternal life. Fight the good fight of faith. Our life is a continual warfare with Satan. We must not only make good resolutions, but *do* them. We cannot receive the benefits outside the church, or if so, why come in it? Faith in God is the believing of pardon according to his Word. Repentance and baptism are the conditions thereof. Ask yourself this question, Have I submitted to the will of the Lord? If not, immediately "Prepare to meet thy God." While we sung the 250th hymn, the last invitation of this meeting was extended to the sinner. One more responded to the invitation, and came forward to embrace the Savior. She complied with that beautiful command, "Remember thy Creator in the days of thy youth." We repaired to the river-side, and emblematical of Christ's burial and resurrection, she was baptized in the liquid stream. Thus seven precious souls accepted Jesus at his word. At times our dear brother was caused to become much discouraged, but the darkest hour came just before the morning dawn. This was our last meeting on this occasion. How beautifully we were reminded of our last meeting here on earth.

Hollidaysburg, Pa.

SIN AND ITS REWARD.

JOHN L. SNAVELY.

THE great bar to the happiness of man and that which procures all his miseries, is sin. Take away sin, and nothing will harm him. "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." Rom. 6: 23. How dreadful must be the case of those who continue in sin, or those who continue to transgress the law of God, for, says the apostle, "Sin is the transgression of the law." Set yourself to the study of the Scriptures and you will find, in every dispensation, that the people who lived and submitted to the commands of God had peace and prosperity, and that no other people enjoyed the riches of God's blessing as much as those who stood upon God's Word. On the other hand, you will find when the people walked contrary to his will, poverty and division soon fell upon them, and their dispensation was wound up in sorrow, unless they repented. The people were not only to have intentions to repent, or to repent, but had to do the work, or that duty would rise up against them in judgment. The same instructions are for the people to-day.

Men and women do not sin because they do not know what sin is, for the apostle has made that too plain and comprehensive to be misunderstood. We can easily comprehend that everything we do, think, desire, say, or omit to do, or anything that is found defective when compared with the Law of God, is sin. Then the reason man is so prone to sin, must be on account of the depravity, and pride of the heart from which come evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies. These are the things which defile a man. Matt. 15: 19, 20. That which defiles a man, is sin. Men sin wheo they know to do good and do it not. Men sin wheo they "change the truth of God into a lie, and worship and serve the creature more than the Creator, who is blessed forevermore." The man who is unconverted, to whom God manifests so much patience, and he perverts and abuses that patience, is sinning; but let him remember, though he may prosper even in his vice, he is bound, as it were, in the chain of his sins till the day of God's wrath, when he must be brought to judgment, and have executed on him the most terrible punishment. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished."

Would we escape this judgment we must often pass sentence of condemnation on ourselves here. Take heed of giving thyself liberty of committing one sin. To begin a sin, is to lay a foundation for a continuance. The great hindrance to many souls to come to Christ, and quit or leave off sinning, is they are so much addicted to the pleasure of this life, and we know of nothing that renders leaving off sin so insupportable to the professed adherents of religion as the vain love of the world, which is dangerous; and why is it dangerous? Because it is forbidden by the apostle in positive language: "Love not the world neither the things that are in the world. If any man love the world, the love of the Father is not in him, for all that is in the world, the lust of the flesh, the lust of the eye and the pride of life, is not of the Father, but is of the world, and the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever."

Until the soul is freed from this, it can never have a true love for God. Then love not the world, for it is transgressing the law of heaven. It is sin, and he that committeth sin, is of the devil. 1 John 3: 8. The apostle would inquire, "Know ye not to whom ye obey; his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" Faithful servants to both, we cannot be; "we cannot serve God and mammon." Then the way is clear; God or the world must be left at parting time. Ah, the love of the world is a moth in a Christian's life. It looks to be such folly to labor all our lives for the "meat that perisheth." The honors and riches of this world, which are nothing compared to the glories of heaven, and neglect the food of heaven and eternal life.

Sinner, what a condition will you be in when you leave this world, having never repented and left off sinning? You will find it true; you will wish you had never been born.

The apostle Paul addresses himself to us by the word of the Lord, telling us that the Lord himself shall "Descend from heaven with the voice of the archangel, and with the trump of God," to summon the dead to appear before the tribunal of God. The righteous shall hasten out of their graves with joy to meet their Redeemer. These are they which are not defiled by sin. Others shall also be raised, and they will call for the hills and mountains to fall on them to cover them from the scrutinizing gaze of their Master. All must come forth—"They that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Salvation is not promised more surely to the godly, than damnation is, and is to be executed upon the wicked. Let us therefore try in

time to be proving which of these two we will be. Satan's influence is great. He labors hard to keep out of the heart of man things that are good, especially thoughts of passing from this life to another world. He knows full well if he can only banish thoughts of death, and keep you in your sins, much easier are the wages or hire of death. Think often on the subject of mortality; it will have a tendency to make you more earnest—more diligent in working out your salvation. It will do much in taking your heart off from vanities, and create desires in you for holiness. And now, little children, abide in him that when he shall appear, we may have confidence and not be ashamed before him at his coming.

CHRISTIANITY VS. FORMALITY.

BY H. P. BRINKWORTH.

THAT religion in the present day is undergoing a series of revolutions, not equaled for centuries, I believe no sane man could question; and the progress of Christianity to-day, is a matter not to be doubted. On the streets of our towns and cities, we find men engaged in conversation on religious topics. In the Western States it is no unusual circumstance to enter a store and hear the views of different persons concerning the second coming of Christ, and other all-important subjects.

Occasionally we hear men advance the idea that as long as a person entertains conscientious views on the Scriptures, though they might have the same religion or ideas antagonistic to their opponent, and though the one could advance the idea that man must in order to be a Christian, follow Christ, and the other says, I do not believe that: for I know the man who pays his just debts, who respects his neighbor and lends and borrows, and never cheats or lies, or steals, is the man who will be saved, regardless of any other imposed duty. Now how shall we reach the answer to the query? Which is right, or which will do to risk? We find ourselves involved between Christianity and morality. We conclude that man, to be a Christian, must become a moral man, but a man may be a moral man and not a Christian. Further, we advance the idea that a man may outwardly attend the ordinances imposed upon church members to which they gladly submit; he may be an attendant weekly, and pay his subscriptions, and be considered a good, thorough-going Christian man. Yet there is a danger; he never has experienced the transforming power that necessarily constitutes a true Christian. The man morally good has a good standing in society; yet he has not become of the same mind as his Master. He will not conform to the Christian life, but is yet desirous of having his own way.

Can we conclude that this unrenewed will, this stubborn mind, is a mind thoroughly subdued by the transcending power of God's Holy Spirit? Has he become of no reputation in order to follow his Master? Has he followed Christ, who even pleased not himself? Certainly not. Is that character a Christian in every sense of the word? The Scriptures say, "He that knoweth his Father's will, and doeth it not, shall be beaten with many stripes."

The formalist says, "We are obliged to do, not as we wish, neither can we pray as we desire, but we must pray from the book, therefore we cannot pray wrong." Is there always a formal prayer that sinks the emergency of a man subjected to vicisitudes in life that involved an ejaculatory prayer? What shall we do under the circumstance? Shall we omit to pray because no form is at hand?

I tell you loving readers, we want something more consoling, something more durable, something to which we can flee as to a tower for protection against the fiery dart of a known enemy, and what shall we do? I answer, "Take it to the Lord in prayer."

If we have trials and temptations, if anything in the affairs of life demands a with-drawing from the world, a secret entering into the dark and mysterious recesses of the soul, and there pouring out our soul before God, we should instantly do so. The form of prayer is not at hand, but O, my God thou knowest that the upward lifting of the eye, the deep sigh, the yearning of the spirit within, speaks more than prayer could ever utter. Thou hearest and answerest such prayer, and art ever ready to hear thy children's petitions, and answer as far as thou seest would be good for the desired wants. Then I lay my wants on Jesus, and he will attend unto my cry, for precious in the sight of the Lord are his children.

THE LAW AND THE GOSPEL ON THE MARRIAGE RELATIONS.

BY C. F. DETWEILER.

IN the seventh chapter of Paul's first epistle to the Corinthians, he instructs them concerning things whereof they had previously written to him, and among the circumstances are made mention of, where one member of the head of a Gentile family was converted and the other was not. The marriage relation having been formed while they were yet both unconverted, and the question as to whether such a marriage relation is to be broken, in case the unbelieving husband or wife is minded to remain, is answered on this wise: "But to the rest speak *I, not the Lord*;" (mark that), "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases; but God hath called us to peace. But what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife. But as God has distributed to every man, as the Lord has called every one, so let him walk."

As this Scripture is sometimes taken by Christians as authority to marry out into the world, I quote it all, and wish to present a few thoughts as a help to a right application of it. The way to interpret a Scripture correctly, is to take in consideration, first, all the Scripture that bears directly upon the same subject; second, all the facts and circumstances connected with it; and third, but not least, an application in a sense in which they all harmonize.

Truth is not divided against itself. We will first notice the circumstance under which these questions arose. The marriage referred to, according to the evidences that were formed, not only before they parted, believed, but before they had ever heard of the religion of Jesus Christ. The propriety of breaking this marriage vow, in view of the evil attending the dismemberment of a family, of severing the cord upon which the influence for good depends; through, which (as Paul says), the unbelieving husband is sanctified by the wife, and the unbelieving wife by the husband; for the believer by his own act thus to forfeit his influence for good over those who had become *his* or *her own*, by circumstances over which they have now no control, an act that is not only against every feeling of true kindness and love between husband and wife, against every impulse of nature that is motherly in a mother, or fatherly in a father, but under all ordinary circumstances against the law of God. These were some of the conditions of the subject in question, and the simple fact that such a question under such circumstances, arose at all, is in itself conclusive proof that the thought of forming such relations voluntarily, was totally foreign to their views of Christianity. "But God has called us to peace," says Paul, as another ground of the expedience in every one remaining in the condition in which God has called him; in matrimony or otherwise, in circumcision or uncircumcision, bond or free.

But the sanctifying influence which the believing husband or wife exerts over the unbelieving companion, and over the family, may be good, for remember, Paul does not say, over the companion who has a sort of a historical faith, and expects to become a church member before he dies, but over the *unbelieving* wife or husband. The supposition that this sanctifying influence under these circumstances justifies a *voluntary* marriage of like character, puts the question in this wise: Is it expedient for a Christian, to marry an unbeliever? The liberty to a voluntary choice based on these given premises, either embraces that much, or nothing.

Is there any fellowship connected with a Christian marriage? "What fellowship hath he that believeth with an infidel?" Does Christian marriage imply a yoking together? "Be not unequally yoked together with unbelievers." "The wife is bound by the law to her husband as long as her husband liveth." To the penitent, it is said, "Come ye out from among them, and be ye separate," saith the Lord, "and I will receive you." Can two be bound together and yet be separated? "But if her husband be dead, she is at liberty to be married to whom she will, *only in the Lord*," Can we marry only "in the Lord," and the other "out of the Lord," and yet marry "only in the Lord?"

From the days when the sons of God saw the daughters of men, that they were fair, and brought upon themselves the displeasure of God by taking them wives of all which they chose, down to the present time. In all the history of God's chosen people, we can see that it was his design continually that they shall be a *separate people*. The fact of his being grieved with their mixing with the daughters of men in the early history of our race, is not based upon any temporary design, but upon a principle that is as eternal as God himself, and custom cannot change it.

IS IT SO?

(Christian Cynosure).

IT is said, that if a Masonic minister is in his pulpit preaching Christ, and him crucified, and a Masonic Jew, who regards Christ as an impostor, should enter the church, and make that minister a Masonic sign, he, the minister of Christ, would be bound by his Masonic oath to make a corresponding sign in answer to it. It is added, that in making this sign of intelligence and secret understanding with an enemy of the Lord, he would dissemble before the congregation, pretending to make a gesture prompted by the spirit of his discourse; but in reality he would be holding Masonic by-play with an infidel, and that infidel perhaps making merriment out of the Christian minister for his own diversion.

Can these things be so? Does the Christian minister, by becoming a Mason, take a halter around his own neck and place the end of it in the hand of an infidel, to be led blindfolded into dissimulation and fraud?

It is furthermore said that the worst and bitterest enemies which our republican government has to encounter, are clergymen; and that these clergymen are largely members of the "mystic brotherhood." If half of the Protestant clergy of the Northern States are Masons, probably three-fourths or more of those of the Southern States are such; and they are declared to be rank enemies of the government.

Add to these facts that it is not now the Jesuits of the Romish church that assassinate kings and princes, but it is the Jesuits of the lodge who do such things, and one would suppose that the subject of Freemasonary ought to engage the attention of every honest man and woman in the land.

HOME.

BY D. M. MILLER.

HOME! home! This word has associated with it, the beautiful, sublime as well as sadness. The home of the redeemed of the Lord. How rich, grand and inexpressibly noble. Our homes here are at times the home of mourning and grief. The social ties are severed by the hand of death. Loved ones are its victim, gone, to meet no more in the family circle here below, while the home of the redeemed in the celestial city, is the reunion of the ransomed of the Lord. No more death, sorrow or disappointments, no tearing asunder of the ties of near and dear ones, but ascribing of praise to the Lamb of God, who has redeemed us, and made us kings and priests unto God. How happy the thought, when looking back across the river of death and singing the songs of redeemed love. It is our privilege to attain to that state. Faith gives us the victory over the world, and finally triumphs over death, the grave, hell and unbelief; while unbelief in the heart goes back to the flesh pots of Egypt, and barters eternal life for a morsel of meat, for a little revellings to gratify the flesh.

But the spirit of Caleb and Joshua confides in God, goes forward at his bidding, leaving unbelief in the rear, lays hold on the commandments of God and hopes for eternal life.

"I have known of instances where a whole family voluntarily did without any gifts that they might send coal and flour to some who were suffering. And I have not doubted that they were repaid by him who said that good done to his children, was done as to himself."

He that despiseth small things shall fall little by little.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent at $1 50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under $1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., JANUARY 30, 1879

OLD Brother Luehr reached his home in safety. He thinks of traveling and preaching considerably.

THE Brethren at Arnold's Grove held a series of meetings last week. Brother George D. Zollers was with them.

CAN any of our readers furnish us a copy of *Ellen White's Vision?* The book is out of print and difficult to find; hence this notice.

NOT the man who makes the loudest profession is the best Christian, but he who meekly and humbly submits to all God's requirements.

WE learn that arrangements are being made to hold another Prophetic or Advent Conference, in London, about the first week in March.

THE *Brethren's Advocate* is the title of a new paper just started by Brother D. H. Fahrney, of Waynesboro, Pa. Its make up is good, and the appearance neat.

THE Brethren at Cerro Gordo Ill., concluded to commence a series of meetings January 21th. They expect Brother George Cripe to be with them.

THE Catholics are supposed to be strongly opposed to secret orders, but the "Society of Jesus," known as Jesuits among them, is said to be a secret society of the worst order.

BROTHER Waltermer Meyers, the Brethren's traveling evangelist in California, is said to be doing a good work in that State. Several have lately been added to the church.

MR. John Lemley, former editor of the *Guldon Censer*, has started a paper in Albany, N. Y. entitled *The Zion's Watchman*. Mr. Lemley is a bold and fearless writer.

THE H. H. Witter, with whom Bro. Hixon held his public discussion, was a Baptist minister of considerable experience as a debater, but Bro. Hixon was enough for him.

WE are out of No. 1 of this volume, hence cannot fill orders for them. New subscribers will have to commence with No. 2, of which we still have a few back numbers.

WE cannot fill orders for any more Almanacs. The publishers inform us that the edition is now run out. Those who have ordered Almanacs and do not receive them will please inform us what to do with the money.

BROTHER Samuel C. Bashor, formerly of Whitesville, Mo., expects to make Colorado his home. Hope success may crown his efforts in building up the cause in that part of the far West.

THOSE of our readers who want to know how our ancient Brethren used to travel and preach in an early day should not fail to read the article "From the Pacific Coast." That looks like pioneer preaching.

"BIBLE VS. MATERIALISM." By Elder Wm. M. Roe. This is the book to post one against the Soul Sleeping Doctrine. 172 pages, bound in paper cover and sent postpaid for 50 cents. Address this office.

BROTHER Lemuel Hillery returned home the middle of last week, much pleased with his trip, having preached one week at Hudson. He expresses himself as pleased with the prospect of doing good in Champaign county, provided proper ministerial aid can be procured. He thinks it a fine county, and there are special inducements held out for those wishing to labor in the interest of the cause.

THE price of the BRETHREN AT WORK from the first of March to the end of the year will be $1.30. With a little effort a number of new subscribers might be gathered to commence the first of March. Try it, and see what you can do.

BETWEEN the shores of the "known" and the "unknown" roll the waves of a mighty ocean, in which the highest attainments of human knowledge is lost, but which a Christian's faith can bridge with a single prayer. What a power there is in faith!

BROTHER E. A. Orr says: "I am well pleased with the tract business. Pamphlets have already done much good, and I believe they will continue to do good work. I know some conversions made by reading them that could probably not have been reached in any other way."

OUR letter this week from Limestone, Tenn., indicates that the cause is prospering in Tenn. The Brethren's plan of devoting Christmas season to special religious services is certainly a good one. We shall be pleased to hear from the Brethren in Tennessee quite frequently.

IN the Elk Lick congregation, Somerset County, Penn., there are said to be about eighteen members under fifteen years of age. It is encouraging to see young people thus coming to the Lord, and preparing themselves for the more arduous duties in the church of God.

IN order that all our subscribers may see the *Children at Work*, and know of its contents and appearance, we conclude to devote the last two pages of the BRETHREN AT WORK to that purpose next week. Hence, look out for something interesting for the old and young.

THE Sunday School at Dutchtown, this county, was organized June 20, with ten teachers and a full corps of officers. The average attendance was about sixty. Seven of the pupils were baptized during the summer, thus showing that where the Bible is taught there will be good results. School closed January 12th.

SEVERAL brethren have expressed their approval of Bro. D. C. Moomaw's project of having the Gospel more extensively preached in cities, and have also sent in their vouchers for the same. Hope to hear of others, and next week we shall commence publishing these vouchers that the readers may know how the work is progressing.

A WRITER in one of our exchanges, when speaking of a certain brother and sister, says: "They have raised a splendid family of children, obedient to them in all things." What a blessing it would be if that could be said of all families. The bringing of children up in the nurture and admonition of the Lord ought to be one of the noblest objects of life.

BROTHER John S. Snowberger, of Monticello, Ind., under date of January 15th, writes: "The good work is still going on with us. Last Sunday one more was baptized, and to-day two more were willing to go into the flowing stream and make the good confession; and the waters are still troubled. May God still add such as are to be saved."

BROTHER Brower's letter from the Pacific Coast this week is interesting. It is evident that the Brethren need ministerial aid to successfully carry on the missionary work in those Western Territories. Here is a good chance for some of our wealthy ministers to do good, and an equally good chance for some wealthy ones who are not ministers to lend a helping hand in spreading the truth.

THE Chief of Police, who of course is posted on all such matters, says that three-fourths of the abandoned girls in the City of New York were ruined by dancing. Young ladies allow gentlemen privileges in dancing which, if taken under any other circumstances, these gentlemen would be reported as improper persons; and thus, step by step, girls are brought to ruin.

IT is not a common thing to hold a Love Feast in mid-winter, but the feast at Elk Lick, Penn., at the close of the year, is said to have been a very enjoyable one. Brother Quinter was in attendance, and gave a full account of it in the *Primitive Christian*. The Brethren in that congregation have just completed a large two-story house of worship in Salisbury. The audiance room is above, while the lower part is used for other purposes in time of Love Feasts, etc.

BROTHER J. W. Stein is expected at Mount Morris, Ill., Feb. 1st., and will remain but a few days, having been called there on special business. We expect to be with him while he is there. And from that point Brother Eshelman has arranged to go to Hudson, Ill., to hold a series of meetings for the Brethren.

WE are in receipt of a long letter from old Brother Isaac Price, of Pennsylvania. He is getting quite old, too old to preach. His day of labor is over, and now he sits quietly in the boat, musing on the silent past, waiting for the keel to strike the other shore. God bless the old preacher in his declining age, and give him grace to pass gently over.

"THROUGH BIBLE LANDS." Notes of travel in Egypt, the Desert and Palestine, by Phillip Schaff, D. D., LL. D. Square. 12mo. pp 413. New York: American Tract Society. This is the most interesting book sent us for examination since we have been in the publishing business. Every reader should have a copy. Kept at this office for sale, and sent postpaid for $2.25.

BROTHER Jesse Heckler, of Hickory Grove, who has been spending some time preaching in Cedar County, Iowa, returned home week before last. He has made arrangements to locate in Cass County, Neb., in a locality where there are eleven members and no minister. That is the way to spread the truth and build up churches. He thinks of moving sometime in the Spring.

A SENSIBLE brother, who had just united with the church, on being asked to explain some points of the doctrine, replied, "I will explain as far as I understand it, but for the rest you must wait till I learn more." That was certainly a sensible conclusion. Never explain things farther than you know them, and for the rest wait till you learn it. Children should learn to walk before they attempt to run.

SOME years ago a church in Quincy, Ill., so ran down that the Presbytery sent a messenger to formally disband it. He could find no officers, no male members, and only one female member. To his surprise she answered, "I will not be disbanded!" and demanded a minister. A minister was sent, and a church speedily built up. Let small churches with few members make a note of this, stand up for the cause, and keep working away till they get some one to come among them and build up the church.

A PHILADELPHIA minister has the good sense to "oppose the practice of wearing full mourning, contending that it is not consistent with health, sense or religion. He says that a bit of black ribbon, worn in some way, will tell the story of bereavement just as well as a complete mourning suit; by substituting this simple badge of mourning, a weight of useless expense and a costume that is always gloomy and, in warm weather, very uncomfortable, would be taken from the shoulders of bereaved mourners." But among Christians, even the "black ribbon," as a badge, should be dispensed with, as the custom is uncalled for, and adds nothing to the good of the cause in any way, shape or form.

UNDER date of January 18, Brother John Metzger, of Cerro Gordo, Ill., says: "I have been afflicted for some time with rheumatism, so that I could do no labor in the missionary cause. My health is improving somewhat, and if it be the Lord's will I hope the time will soon come that I can start on my mission again, as there are so many hungry souls starving for the Bread of life. Letters come nearly every day, "Can't you come?" We expect to commence meeting in the new meeting house the first of next month. Our meetings in Cerro Gordo have been interesting since the new house is finished; congregations large. Ministering brethren traveling over our railroad, stop with us."

THE OLD ORDER.

NUMBER V.

Prayer.

YOU say you pray because it is your *duty*. Is this your highest motive? Do you pray because you are commanded? Do you pray because you have a right to thus speak to your heavenly Father? O, gracious, hallowed privilege! Sweet prayer, divine blessing! How can a man with the love of Christ in him pass by the exalted privilege of prayer?

Many years ago a nation sinned, and God sent fiery serpents among them, and they were sorely tried. They then went to Moses and asked him to pray for them. So it is in this generation. In times of peace, plenty and health the people play, dance, revel and riot in pleasure, but when famine and pestilence come, then they want good men to pray for them. When the calamity is removed then like Pharaoh of old, they go on in pride and extravagance—they want no more prayer.

Faith and Prayer

are twin sisters, and never travel apart. Much faith, much secret and open prayer; little faith, little prayer; no faith, no prayer. "Continue in prayer, and watch in the same with thanksgiving;" so speaks the man of Inspiration. Can a man *continue* in prayer when he never began? How can a man "*watch in the same* with thanksgiving," if he never began giving thanks? Is this a command of God? Certainly it is. Is it right to obey the command, "Continue in prayer?" Every voice responds, "It is right." If it be right to obey the command of God, then the man who continues in prayer is continuing to do right, and no man will be condemned for this.

When Jesus, the Christ, had gone up into heaven, the disciples who saw him ascend went into an upper room in Jerusalem, and there "continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." That was a grand prayer meeting. The apostles were there, women were there—yes, the mother of Jesus was there, and his brethren were there. O, that this *old order* were not dead, but alive in full power! I do not advocate the pandemonium style of prayer, but the apostolic manner—the *orderly* manner. Are we not assured that the

Effectual Prayer

of a righteous man availeth much? James 5: 16. Why then neglect the thing which *availeth much?* Arouse, and on to duty! Let not dull sloth eat up your hope of glory. Ah! why begin, and then draw back? Why this coldness?—why this indifference and carelessness concerning the coming kingdom? Is it because so little *effectual prayer* is being sent up to the throne of God?

Do you want to know *how God answers prayer?* That is not the knowledge to seek after. God alone knows when, where and how He will answer as He sees proper. Our business is to ask for the strength which we have not, for the things we need, believing that God will abundantly supply. Of course it is useless to ask Him to do that which we can do ourselves. Why ask Him to give us new hearts, when He has given us all the means to make them new? Do as He bids us, and most assuredly the new heart will be the result. Do not think that you can

Change the Mind

of Deity by your prayers, for his mind is unchangeable. His mind is to answer all prayer that is right, and wrong prayers never can be answered. He does for us "abundantly above all that we ask or think." We are not called to *dictate* to the Lord how and what He must do, but to beseech Him—to *ask in faith* for needed things. "I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." The trouble is not about God answering prayers, but the trouble is there are too few *agreeing* to ask God *in faith*. A good many are agreeing to ask for what *they see*, but the few are asking *in faith*. Some want to see *how* God answers prayer, and if they cannot see *how He does it*, then they *will not ask at all*. Hear further our Lord, the one Redeemer and Savior: "I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." *Believe that* ye receive when you ask. Is it a strange thing *to believe?* When Jesus says "*believe*," can a man obey by *not* believing, or by doing *something else?* "O, well," says the skeptic, "suppose I should desire a million dollars, and ask God for it, would He give it to me?" No; riches are a snare to men, and no man should desire to be led into temptation. "Follow after charity and *desire* spiritual gifts," is the voice of God. "As new-born babes desire the sincere milk of the word," saith the Holy Spirit. Until men can labor as if they labored not; give as though they gave not, skeptical questions

will come up. No one should even expect God to answer unholy desires. Should a man suddenly receive a million dollars, he could not endure—down to ruin he would go at once. Then ask for spiritual gifts, for grace, for peace with God, and strength to overcome sin, and the Father will hear. He is ready. He is willing—go to Him now. M. M. E.

PREACHING IN CITIES.

Please tell us why the German Baptists do not preach more in cities and towns? M. Y

THERE may be several reasons for it. Most of our people are engaged in agricultural pursuits, hence live in the rural districts, while comparatively few are found in cities and towns. This has had much to do with keeping our preaching out of towns, for ministers are more inclined to travel and preach where there are members, or where they have special calls to preach, and of course they get but few calls from cities.

The education and general habits of our ministers adapt them to country work much better than that usually required in cities, at least they think so, and for that reason towns have been avoided. It requires more preaching, and harder work to build up and maintain a congregation of our people in town than in the country. To work successfully in a town, the minister himself ought to live there, and give special attention to the work. But owing to the fact that nearly all our ministers are farmers, they are kept in the country, and do not feel disposed to work much in towns.

The want of greater missionary efforts upon the part of our people, has also had much to do in keeping them out of towns. They have but few missionaries, and these are confined to country labor, and do not have time to work up an interest in cities.

I am much in favor of city work, but unless we take hold of it right it will not prove a success. When the apostles went into a city to build up a church, they spent months, and even years in one city. They did not preach a few sermons in one city, and a few more in some other place, and so on, but when they entered a place it was with the intention of accomplishing something, and they were generally successful, because they clung to the work. And if our people intend accomplishing anything in cities they must work on the same principle. Appoint skilful men to the work and let them take their time to it.

The first Christian church established on earth was in the city of Jerusalem. The apostles spent most of their time preaching and building up churches in cities. By them the truth was planted in the larger cities and permitted to work its way into smaller places. Their plan was a successful one.

Times and customs, however, have changed. Our people do their most successful work in the rural districts, though we have a number of churches in towns, and some of them are doing well. The apostles could do more in towns than we. They were better preachers, better informed, had more zeal than most of preachers these times, and then they possessed the peculiar and good faculty of holding on till they accomplished something. They did not preach a few sermons in one city, and then go to another, but took hold of the work with a will and then clung to it. J. H. M.

THE QUINTER AND McCONNELL DEBATE AGAIN.

J. H. Moore—Friend:

SINCE you have published to the world at large, and your brethren in particular, that the Church of Christ, on Dry Creek, Linn county, Iowa, has disbanded or gone down; that it was broken up or went down in consequence of the Quinter and McConnell debate held in that vicinity in October, 1867, and since you point to this as an evidence of the victory Mr. Quinter gained in said discussion, and have likewise said that wherever your people have held discussions with the Disciples, the Disciples have gone down, etc.

Will you permit me to make to your readers a plain statement of facts in reference to the church on Dry Creek, where Quinter and McConnell debated?

In 1850 there were living in that locality a few families, some of whose members were connected with the Church of Christ, which met alternately at Marion [six miles distant] and Dry Creek. About that time they commenced a house of worship which was never finished, still it was occupied as a place of worship for fifteen years. During this time the Diciples built a large and commodious house of worship in Marion, and several families moved into town from the Dry Creek neighborhood—others went elsewhere—still we maintained preaching in that neighborhood somewhat regularly until September, 1863, when I, the only preacher in the county, removed to Oskaloosa to engage in a more general work. That point was neglected, as a result, and only occasionally was there preaching there.

Out of the few families spoken of above, eight sold to German Baptists and moved away. Seven heads of families have died. A few who are left in the neighborhood have membership in the church at Lafayette, and some ten or twelve have membership at Marion. Others not mentioned have moved to other parts, while there are remaining in the vicinity several who have no local membership. Daniel Albaugh, wife and one daughter joined the German Baptists; also Aquilla Newman. Mr. Albaugh always believed with Tunkers, and simply united with the Disciples because there were no Tonkers there at the time, and when a favorable opportunity was offered he went with them. Mrs. Albaugh is a Stiffler from Pennsylvania. Nearly all of her connections are German Baptists. The daughter married a German Baptist, a son of a minister. Aquilla Newman's son and wife have since united with the Church of Christ. Jonathan Keys [who was elected to the ministry by Tonkers] and wife united with the Disciples. Shortly after the debate I baptized the son of a most devoted Tunker, and his brother, who attended the discussion for the purpose of settling, or hearing settled, the issues between the two people, is to-day in sympathy with us, but out of undue deference to the feelings of his mother, withholds his obedience to the Gospel. In March last I baptized the daughter of Mr. Ransier, a most zealous Tunker. She was educated a Tonker in the strictest sense, but when she "became a woman" she turned from the doctrine, and, with her husband, confessed the Christ. Another fact: The German Baptists have no church in the neighborhood where the debate was held. At the time of the debate we had three congregations in the county; the Tunkers one, perhaps two. We now have seven in working order, and a nucleus of some twenty or thirty members within two miles of the Tunker Church for another; and it is confidently expected that within the next year there will be a congregation organized. Besides, we have brethren all over that county not reckoned in these organizations. At the time of the debate we had but one minister living in the county. We now have five, and another spending half his time in Linn county. Our members then would not have exceeded 350. We now double that number, while a large number have gone to other parts. Surely the Quinter and McConnell debate ruined our cause in Linn county, Iowa, in consequence of the grand victory achieved by the head and front of the German Baptist fraternity.

Another young lady, a daughter of a German Baptist, has since been baptized into the one body. Also at other points in the State, where we had no churches at the time of the debate and the German Baptists were strong, we have now flourishing churches.

From the above unvarnished statement of facts, it is evident to every clear-headed, unprejudiced, candid person, that the little band of Diciples, known as the Dry Creek Church, ceased to meet in the meeting-house where the debate was held; not because of the splendid victory of Quinter and the defeat of McConnell, but because of death, emigration, change of local membership, absence of ministers to preach the gospel, the absence of the elders, etc., and the springing up of other congregations. N. A. McCONNELL.

REMARKS.

Some weeks ago Mr. N. A. McConnell was holding a series of meetings at this place, and while here frequently visited the office. A few days before leaving he presented the above, wishing to know if we would publish it, at the same time giving us to understand that if we did not publish it in the BRETHREN AT WORK it would be published elsewhere. Of course, we agreed to give him a hearing, and thought it best to have some additional "unvarnished statement of facts" from the other side of the house to publish along side of his "unvarnished statements," hence sent a proof of the article, and a number of questions, drawn from his article, to the brethren living near where the debate was held. Below are published those questions, followed by the brethren's answers. The reader can likely tell where the "varnish" comes in:

QUESTIONS AND ANSWERS.

1. Who were the eight families that sold to German Baptists?

ANS. None have sold to German Baptists since the debate, but three before the debate.

2. Who were the seven heads of families that died?

A. Quite a number have died, and some have moved away, that is, if we count back twenty-nine years as Mr. McConnell does. But since the debate, only a few have died or moved away.

3. Who are those living in the vicinity that have no local membership?

A. Only three within two miles of the house where the debate was held.

4. Did Mr. Albaugh believe "with Tunkers" before he joined the Campbellite church?

A. No; he first believed the Campbellite doctrine, and probably would have continued with them, had they practiced what they preached.

5. Did he unite with the Brethren church at first opportunity?

A. No; not till about thirteen years after the Brethren organized at Dry Creek, and two years after the debate. [This Albaugh was the elder of the Campbellite church at the time of the debate, but afterwards united with the Brethren.—Ed.]

6. Did Miss Albaugh marry a German Baptist?

A. No; but he and his wife have come to the Brethren since.

7. How long after the discussion was it that "Aquilla Newman's son and wife," joined the Campbellite church?

A. About eleven years.

8. Did Jonathan Keys live in Linn county at the time of the debate?

A. No; we think he lived in Marshall county, and moved back shortly after, bought a home near the Lafayette Campbellite church, and suppose united with them for convenience' sake.

9. Have the "German Baptists" a church in the neighborhood where the debate was held?

A. Yes; members all around, and a meeting-house within two and a half miles.

10. Has the Brethren church increased or decreased in the neighborhood where the debate was held?

A. Increased; nearly all are Brethren within two miles around the Campbellite house where the debate was held.

11. Have the Campbellites increased or decreased where the debate was held?

A. Decreased; no worship in the old church any more. [And but few meetings have been held there by the Campbellites since the discussion.—Ed.]

12. Have the Campbellites seven churches in working order near where the debate was held?

A. No; the nearest is two and a half miles north of the Brethren's house. The Brethren have preached some in there.

13. How many united with the Campbellite church at the time of the debate?

A. One, at the time of the debate.

14. How many united with the Brethren church at the time of the debate?

A. Eleven at time of debate.

15. How many members were there in the Campbellite church at the time of discussion?

A. They had some forty or fifty at the time of the debate, but at present no church.

16. How many members were there in the Brethren church at time of debate?

A. About fifty; at present there are five ministers, six deacons and about one hundred and eight lay members.

17. Did more Campbellites die than Brethren?

A. About an equal number of each church have died, and more Brethren have moved away than Campbellites.

One of our sisters turned Campbellite for a few years, and dressed in the vain fashions of the world, but she soon saw that was not the way to heaven, and so turned back to the Brethren church. Five Campbellites joined the Brethren's church.

"Surely the Quinter and McConnell debate ruined" the Dry Creek Campbellite church. But we don't want to boast of our work: give God the glory.

Yours Truly,
T. G. SNYDER,
J. C. MILLER,
DANIEL ALBAUGH

Linn county, Iowa.

ADDITIONAL REMARKS.

We are not aware that we "have published to the world at large," "that the Church of Christ, on Dry Creek, Linn county, Iowa, has disbanded or gone down," but as a matter of *news*, it has been published to some extent, that the "Campbellite Church has disbanded or gone down in consequence of the Quinter and McConnell debate." The "Church of Christ, on Dry Creek, Linn county, Iowa," stands to-day firm as a rock, but the "Campbellite Church" is among the things of the past. It could not stand the light of truth shining upon its unscriptural practices. We are not any ways alarmed about the "Church of Christ" going down. It has stood the test too long for that.

From the above "unvarnished statement of facts," from both sides of the house, it would seem clear that the "Quinter and McConnell debate" did ruin the Campbellite Church on Dry Creek. Of course, we do not claim that it materially affected the mind of every man, woman and child in the State, nor that it changed the minds of thousands in Linn county who did not hear the debate, but that it did have some effect on the "Dry Creek" Campbellite Church is evident from the "unvarnished statements" before us. The question is not what effect the debate had where it was not held, but what effect had it on the Campbellite Church "on Dry Creek, Linn county, Iowa?" The debate was held in their house, their people listened to it, some of them were convinced by it and united with the Brethren, and among them was the elder of the Campbellite Church. Here is "unvarnished statement of facts" for you. But hear the gentleman in his closing paragraph. He says:

"From the above unvarnished statement of facts, it is evident to every clear-headed, unprejudiced, candid person, that the little band of Dizciples, known as the Dry Creek Church, ceased to meet in the meeting-house where the debate was held; not because of the splendid victory of Quinter and the defeat of McConnell, but because of death, emigration, change of local membership, absence of ministers to preach the gospel, the absence of the elders, etc., and the springing up of other congregations."

Now why did he not say that the "absence of the elders" was caused, to a great extent, by one of them joining the Brethren, because convinced that the Campbellite doctrine was not Scriptural? I presume that is an "unvarnished" fact. And then he speaks of "death," "emigration" and "change of local membership," but what the brethren say, in answer to our questions above, takes all the starch out of Mr. McConnell's "unvarnished statements of facts." J. H. M.

MORE HEART CONVERSION.

THERE are persons who, because they were baptized with certain things on, think they have a Gospel right to continue wearing them. They say, "If these things were good enough to be baptized in, there is no harm in wearing them." When people talk that way, there is something not just right about the heart. More than likely the heart has not been fully converted. People who hate the things they once loved, and now love the things they once hated, are not inclined to evade the Gospel simplicity in that way.

When old brother Henry Kurtz was baptized he was attired in his priestly robes. How would it have looked for him to have continued wearing them, claiming that if they were good enough to be baptized in, they were good enough to wear? It is presumable that the Ethiopian eunuch was baptized in his official costume. Should he have continued in his official costume all the days of his life just because he was baptized that way? Paul, who was baptized only a few days after being convicted, had not time to lay aside his costly array and attire himself in becoming plainness before his baptism, and he laid no claim to the privilege of dressing in the style of the world. The same might be said of the three thousand who were baptized on the day of Pentecost. They were convicted and baptized the same day, and doubtless many of them were attired in their fashionable garbs, yet they did not plead for fashion on that ground. Nor will any other person whose heart has been fully converted.

It at times so happens that persons are convicted and baptized the same day; and not unfrequently while fashionably attired. This cannot be well avoided. But for such persons to come up and plead that they can dress fashionably all the days of their lives, just because they were so dressed when baptized, shows that something is not just right. They need a renewing of the mind before they can prove by their walk and conversation just what is right. The heart needs a little more conversion. J. H. M.

MEETINGS in Lanark closed Sunday evening. One applicant for baptism.

AND now comes a report, stating that a Cincinnati engineer has just completed a contract with French capitalists to build a narrow guage railroad from Jaffa to Jerusalem.

THE sufferings in England, from the great depression in business, is increasing, and it is feared that the worst has not yet come. The poor and weak must go to the wall; the death rate is constantly increasing, and crimes are becoming more numerous.

JUST as we were about finishing this page, we received a letter from Brother David F. Eby, stating that Brother Daniel Miller is having good success on the Wisconsin mission. Four have been baptized, and among them was an aged Campbellite preacher. The interest was running high, and the congregations large.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell"

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible. In order to promote Bible Truth, Articles for this department, must be short and to the point.

Please give your views of Heb. 12: 29: "For our God is a consuming fire." J. W. WALL.

Will some one tell me how long Noah was building the ark? ISRAEL PENROD.

What is the meaning of the last two words of 1 Cor. 16: 22? "Anathema Maran atha," and what language is it? W. H. MILLER.

Was Judas present when feet-washing, the Lord's Supper, and the Communion were instituted? Some one will please explain. J. M. DITRICK.

Please give an explanation on 1 Cor. 5: 5: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." M. W. KEIM.

Please explain John 1: 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What births are here referred to, natural or spiritual?

J. Y. SNAVELY.

1. How many thrones are referred to in Rev. 22: 1? 2. What constituted the baptism of "our fathers" referred to in 1 Cor. 10: 1, 2? 3. How often were they baptized unto Moses?

THOMAS BLACK, JR.

Please give an explanation of Rev. 22:2. It reads thus: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." A BROTHER.

Will some one be so kind as to explain Matt. 5, 29, 30: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off," etc.

S. A. FLICKINGER.

Will the BRETHREN AT WORK please give an explanation on Matt. 24: 17, which reads as follows: "Let him which is on the house-top not come down to take anything out of his house."

Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left." JANE REEDY.

Some one will please explain Mark 16: 17, 18: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Who is referred to?

J. L. BROWN.

WISE MASTER BUILDER.

Will some one give us an explanation on 1 Cor. 3: 12, 13? 1. Who is the builder? 2. What the material? 3. How shall a man's work be tried by fire? 4. If a man's work be burned, how shall he be saved yet so as by fire? B. B. WHITMER.

WHO is the builder? I say Paul. He was in this case spoken of as a "wise master-builder." He was then going about and building up churches, and was one of the builders of the Corinthian church, and he (Paul) said that they were the temple of God, and if any man would defile the temple he would be destroyed. So those that would defile the temple are some of the wood, hay and stubble which are perishable matter; and those that would not defile are the gold, silver, and precious stone, which are called the substantial material of which the temple of God is built. At the coming of the Lord Jesus every man's work shall be tried, hence all the temples that are built on Jesus Christ, that sure foundation, which Paul had laid for the Corinthians, will be tested, and he is warning those who would build on that foundation that they should be careful how they build thereon, for the work was all to be tried; and as Paul was the wise master builder, he would be saved even if many of his converts would be destroyed as hay, stubble and wood. I think that all those who are preaching and converting men and women to Christ are builders in the cause of Christ and should not build wood, hay and stubble on that foundation. Were this done there would be less trouble in the church in the present day. Troublesome members, about doctrinal points are members who are taken into the church before they are taught, and then when another one like Paul comes along and preaches the whole doctrine, such members will become stubble in the church to the man that had converted them.

M. FORNEY.

IN THE IMAGE AND LIKENESS OF GOD.

We read in Gen. 1: 26: "Let us make man in our own image, after our likeness." Did God make man in the form of himself, or was the image spiritual?

A. HOLLINGER.

AHEAD, eyes, ears, mouth, arms, hands, fingers and almost every part of the human body, are mentioned throughout the Scriptures as also belonging to God. The human body is suited to the character and nature of man, as the body of every animal and plant is adapted to its peculiar use; and evidently more than in these must there be harmony in everything that pertains to God. And so far as man is in His image and likeness so far must he be like Him; and this as to form, for in Jesus, God appeared as a man; and in spirit also, if we live Christ-like, for could He be otherwise in us and we in Him? See John 17: 21-23. J. R. HOFFER.

THE ORPHAN.

BY DELLA STUTSMAN.

I'm in this world of care
Without a father's love;
No mother's voice in evening prayer—
They are with God above.

No sister's gentle smile—
No brother left me here;
I'm left alone a little while
Without a kindred dear.

But Jesus is my friend,
In Him I put my trust,
So when my life on earth shall end,
I'll dwell among the just.

And when in that great day,
What pleasures mine will be,
If in that world so far away,
My parents I shall see.

And when you kneel to pray,
Add just one word for me,
That I more patient every day,
And faithful try to be.

THE LOVE OF GOD.

BY JAMES WIRT.

THE fall of man in Eden's garden gave an occasion for an exhibition of the grace of God towards the human family, and there are two personages more prominently brought to view in man's fall and redemption. The fall was occasioned by the disobedience of the first man, "who was of the earth earthy;" the atonement was accomplished by the Model Man, "the Lord from heaven." When we consider that "God was in Christ reconciling the world unto himself" during the period of His suffering, labor and self-denial, we may then more easily see that the supreme love of our Creator was extended to us, and this will enlist our sympathy and support to forward the cause of Christ; and could we also know that we are the recipients of divine compassion, our benevolent natures should be called out in affectionate obedience to all the requisitions of our divine Teacher, as the promised rewards contained in the Gospel to fallen man flow only to those who are faithful in Christ. The commands are to occupy till he comes, and if we are faithful over a few things, we shall be made ruler over many things, when we enter the joys of our Lord. Our life should be "hid with Christ in God." If we are "risen with Christ" we will "set our affections on things above," and not exclusively on things of earth. Through the work of redemption our salvation has been obtained, as we "have been bought with a price"—the precious blood of Christ, which entitles us to an inheritance with all the saints in light. Behold what manner of love that we should be called the sons of God, and equal with our Elder Brother in the fruition of heaven.

By constantly dwelling upon the truth of the Gospel, we imbibe the nature of its Author, and when we are "thoroughly furnished for every good work" we will be like him, for this enables us to see Him as he is; Christ was interested during his ministry, in the work of his Father. He was heard to say, "My Father worketh hitherto, and I work, and greater works than these shall ye do because I go to the Father." After Christ finished the work of his Father on earth, he ascended to heaven, and is now seated on the right hand of the throne of God, interceding for us. The promised Comforter, the Holy Spirit, is at present with the children of God, guiding them into the way of truth and righteousness, that was pointed out by Jesus, our Exampler. This is done by bringing to our remembrance all things whatsoever he would have us perform.

Now, since God has done so much for us, are we not willing also to deny ourselves, take up our cross and follow the Captain of our salvation, who was "made perfect through suffering" and "was tempted in all points as we are, yet without sin?" Through the present life we may prepare for that future state of existence beyond the grave, where we may become in possession of the glorious felicities revealed unto us by the Holy Spirit in our home in the heavenly world, and be permitted to associate with holy angels, and the spirits of just men made perfect through the atoning blood of the Savior. There we may dwell among the blood-washed throng of the redeemed, and eternally show forth the praises of him who has loved us, and has done so much for us by denying himself of the glory he had with the Father, and stooping so low as to take upon himself our humanity; that by so doing he might draw us back into the bosom of the Father, to again enjoy that sweet fellowship and communion severed by our fall from innocency and purity before contaminated with sin.

Meditating upon the precious truths of the Gospel of Christ enables us to grow in grace and the knowledge of divine things, for the truths of the Bible are food for the soul; it is by this means that the divine nature is developed, and from babes in Christ we grow up to the full stature of the man Christ Jesus.

How consoling to the minds of those who have been refreshed after the image of him who created them to dwell upon the destinies of our immortal spirits. Our highest natures can only be satisfied when we awake in the likeness of our Redeemer, though at present it doth not fully appear what we shall be; neither are our finite conceptions able to comprehend what it is to be like Christ.

Our greatest delight and highest ambition should be, that after the vicissitudes of life are over, we may ourselves be in a state of readiness, and have induced as many other members of the race who came under our influence also to have embraced the Gospel of the blessed Son of God, that they, with us, may receive the crown of life when death intercepts our earthly career, or Christ comes to collect his jewels—the precious ones of earth—and gather them home, where they may have a right to the "tree of life and enter in through the gates into the city," the New Jerusalem. "Blessed are they who do the commandments."

There are many great and precious promises contained in the written Word, and the enjoyment of these are insured to us if obedient to such commands as "If ye love me keep my commandments." Christ gave to men a perfect law, and this law contains the new commandment that we should love one another. He opened up a "new and living way" from earth to a blessed immortality. Our hopes of eternal life are continually confirmed while contemplating upon the meritorious work of our dear Lord. The children of God are at present the recipients of his grace, and enjoy, to a limited extent, the blessings of Christianity. The reason they do not enjoy more is because Satan is permitted to exert his influence in opposition to the peaceful doctrines of the cross; but when once he is bound, and his power circumscribed within the narrow limits of the "bottomless pit," then will the long, and much desired reign of Christ in person begin on earth, and the "kingdoms of this world will become the kingdom of Christ" and yield to him their happy allegiance.

MOSHEIM'S "AN IMMERSION."

BY SAMUEL SALA.

MOSHEIM, in his Ecclesiastical History says: "Baptism was performed in the first century, by an immersion of the whole body in the baptismal font." This is considered, by some, as being equivalent to saying single immersion was practiced in the first century; but trine immersion is also *an immersion* of the whole body, for the whole body is immersed in the sense Mosheim refers to the "an immersion." The question then is, What did Mosheim mean by "an immersion of the whole body?" Evidently trine immersion, for the following reasons: 1. He cites Girard Vossius as his authority, and Vossius says, "The ancient church practiced trine immersion all over the world, except Spain." 2. On page 91, Vol. 1, in a note at the bottom of the page, he says, "Tertullian gives an account of the ceremonies used in baptism in the second century, and says: 'They were not dipped once, but thrice.'" 3. On page 113, on the subject of baptism, he refers to the second book of Chrysostom, who says: "Christ delivered to his disciples one baptism, in three immersions of the body." 4. On the same page he says: "Jerome and Augustine were great and noble men, and labored to infuse into the minds of the people just notions of religion." And Jerome says, "We are thrice dipped in water that the mystery of the Trinity may appear to be but one." Augustine says, "After you professed your belief, three times did we submerge your heads in the sacred fountain."

This is sufficient to show what was the general practice of all antiquity.

Items of Interest.

—SANKEY has been lately singing in Switzerland.

—IT is proposed to hold a world's fair at New York in 1889.

—THE finding of rich gold deposits in East Tennessee is attracting much attention.

—THE First Presbyterian Church in Quincy, Ill., just completed at a cost of $60,000 was burned on the second instant.

—THE Shakers claim to have been the inventors of metal pens, and to have first made them of brass in 1816.

—THE hereditary protector of Juggernaut has been arrested and thrown into prison, and the famous car of the idol is for sale.

—$2,904,000 was the price paid to Portugal by Great Britian for a little inlet of the Indian Ocean in South-eastern Africa.

—IN a mound recently opened in Florida, the ashes of a cremated body were found in the skull, which was utilized as an urn.

—AN Irish lady living at Flushing, Long Island, is over one hundred and nine years of age, and is as hale and hearty as ever.

—THE United States appears, by the statistics of mortality in various countries, to be the healthiest country in the world.

—A GENTLEMAN in Pennsylvania has a coin which has been pronounced by antiquarians to be a shekel which was current coin B. C. 335.

—AN English gentleman is raising a crop of peas from seed taken from the folds of an Egyptian mummy, where they had lain for 3,000 years.

—IN four days from Dec. 27 to Jan. 1, six inches of rain fell in San Buenaventura, Cal. Both mail and telegraphic communication were suspended by the storm.

—Tall trees near a house or barn are good protectors from lightning. A tall poplar tree is as good as any lightning-rod, being a good conductor of electricity.

—THE oil well of the Los Angeles Company, in the Sespe district, from a depth of 1,500 feet is spouting oil to a hight of fifteen feet, and in such quantities as to be uncontrolled.

—A HEAVY locomotive exploded Jan. 2, about two miles from summit, on the Central Pacific railroad. The engineer was killed instantly; others fatally or seriously injured. The explosion was terrific, spreading ruin all around.

—UP to the 2nd ult., there had been suppressed under the Anti-Socialist law in the larger German States 153 clubs, and forty periodicals and 135 other publications had been blacklisted.

—THE immense establishment of Wanamaker in Philadelphia is lighted with the electric light. The *Times* says his gas bill has amounted to $200 each Saturday night; electric light bill, $10.60. No wonder gas stock is depreciating.

—CHARLES F. Markley, the boy who was caught robbing a store in Jersey City, said that he obtained a knowledge of the "duties" of a burglar by reading the weekly boys' papers. He was sent to the State Reform School. There ought certainly to be some way to reach the writers for and publishers of these detestable sheets.

—THE New Year's of 1879 was a cold one. Reports Jan. 2nd give the thermometer below zero, as follows:—Omaha, nineteen; Yankton, D. T., twenty-five; St. Paul, Minn., thirty; Springfield, Ill., twenty; Chicago, twenty-three; Cleveland, seven. At New York it fell twenty-five degrees from five o'clock to twelve; Louisville, navigation suspended. Reports from Watertown, Oswego, and Buffalo, say that roads were blocked and trains suspended, and in some places abandoned.

—THE YELLOWSTONE GEYSER.—These Geysers are the most remarkable in the world. There are more than 10,000 vents. The Grand Geyser throws a column of water six feet in diameter 200 feet high, while the stream ascends 1,000 feet. Its eruptions occur every twenty-four hours, and continue twenty minutes. The Giantess throws a stream twenty feet in diameter sixty feet high, and through this five or six smaller jets 250 feet high. It plays twenty minutes once in eleven hours. The Giant sends up a five-foot column 140 feet high for three hours. The Beehive projects a column three feet in diameter to the enormous height of 219 feet for about fifteen minutes. Old Faithful very regular for fifteen minutes, once an hour, sends up its massive column six feet in diameter 100 to 150 feet high.

Correspondence.

Echoes from the Center.

[From Our Special Correspondent.]

NUMBER IX.

The Old Year—New Year's Day—A New Field —The Fading Flower—Another Day's Labor in the Camp.

ANOTHER year is now numbered with the things of the past.—Yes gone with all its joys and sorrows, and the result will only be revealed in eternity. Ah, what has the past year not seen! It has witnessed in this our beloved land, a country blessed with peace and prosperity. Productiveness every-where, and garners well filled—the result of the labor from the hands of the husbandmen. Universal peace abounds within her borders and with sister nations, and no calamities have befallen her save the scourge of the fever-stricken South. It has witnessed many sorrows throughout the world, nations arrayed against nations, and many noble sons have fallen victims in this dreadful carnage to satisfy the ambition of ungodly men. It has also witnessed disasters upon land and sea; all of which teach us that we are doomed to dissolution and must pass away. In the peace and prosperity enjoyed, it should awake thankfulness in every heart and prompt us all to greater obedience to our Divine Father. In the trials and tribulations endured should cause adoration to flow from every heart and acknowledge a power Divine, who governs the universe and guides the destiny of nations.

New Year's day is here—and a very cold day it is, and while we draw our comforter around us, bracing the storm or sit by the hot fire on this cold Winter's day, how many in this wide world are suffering for the necessaries of life, and do not enjoy the blessings that we, through the Providence of God, are permitted to do. Should not this awaken sympathy within our hearts towards the poor? The depth of our sympathy is always measured by the amount of practical benefit we bestow upon the suffering ones. This is a fact that all should remember.

This is Sunday, and the word of life will be held forth from the stand to the people throughout the land. Oh, may God enlighten the minds of the Pauls and the Peters, that this day the truths of the Gospel may be spoken in such convincing terms that many wanderers will return to the fold of Christ. Brother W. C. Teeter and brother E. Bosserman conducted the services at the Old church, and preached unto the people as God gave ability, and we learn, had good audience and attention.

The writer opened up a New Field among the Baptists, down on the Blanchard, and preached in their church to quite an interesting congregation. To stand in the temple holding forth the truths of the Gospel, is a very responsible position, yet it affords me pleasure to teach humanity the way everlasting, that we might all become more God-like, and be brought so near his holy image, that he can see God in us and dwell with us and we with him throughout the annals of eternity.

To-day we received the intelligence that the brethren and friends are worshiping at the house of mourning at the Old church. A little blooming plant of brother Phyles is now wrapped in the cold embrace of death, and aching hearts is the sad lot of that dear family. Brother E. Bosserman officiated in the funeral obsequies, and held forth the truths of the Gospel as God gave ability. This world is one vast house of mourning. Though many are the joys associated in life, yet sorrow and grief are the common lot of all. Our associations in life are of short duration. Soon, ah very soon we see a separation, the wife; the husband, the parent or child is stepping off the stage of action, and sad hearts rest in the bosom of the survivors. This exemplifies the fact clearly to our minds, that in this life we have no abiding place, all doomed to dissolution however dear to us. This, then, draws the mind and our aspirations heavenward, "Knowing in yourselves that ye have in heaven a better and an enduring substance." What a consolation to the Christian! This is the inheritance gained, the "enduring substance," which Paul calls "an inheritance incorruptible, and undefiled, that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1 Peter 1: 4, 5. This is the Christian's hope, and upon this anchor we rest and await the bidding of the Master. Sinner, would you have this hope, this holy peace and serenity within your soul? Lay hold on the promises of God by yielding obedience to all His divine commands, that when life with all its trials are over, you can live in peace and bliss in that house not made with hands, eternal in the heavens.

Lord's day is here again, and hailed with joy by the believers in Christ, and onward we go to our field of labor. Our home mission field being somewhat large, and the calls for preaching frequent, we divide up the ministerial force, and alternate each Sunday, thus building up the cause by mutual labor. Brother E. Bosserman met the appointment at the Gardner school-house. Brethren W. C. Teeter and Jacob Witmore at Pleasant Ridge church. The writer at a point some fifteen miles distant, near Findlay, Ohio. We met a full house, and tried to entertain them for a while in the spirit of the Gospel. Subject, "The blind Beggar." Mark 10: 46–52. Many souls are sitting outside the gate and are totally blind; cannot see any attractiveness or beauty in the person of Jesus Christ or the Christian religion. Thus they sit and procrastinate until the harvest is past, the Summer ended and their soul is not saved. Now and then a few are made sensible of their condition and they, like the blind man, are begging, and when Jesus makes that path His passing way, they embrace the opportunity and cry, "Jesus, thou son of David, have mercy upon me," obey the call, comply with the conditions, and are saved. Oh sinner, Jesus is passing by, perhaps this is the last chance, the last opportunity. Will you not seize the blessing while it may be obtained? Come, oh come, Jesus will stop and effect a cure. Will you permit him?

S. T. BOSSERMAN.

Jan. 14th, 1879.

From the Pacific Coast.

FOR the satisfaction of many of the readers of the BRETHREN AT WORK, I will say, I left my family and residence on the 6th of Nov., *en route* for Washington and Idaho Territories, on a mission of love. Traveled most of the way by steamboat, some by railroad, some by stage, sometimes on a wagon, some on horseback and some on foot. Arrived at brother Moses Hunts, Columbia Co., W. T. on the 11th of November. Remained with the Brethren here a few days. Had a very small council meeting on the 14th.

On the 15th, in company with brother A. E. Troyer, of Columbia Co., we started for the Palouse country; arrived at brother A. P. Flory's, Whitman Co., W. T., on the 15th. Had a small meeting on Sunday afternoon.

On the 17th, in company with brother Flory, we started to brother Abraham Steward's. Arrived there the same evening. This is in Nezperce county, Idaho Territory. We found nine members of the church residing in this neighborhood. Here we held a series of meetings; had ten public meetings and one council meeting, at which time we organized a church, calling it the Palouse Valley church. There were seventeen members present, and all agreed to carry out the general order of the church. We then held a choice for a minister and deacon; the lot fell on brother Thomas Steward for minister and brother Nathan West for deacon. May the Lord enable them to be useful and faithful in their calling. They had one deacon before we organized the church, viz., brother William R. King. The address of all these official brethren is Moscow, Nezperce Co., Idaho Territory. During these meetings there was one accession by baptism. These were the first meetings ever held by the Brethren in that county.

On the 28th of Nov., in company with brethren Thomas Steward and Nathan West, we started for the Pataha church, Columbia Co., W. T. Arrived at brother A. E. Troyer's on the 29th. Remained here one week; had seven meetings and one council meeting. Found things in a pitiful condition with most of the members—so much so that it was necessary to disorganize this church. On the morning I left that neighborhood there were two made application for membership, to be attended to at the first opportunity that will offer itself.

December the 7th, C. W. Frick conveyed me down to brother F. N. Winder's, the same county. Had two meetings here.

On Monday, the 9th, brother F. N. Winder conveyed me to Dayton, the county seat of Columbia Co. Went from Dayton to Walla Walla city. Arrived at Walla Walla city on the 11th. Lodged with brother George Bashor, who resides about one mile East of the city. Next day, went out to David Bashor's, nine miles nearly South of Walla Walla, where I met brother David and sister Kiester, who arrived here from Ill. the 8th of Nov. While in this neighborhood, held four meetings; thence back to Walla Walla city the 16th of Dec. Remained here with brother George Bashors, I then started on the train for Wallula and arrived the same evening. Next morning, I started on the steamboat for Multnomah county, in the lower end of the Willamette Valley. Arrived at Stott's Landing, near the mouth of Sandy river, on the 20th. Lodged with friend J. Stott; next day I went to brother J. Heiney's. Here we held six meetings, five at the White school-house and one at Stott's school-house. On Friday the 27th, brother J. Heiney conveyed me to Portland, and next day to Dayton, Yamhill Co., where we had three meetings. Lodged with brother Samuel Douey on Sunday night; thence home, at which place I arrived on the 31st of Dec. Found all in moderate health. While I was on my trip I had very good luck, enjoyed good health and generally met a very kind reception; preached thirty-three sermons since the 15th of November, and attended three council meetings. Had very good attention generally, for which I feel truly thankful to the Lord and to the brethren and sisters and friends for their kindness towards me.

Distance traveled on the above journey is between eight and nine hundred miles.

Now after taking the above long and tedius trip, being absent from home eight weeks, and having labored hard for the cause of our Divine Master, I wish to say to the Brethren in the Atlantic States, that we need help here on this coast very much indeed. We have a scope of country all of five hundred miles in length, with only one ordained elder to preside over these scattered brethren and churches. Eastern Oregon, Washington Territory and Idaho Territory, as it stands now only have one organized church, with only one young minister and three deacons, who reside at Moscow, Idaho Territory, near the line between W. T. and I. T.; and here in the Willamette Valley church, we have a large territory with only a very few working ministers, and our members very scattering indeed. While you are working at the missionary cause out there, think of the large field of labor here in the Far West. Could not some of the elders, ministers, deacons and private members emigrate to this country, and settle down somewhere, and help us carry on the great work of the Lord? Souls are starving here for the bread and water of life.

There are so many calls here for meeting—many more than we can comply with; and very seldom do I have any ministerial help at our meetings, while you in there often have from four to eight or more ministers present at one meeting. Will you not consider our condition? Can you do your duty and not heed this Macedonian call? Our country is good enough, and the climate mild. We have had very little rain since the 15th of Nov., and a few little snows; mostly very fair weather of late; but this is not common here at this season of the year.

Since I arrived home we had six meetings here in our neighborhood. Brother A. H. Baltimore, of Albany, Linn Co., was with us at four of these meetings. Attention and order were good. Closed our meetings last night. Our text last night was the Lord's Supper, showing the difference between the Jewish passover and the Supper instituted by the Savior the last night before His crucifixion.

Yours fraternally,

DAVID BROWER.

Salem Oregon, Jan 6, 1879,

From S. C. Bashor.

Dear Brethren:—

I LEFT Colorado the 7th of last month, and arrived here the 10th. Glad to meet with the dear friends again; but feel sad to see the cause not progressing as it should. There is no one that loves the cause of our Master, that looks indifferently upon a congregation that has lost its influence, especially when they have seen the rise and progress, and have labored, wept, and prayed for its success and triumphant victory over error. But alas! when ministers fail to work, losing their influence, deacons unwilling to give the people encouragement and the laity cold and indifferent, how sad to think, sinners driven farther and farther from the church, and probably die without even being brought into the fold of Christ; all because the church has not the power to save, nor the influence to draw. Yet there are some warm-hearted brethren and sisters who have sad hearts and low spirits, to them I will say, never cease praying to Him who maketh intercession for you with groanings that cannot be uttered. Erect the family altar, and once a day, or oftener get your families together and bow in sincere prayer. If you thus bring about a reform in your own home, then you may expect a reform in your neighbors' homes.

In conclusion will say, we expect to return to Colorado and make that our future home. Think it as good a country as any one could desire. Myself and little family will leave for Kansas, to see our sister whom we have not seen for several years.

Whitesville, Mo., Jan. 14th, 1879.

Missionary Convention.

THIS missionary question has been talked of by quite a number of brethren in Middle Indiana, and at a Love-feast last Fall. Two councils were held, and both decided in favor of a convention, and I was requested to correspond with the brethren to obtain a place to hold the Convention. On application to Jonas Umbaugh, the elder of the Spring Creek congregation, he informed me that they will take the meeting. Consequently on the 22nd day of April next, this meeting will be held with the Spring Creek brethren. As this is an adjoining congregation to where the next District Meeting will be held the day following, brethren can come to the Convention and then be conveyed to D. M. A general invitation is given. Brethren coming by rail to the convention will necessarily have to come on the 21st to Purston or Colamo stations on the Eel River Valley R. R., where they will be met with conveyance and taken to place of meeting. Brethren of Middle Indiana are way behind our sister State districts in this noble work, which has for its object the salvation of souls. Now let us organize on the Brethren's Work of Evangelism, or some suitable plan that we may agree upon.

A. LEEDY.

Danish Mission Report.

Panther Creek church, Iowa,	$ 2 00
Moses Miller,	6 00
Upper Conawago church, Pa.,	2,00
Shannon church, Ill.,	16,85
H. H. Bean, Pa.,	1 50
Levi Zumbrum, Ind.,	1 00
From an unknown person at Byron, Ogle Co., Ill.,	2 00
Jonathan's Creek church, Ohio,	1,00
Total,	$32,35

C. P. ROWLAND, Treasurer.

Lanark, Ill., Jan. 15th, 1879.

(P. C., please copy.)

Report of Danish Poor Fund.

Christian Royer,	$ 50
H. F. Myers,	2 00
C. Royer,	50
From an unknown person at Byron, Ogle Co., Ill.,	1 00
Total,	$3,00

C. P. ROWLAND, Treasurer.

Lanark, Ill., Jan. 16th 1879.

P. C., please copy.

In the Midst of Life we are in Death.

THIS thought was brought very forcibly to our minds by the circumstances attending a visit to Bedford Co., this State, from which we have just returned. On last Saturday morning I left home by special request by letter, to visit a sick brother, he wishing to be anointed. I traveled twenty-five miles on the cars. Was met by a brother with conveyance, then traveling ten miles brought me to the place where he resided. Arrived at 5 o'clock P. M. Found him suffering exceedingly in body, but altogether rational. I talked with him concerning his desires and hopes, and the probability of the near approach of death. After talks of these things, he calmly and intelligently expressed his resignation to the will of Him in whose hand his destiny was.

About one hour after my arrival the brother who was called to be with me in the service arrived. We then still waited for the arrival of some friends who were expected, nearly another hour elapsed before they came. At that the sick brother asked to be lifted up. He sat up on a chair a few minutes. We were now preparing to commence the work; however he asked to be laid down again. He arose upon his feet, and asked his attendants not to press too hard upon his body, was in the act of falling, was laid upon his bed (as we thought) in a fainting condition. Re-toratives were administered, but alas! the spirit had departed and brother Jacob Clingenpeel was numbered with those that sleep in Jesus. We were sorry that the anointing was not actually performed, yet virtually I believe it was, and that the blessing designed was imparted to him. Thus just

about two hours after my arrival, he passed away. I remained over Sunday, and on Monday at 11 o'clock, preached the funeral to a large congregation, (considering the inclemency of the weather) of sympathizing friends and relatives, including the youthful, distressed and heart-broken widowed sister, with her infant of a few months in her arms. Thus were severed the union in matrimonial life of about thirteen months. These affectionate hearts, seven months of this short period, were consecrated to the service of God, which secures to them the assurance that He will, with the precious gift of a Savior, "Freely with him give them all things."

The subject of this sketch was about twenty-five years of age, and only a few short weeks ago, bid as fair for long life as any other, and presents to all the importance of being always ready.

B. F. MOOMAW.

From George W. Cripe.

I LEFT home on the 23rd of December to hold a protracted meeting with the Brethren at Millmine, Illinois: preached three discourses, and on Christmas I went to Cerro Gordo, to attend a Communion. The occasion was a very solemn one, being the first meeting of the kind ever held in Cerro Gordo, and what made it still more solemn, the meeting was held in the new meeting-house, built by our dear old brother John Metzger, and he being very much afflicted at the time—so much so that the Brethren were afraid he would endanger his life by attending, and tried to persuade him not to attend. But the dear old brother said, "You can wrap me up in blankets and robe, and carry me out to the sleigh, and then carry me into the church, and I do not think it will hurt me." They did so, and to see the dear old brother sitting during the services and enjoying the feast as he did, though suffering severe pain, impressed our minds more of the feelings of our blessed Lord, at the time he instituted this sacred ordinance. Immediately afterwards I thought of the many excuses some make in trying to justify themselves for absenting from the house of God; here was the dear old brother who had preached the glad tidings some forty-five years, and spent thousands of dollars in time and money, now in his old days built a nice, comfortable church in which the people of Cerro Gordo can meet and worship God, which again cost him about two thousand dollars. May God bless him and reward him abundantly, and may we redouble our diligence, and spend more time and money for the Redeemer's kingdom. If we had one hundred such men, the glad tidings of salvation could be preached among all nations. May God operate on the hearts of those who are blessed with thousands, to give more freely to the cause of God.

We went back to Millmine; preached some eleven more discourses; had small congregations, owing to the stormy weather. Two baptized on Friday after New Year's day, by elder David Trostle.

I came home and commenced preaching. We are still holding meetings, but no additions yet. We have large congregations. Hope the Lord will bless our labors.

Pettis, Ind., Jan. 14, 1879.

Our Papers.

TRULY our church papers are welcome visitors to the Christian family, bringing good news from all parts of the brotherhood. Almost every paper tells of some precious souls who have come out on the Lord's side, and have forsaken the kingdom of Satan, and have enlisted under the banner of King Jesus in the army of the saints, to fight the battle of the Lord. This is encouraging to the followers of Christ. They also come loaded with many soul-cheering sermons from all parts of the brotherhood, encouraging the saint on his pilgrimage journey, and warning sinners to flee from the wrath to come. I am truly glad to see that so many of our dear brethren and sisters are taking such an active part in making our papers both interesting and profitable to saint as well as to sinner. Our papers are good missionaries. They make their weekly visits to many families, where our ministers cannot. They are also good preachers at home where the ministry is weak, to aid in converting souls to Christ. This we have experienced in Cowley Co., Kan., where our organization is not quite three years old. Our number is few and the ministry weak, and the doctrine new to most people; yet we have two live agents for the BRETHREN AT WORK, who are introducing the paper to families who will not come to hear the Brethren preach. One of our agents one year ago was a servant of the world, and engaged in playing cards, playing the fiddle, cursing and swearing, chewing and smoking tobacco; he has now forsook all these things, and is now a faithful worker in the vineyard of the Lord.

J. J. TROXEL.

Winfield, Kan., Jan. 10, 1879.

The Witter and Hixon Debate.

Dear Brethren:—

THE discussion between brother A. J. Hixon and Mr. Witter, of which you have several times made mention through the columns of your paper, took place here at the Brethren's meeting-house Dec. 26th and 27th. It passed off pleasantly. I will give you the proposition:

Baptism as commanded by the Lord, and practiced by the apostles and their immediate successors, was one immersion into the name of the Father, and of the Son, and of the Holy Spirit. Mr. Witter affirmed, brother Hixon denied.

Some of the Brethren feared that brother Hixon would not be able to compete with the learned Baptist; but their fears were premature, for he proved himself capable to meet any emergency. The people generally, except the Baptists, claim that the Brethren's cause came out successful, and some even express the idea that Mr. Witter will never challenge our Brethren for another debate on baptism.

The Brethren feel much elated over the effort of their champion. Brother Hixon's closing speech was truly eloquent; and judging from the appearance of Mr. Witter and the audience, we feel that they felt the force and weight of it, too.

This is brother Hixon's first discussion; Mr. Witter has considerable experience in discussions, having taken part in several.

DENNIS CLARK.

Good Hope, Ohio.

From Limestone, Tennessee.

Dear Brethren:—

WE have had, so far, considerable rain and cold weather this Winter. For a month past, embracing the latter part of December and first of January, the weather has been quite cold for this climate, though with light snow falls. The coldest was about three degrees below zero.

During last Sunday, the waters were quite high in this vicinity, doing considerable damage to farms, carrying away fences, etc.

The Brethren in a number of congregations have devoted the Christmas season to religious exercises, seeking to glorify God, to advance His kingdom, and to renew their spiritual strength. As a result, many poor hungry souls were fed with the Bread of life, and greatly refreshed, and a number were gathered from the ranks of sin into the fold of Christ. At Cherokee eleven were added to the church, including two reclaimed. At Limestone seven were added by baptism and one reclaimed, while at Leesburgh, eight were baptized and three more applicants, making thirty accessions in all at the three places above named.

"O, praise the Lord, all ye nations: praise Him, all ye people, for His merciful kindness is great towards us: and the truth of the Lord endureth forever. Praise ye the Lord."

J. B. PENCE.

Jan. 16, 1879.

From the Springfield Church, Summit County, Ohio.

WE commenced a series of meetings in our meeting-house, on the evening of January 1st, 1879, and closed on the evening of the 5th. The first few days were very cold, and we had small meetings, and just about the time the people became interested, the meetings closed, with no additions. Brother S. J. Peck, of Lanark, Ill., did the principal preaching, assisted by brother J. J. Hoover and S. Sprankle, of Stark county, who are both young in the ministry, but able speakers, and several others of adjoining districts; so we did not lack for ministerial help.

On the 8th, a series of meetings commenced in the West Nimishillen church, Stark county, where brother Peck did nearly all the preaching. Preaching twice a day, and one day three times.

JACOB MISHLER.

Magadore, Ohio, Jan. 13, 1879.

From Labette Co., Kansas.

BROTHER Sydney Hodgden came to us on the 27th of December, and labored with us until the 2nd of January. He worked hard for the good cause, and made lasting impressions, as bread cast upon the waters will be gathered many days hence. It has been over one year since he preached in this county. The members had become cold and careless, and the first was to get them all right. We called a council meeting at sister Chrisbaum's house. Opened meeting by singing and prayer; then brother Gish read the 12th chapter of Romans. Brother Hodgden then proposed to organize a church. As it is the first in Kansas we named it the Labette County church, composed of twenty-four members. Brother Joel Kenberry and the writer are in the first degree of the ministry. Brother Hodgden has the oversight of this congregation. Oh, if we had many more brother Hodgdens, good earnest laborers as he is, the Gospel would soon be preached where it is not known.

S. D. RENIKER.

Oswego, Kan., Jan. 13, 1879.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

STEWART.—Mary Margret Stewart was born August 9th, 1843, and married Samuel R. Johnson, October 18th, 1870, and died January 8th, 1879, aged 35 years, 4 months and 29 days. GEORGE DAVIS.

WHITMORE. Near South English, Keokuk Co., Iowa, Jan. 12th, 1879, Francis Whitmore, widow of David Whitmore, aged 46 years, 8 months, and 28 days.

She moved with her son-in-law, Eli Jones from Rockingham Co., Virginia, about three years ago. She was a member of the Mennonite church, and seemed to be zealous in the cause of her Master. Funeral services in the Brethren's meeting-house, by the writer, from Matthew 24: 44. SAMUEL FLORY.

PERRY.—In Cicero church, Hamilton Co., Indiana, Dec. 3rd, Jacob Perry, son of J. N. and M. J. Perry, aged 16 months. Disease diphtheria.

PERRY.—In the same family, of the same disease, Dec. 4th, Anna Perry, aged 6 years and 10 months. Funeral by Pierce and Bowser.

KISER.—In the Saginaw church, December 7th, 1878, Peter Kiser, son of brother and sister Julian Kiser, in the 15th year of his age.

Peter and his younger brother and a neighbor boy went out to shoot rabbits by moonlight. They saw a rabbit and the neighbor boy shot at it, and Peter only about eight yards from him was shot. The whole load of shot entered the lower part of the shoulder blade and passed through to the heart, causing instant death. There is some suspicion that the boy did it intentionally, as there are some mysterious things connected with the affair. Yesterday the boy had a trial, but did not get through with it. His father had gone away with the writer, and also his son and wife, to attend a meeting the next day. We did not get home until the next morning, and when we entered the room we witnessed a sad sight. The funeral sermon was preached by elder Isaac Miller, of Barry county, Michigan, assisted by the writer, from Phil. 1: 21. This text was selected by the two little sisters of the departed one. They have the sympathy of the entire community. Z. ALBAUGH.

WHITELEATHER.—Near Milwood, Indiana, Jason M., son of brother Moses and sister Susan Whiteleather, aged 1 year, 8 months and 15 days. Funeral services by the Brethren. J. H. MILLER.

GREEK.—In Home district, near Wyandot county, Ohio, Nov. 4th, 1878, sister Elizabeth Ann Greek, wife of brother Simon Greek, aged 36 years, 8 months and 9 days.

She leaves a kind husband and seven children to mourn their loss, which is her eternal gain. Funeral services by the writer and brother John Kabell, from Heb. 9: 27. JOHN P. EBERSOLE.

PHENICIE.—In the bounds of the Urbana arm of the church, Nora L., daughter of friends Joseph and Louisa Phenicie, aged 4 years and 9 days. Disease diphtheria.

Nora was a sweet child, the youngest and pet of the family. But Jesus transplanted this dear little floweret to fairer healthier climes. In thy better home may we meet thee. MATTIE A. LEAR.

STONEBROOK.—At Henrietta, Blair Co., Pennsylvania, Jan. 9th, 1879, of heart disease, my beloved father, aged 66 years, 7 months and 26 days. Funeral services by brother Daniel Holsinger and others, from Rev. 16: 15. S. B. STONEBROOK.

Dick's Sideral Heavens.—The Sideral Heavens, and other Subjects connected with Astronomy, as illustrative of the Character of the Deity, and of an Infinity of Worlds. By Thomas Dick, LL. D. Illustrations. 18mo, Cloth, 75 cents.

Dick's Celestial Scenery. — Celestial Scenery; or, The Wonders of the Planetary System displayed, Illustrating the Perfections of Deity, and a Plurality of Worlds. By Thomas Dick, LL. D. Illustrations. 18mo, Cloth, 75 cents.

Treatise on Trine Immersion.—Proving from the New Testament, and the Established Rules and Principles of Language, that Baptism by Trine Immersion is the only valid Baptism. Consisting of a Grammatical Analysis of the Commission, and Analogy of the Commission and other passages, and miscellaneous proofs. By Lewis W. Teeter. Put up in a neat pamphlet form, and will be sent post paid for 15 cts., or two copies 25 cts.

Why I left the Baptist Church.—By J. W. Stein. A tract of 16 pages and intended for an extensive circulation among the Baptist people. Price, 2 copies, 10 cents; 40 copies $1 00.

Ancient and Modern Egypt. — View of Ancient and Modern Egypt. By M. Russell, LL. D. Engravings. 18 mo, Cloth, 75 cents.

Business Department.

Not slothful in business, fervent in spirit, serving the Lord.—Rom. 12:11

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately:

J N Perry 50 ..Sarah Saunders 1 00 .. D M Heiser 2 00....M S Mohler 27 55 . David Neely 5 75....Jos Amick 1 00 ...C Holderman 1 50. J B Miller 1 00 S A Whipky 1 50. T C Erbodle 1 50 D Eshelman 36....B F Foreman 12 00....Joel Gongwer 12 70....J C Demy 1 40... Henry Sprankel 5 50.... Allen Neff 2 00....H H Myers 50 Geo Irvin 20 00 ...Jacob Rodabaugh 1 50 ...J O Culler 1 00 Julia A Spangle 6 30....A M Horner 1 35 ...Jacob Mishler 1 25 Jacob Hoover 75 ...Joel Shively 2 00.... John Dolhoor 1 00....John V Eller 2 00 ...John B Hannan 1 50 .. Owen Rothrock 50....John V Smith 3 00....A Friend 50....J K Byerly 1 50... Adam Shroyer 4 52....H C Longanecker 7 75....Laura Grable 1 50... Wm B Sonch 1 00 ...Philip Bame 2 32... J S Kelm 3 65 ...B F Strickler 6 40 H B Lehman 50....J B Tauzer 4 50....Ben Hazell 1 50....J N Crip 50....Jacob Eigenbrode 1 00....Levi Shuey 1 50....Eli Stouter 35 75 Jno Warner 3 00 , Jno H Lineburgh 3 00 ....A S Bechtel....3 00 Daniel Bline 81 25... C F Martin 1 00....E D Spangler 21 00....A J Inglehart 1 00 . S S Mohler 3 00....A C Barden 1 50 .. H A Snyder 1 50....James Wirt 1 50. John M Miller 5 50....A J Sterling 3 50 G W Fesler 1 50 H D Lawshe 1 50 .. S Longanecker 1 50 Lizzie Frish 4 50....Geo W Bangher 50. ..S W Lindower 6 00....Samuel Mentzer 2 00.. Geo W Bigham 1 35... D H Hirt 1 00 .. David Brower 23 45 . Mary M Gibson 1 00 . A B Snider 19 40... Moses Miller 1 20 ...Martin Witter 2 00 ...M E Moore 50 .. Jesse Calvert 10 00 ...Geo W Sell 1 5. Daniel Nehrr 1 75.. Jacob Negley 11 50 D Snyder 1 00 ,Annie Mohler 1 00 . P J Frantz 50 ..Adam Binney 2 37 .. Wm R Simmons 1 50 ...P S Garman 12 00 ...Wm Wallace.

POOR FUND.

Below we acknowledge from week to week money, receipts to be used for sending the BRETHREN AT WORK to poor members, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the POOR FUND. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

J H Miller, Kosciusko Co., Ind	$ 1 00
J Amick, Ind	1 10
B. H. Myers, Miami Co., Ind	50
Isaac Rowland, Carroll Co., Ill	2 00
D B Hirt, Clark County, Ohio	50
Previously reported	32 67
Total received	$35 47

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper.

A. U. B., Milford, Ind	$ 1 00
S. B, Idaville, Ind	1 00
J. B., Bruceton, W. Va	1 00
L. C., Sterling, Ill.	1 00
E. C., Springfield, Ohio	1 00
Previously reported	49 67
Total disbursed	$54 67

OUTSIDERS FUND.

There are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we contribute to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.—When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

A Brother, Milford, Ind	$ 1 00
H. Sprankle, Starke Co., Ohio	2 00
A Friend	25
J. V. Eiler, Illinois	1 00
M. Witter, Butler Co., Ohio	50
Previously reported	90 15
Total to date	$94 90

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

P. H. Chicago, Ohio	$ 1 00
Geo Sweet, Kosciusko, Ind	1 00
Jas. Justice, Starke Co., Ohio	1 00
H. Shull, Starke Co., Ohio	1 00
A. J. Showalter, Rockingham Co., Va	1 00
A. Hemlinger, Piatt Co., Ill	1 00
Previously reported	85 50
Total	$91 50

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

Railroad Sermon.—Just the thing for travellers from earth to heaven. By J. S. Mohler. A neatly printed tract of 12 pages. It should be purchased by the hundreds and distributed in all the railroad stations in the land. Price, 3 copies, 10 cents; 12 copies, 30 cents; 100 copies, $2.00.

Biblical Antiquities.—by Dr. John Nevin. We know of no work, intended to enlighten the reader on Bible customs, etc., that we can recommend to all inquirers more cheerfully than this volume. It should be in every library. 12mo, Cloth, 1.50.

Sabbatism.—By M. M. Eshelman. 16 pages, price 10 cents, 20 copies $1 00. Treats the Sabbath question, briefly showing that the observance of the seventh-day Sabbath passed away with all other Jewish days, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

The Pillar of Fire; or, Israel in Bondage.—Being an account of the Wonderful Scenes in the Life of the Son of Pharaoh's Daughter (Moses). Together with Picturesque Sketches of the Hebrews under their Task-masters. By Rev. J. H. Ingraham, LL. D., author of "Prince of the House of David." Large 12mo, Cloth, $2.00.

Campbell and Owen Debate.—Containing an examination of the Social System, and all the systems of Skepticism, ancient and modern. Complete in one volume. This will always remain a leading work on the evidences of Christianity. $1.75.

Passover and Lord's Supper.—By J. W. Beer. An able work of great merit, and should be in the hands of every person, who wishes to thoroughly understand this subject. Bound in good cloth; 258 pages. Price, 75 cents.

The Gospel Hammer, and Highway Grader, or Rubbish Cleaned from the Way of Life. By S. H. Bachor. Bound in Cloth. Price, 50 cents, or seven copies $3.00.

Moomaw and Jackson's Debate, on Trine Immersion, &c. Bound in cloth. Price, 50 cents.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., February 6, 1879. No. 6.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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THE CHRISTIAN LEGATION.

BY C. H. BALSBAUGH.

To Brother A. S. Leer, of Illinois:—

YOUR letter of January 7th, made me groan in spirit. My heart bleeds for you, and for the poverty-stricken ambassadors of Christ whose souls are on fire with the inspiration of the Cross, and who would gladly push the conquests of the Gospel into the territory of Apollyon, but are held back by general lack of sympathy in the church with the blessed ends of Jesus. Some ministers need bridles, some need spurs, but those who "know nothing but Jesus Christ and Him crucified," have Divine voices within and without to guide them. To say that the Church as a Body is but half awake to the grandeur and responsibility of her mission, might be offensive to many; and yet to say less would be offensive to the Truth. To be as intent on the exemplification and promulgation of the Cross, as Jesus was to bleed and die upon it for the sins of the world, would make a very different people of us. But the "farm," and the "five yoke of oxen," and the "wife"—or in other words, the seductions of the world and the flesh—destroy our relish for the viands of Emmanuel's table. If we would penetrate more deeply into the awful mystery and significance of the Incarnation and the Crucifixion, and look upon humanity and sin, and gaze through the Gates of Pearl, and down into the flaming damnation of ruined souls, as Jesus did and does, there would be less contention, pride, mammon-worship, and self-idolatry.

The account you give of your ministry, broke my heart. O what a solace to the Christ loving, soul-seeking, self-sacrificing ambassador of Heaven that "he has not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Turn back to the ministry of Jesus and contemplate His soul-harrowing rebuffs from His Baptism to His Crucifixion. Even His chosen pupils, whom He had constantly under His eye and voice and personal magnetism, were so carnal and selfish and spiritual doltish, that He sharply rebuked them again and again, even saying, "O fools, and slow of heart to believe." He crossed Gennesaret in a surging tempest to proclaim the glad tidings of salvation to the Gadarenes, cast a legion of devils out of one soul, thus opening the way and manifesting His readiness to dispossess the whole population of demoniacal thralldom, but they besought Him to leave their coasts. With what heart-ache must He have turned His back on that benighted people. And His dear Capernaum, whom He had exalted to Heaven with the exhibition of His Divine Love and Power. He had to denounce with the wrath of Omnipotence, and consign to the abyss of hopeless damnation. Who can fathom the wail of the Godman in Luke 13: 34, or interpret the bitter meaning of Luke 19: 41? O those tears! From what a bottomless fount of love and sympathy and agonized disappointment they gushed. The servant is not above his Master. You are walking in His steps, and feeling a little of the sorrow that crushed *His* heart in His life-consuming work of saving souls. In all your conflicts, privations, sacrifices, weariness, disappointments, and discouragements, He is whispering into your inner ear the thrilling interrogation of Mark 10: 38.

The ministry includes the cup of Gethsemane; but also the presence and power of Him who drained it to the dregs, and filled it again to the brim with the water of life. "Lo, I am with you always," is a pledge which is sustained by the everlasting love and veracity of Jehovah-Jesus. *"Said I not unto thee,* THAT IF THOU WOULDEST BELIEVE, *thou shouldest see the glory of God."* John 11: 40. Your "life hid with Christ in God," His heart beating in your heart, His love kindling your aspirations and quickening your energies, and unvailing to your inner gaze the glory and rapture of Heb. 12: 2, you can go forward to your arduous duties, weeping as you sow the seed of the endless harvest, every fibre of your being quivering in the high, Christ-sustained confidence of 1 Cor. 15: 58.

The reproach of the Cross has not yet ceased. To imitate the self-forgetting zeal of the Lamb of God in the upbuilding of the Temple of grace, we may be cut to the core by the insinuations of our own members that we are "beside ourselves." Mark 3: 21. When the minister has a large territory to cultivate, and the calls are many and pressing, and he must expose himself to inclement seasons, while his wife and little children struggle at home with grim want; and then to be told that unless he provides for the necessaries of his own family he is worse than an infidel—O how must such inhumanity thrust like a poisoned dagger through his spiritual sensibilities. When such blows fall, let the words, "Looking unto Jesus, the Author and finisher of faith," roll over your bleeding heart with the overwhelming tide of Divine consolation. Turn Heb. 12: 3, into a sympathetic heart-beat with the past experience and present tenderness of the Godman. In all your perplexities and dark passages, forget not that James 1: 5, is the cardiphonia of Him who died for you, and whose minister you are. Let ear and eye and mind and heart be ever open and eager to catch the mind of God in every passing providence. The holier you are, the more you "crucify the flesh, with the affections and lusts," the more you allow the Holy Ghost to wrap your body, soul, and spirit in the righteousness of Jesus, the more will you learn when and where God would have you go, and what to do for the extension of His Kingdom. Not all your calls may have the Divine endorsement. "Satan may hinder, once and again." 1 Thess. 2: 18. You may map out a certain locality for your labors, and may be restrained by the Holy Ghost. Acts 16: 6. God has His times and seasons. His ways and means, and nothing will so put us into harmony with His ends, as a radical commitment to Rom. 8: 1, 2. "For me to live *is Christ.*" "I live, yet not I, but *Christ liveth in me.*" "I am *determined to know nothing but* CHRIST." Surely, "the man of God is thoroughly furnished unto all good works." 2 Tim. 3: 17. "Ambassadors for Christ." "beseeching in Christ's stead," authorized and panoplied by Christ—such a ministry will be "the power of God unto salvation" to many souls. It will spread like leaven, and cast out devils, and pluck brands out of the suburbs of Hell, after the minister has passed to his rest.

You have the arm of Divinity for your support, His eye for your guide, His heart to pity you, His Spirit to comfort you, and all the assurances of "God manifest in the flesh" to "make you more than conqueror through Him that loved us." What grace *has* done, it can still do. Jesus is "the same yesterday, and to-day, and forever." "All power in Heaven and in earth," are His to-day. In Him still "dwelleth all the fullness of the Godhead bodily." "In Him are hid all the treasures of wisdom and knowledge." It is still the office of the Holy Ghost to "take of the things of Christ and show them unto us." Here are boundless resources, and free access through the atonement and intercession of Incarnate Deity. The world is given us to save, and all the weapons of the Divine armory, and all the riches of the Divine treasury, put at our command for the great consummation "Watch ye stand fast in the faith, quit you like men, be strong." 1 Cor. 16: 13. Be much in prayer. Let the fire on your altar never go out. Pray and wrestle earnestly for personal sanctification, for the unity of your family in the purpose, claims, and sacrifices of your high calling. Call in faith for the fulfillment of Matt. 9: 38. In every possible way consistent with holiness endeavor to kindle in your members an exalted apprehension of the magnitude and urgency of the Christian legation, including the efforts of the laity no less than of the ministry. Drones in the church are the sport of devils. "Why stand ye here all the day idle?" Hands pocketed or arms akimbo are a reproach to any Christian professor. If Heaven and Hell are living realities to our faith, we will not let minister's families struggle in want and isolation, while the husband and father is executing his office in the order of his course. Luke 1: 8. Minister to Jesus of your substance, and thus show yourself in sympathy with His sufferings and glory. Luke 8: 3. Such sacrifices are going to count in the day of judgment. Heb. 13: 16. Philipp. 4: 18. Matt. 25: 34–40. Jesus puts the cup of water on record, and notes the falling hair. How few really "love His appearing" because they are not one with Him in the character and object of His Cross. Let us make sure work. Deception is easy. Five were wise and five foolish. O how many lamps and no oil. Speak boldly yet lovingly and tearfully for Jesus, at home and abroad. Knit us many hearts to yours in sympathy and prayer as you can. Pray God to print into your heart in large living capitals the famous parenthesis of 2 Cor. 10: 4. Let this be your battle-cry: "MIGHTY THROUGH GOD TO THE PULLING DOWN OF STRONGHOLDS."

MOOMAW'S PROPOSITION.

NOW Brethren, there is an effectual door opened in this modern Sodom for the testimony of the Son, Jesus. Who will go in and work? Let two faithful and *capable* evangelists be commissioned by our next A. M., to make a tour of the cities of America from New York to San Francisco, from Montreal to New Orleans, and promulgate a pure doctrine to those who sit in the region and shadow of death. Go out into the gilded temple. The poor do not go there. Those who "hear the preaching of Jesus gladly," are not seen among the bedizened worshipers of the religious aristocracy of the great cities. Street preaching will not do. There is too much hurry and bustle &c. The public squares of which there are many, are comparatively quiet, and they offer the best opportunities for such work. There are always scores and hundreds of persons on pleasant seats, and doubtless the Lord would direct many a Lydia there whose heart would be opened to receive the truths of the Gospel.

Let the brethren give the suggestion respectful consideration. If nothing else can be done, let a number of brethren combine to subscribe a fund sufficient to defray the expenses of such a commission. One cent per member would make a two year tour, wherein every city and every quarter thereof could be reached, and thus the striking features of apostolic missions would again be illustrated by our church. As a beginning, I offer to pay the quota of one thousand members. Are there one hundred brethren who will do likewise? Put down your names before the honorable list is filled. If it is possible let the preliminaries be completed by the opening of Spring, and let the missionaries be in the field by the time of the Pentecostal gathering, and I will undertake to guarantee that the A. M., will have nothing but "God speed" for it. After twenty names are down, a choice will be made for *men, yes men* of God who will not waste their time in doting about "questions of words, and of their law and endless genealogies," which gender strife to the subversion of the people, but will boldly proclaim the truth *as it is in Jesus.*

There are capable brethren in our church who are unencumbered with families, and who would gladly go out thus into the highways and hedges of the world. Let us send them. Brethren, send your names to the office of the BRETHREN AT WORK; sisters send your names there. Look who comes next

D. C. MOOMAW.

S. T. Bossermun says, "you can take down my name as one accepting brother D. C. Moomaw's proposition. May God bless the movement."

Franklin Angelmyer, of Locke, Ind., says: "I am glad to see the movement that D. C. Moomaw has made, in regard to having the Gospel preached in our large cities, throughout our broad land. He says, one cent per member would make a two year's tour, I will pay the quota of one hundred members, $1.00 (one dollar). How many will do likewise? Let us send the Bread of Life to the poor of our cities. How can they hear without a preacher? Let us not let this opportunity pass unheeded. Let us send brethren sound in 'the faith once delivered unto the saints,' and let us equip them well to fight battles for the Lord. If they could win but *one* soul, the good we did with our few dollars could not be estimated. If we do raise the needed amount, (and I know we can), then let us send men that are willing to hazzard their lives for the name of our Lord Jesus Christ. See Acts 15: 26. Do not wait till next week, next Summer or next year, but let us work *to-day*, 'for the night cometh wherein no man can work.'"

Alexander W. Reese, of Warnersburg, Mo., says: "In a late issue I see that brother Moomaw proposes to start a fund for carrying on missionary work in the large cities. If such a scheme should be inaugurated, some of us here wish to send in our nunies and mites. Please advise us if the thing is started.

REMARKS.

We suggest that no money be sent to us, but that each one send in their obligations on a postal card, or otherwise.—Eds.

Sublime words make not a just man—it is a virtuous life that maketh one dear to God.

A GRAND OLD POEM.

WHO shall judge man by his manners?
Who shall know him by his dress?
Panders may be fit for princes,
Princes fit for something less;
Crumpled shirt, and dirty jacket
May beclothe the golden ore
Of the deepest thoughts and feelings,
That to honor upward soar.

There are springs of crystal nectar,
Ever welling out of stone;
There are purple buds and golden,
Hidden, crushed and overgrown.
God, who counts by souls, not dresses,
Loves and prospers you and me,
While he values thrones the highest
But as pebbles of the sea.

Man unpraised above his fellows,
Oft forgets his fellows then;
Masters, rulers, lords, remember,
That's your meanest kind of men;
Men by labor, men by feeling,
Men by thought and men by fame,
Claiming equal rights to sunshine,
In a man's cuncbling name.

There are foam-embroidered oceans,
There are little weed-clad rills,
There are feeble inch-high saplings,
There are cedars on the hills.
God, who counts by souls, not stations,
Loves and prospers you and me,
For to Him all vain distinctions,
Are as pebbles in the sea.

Toiling hands alone are builders
Of a nation's wealth or fame;
Titled laziness is pensioned,
Fed and fattened on the same—
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifted up his voice.

Truth and justice are eternal,
Born with lovliness and light;
Secret wrongs shall never prosper,
While there is a sunny right.
God, whose word-heard voice is singing
Boundless love to you and me,
Sinks oppression with its tides,
As pebbles in the sea.

—*Sel.*

WHY BOAST OF THYSELF?

BY LEMUEL HILLERY.

WE are swelling in our own estimation, just while we are getting smaller in the estimation of others. The credit we get from God and every true child of God for what we have done, is not because of how much we have done, but from the motive. Not because of how we have done it, but from the motive. For we may do a thing right, so far as form is concerned, just for the admiration of men, to please men, and the life be black within.

When we want to do something to please men and to cause *big I*, to swell up within us, we are apt to tell all, *all*, ALL we have done, only when we think *we* have done much,—and when we think probably we have done more than our neighbors. Sometimes our neighbors are compelled to receive our apologies as an evidence of our boasting: for instance, a woman goes to a great deal of trouble to get up a good meal of victuals; the table is crowded and the food excellent, but just listen: "Now sit up and eat if you can find enough, and its not very good either." When she said this, she thought it was about the best meal she had ever gotten up.

Again, a man has followed chopping wood, trying to do as much as he can in one day, (to boast over, of course). Now see him, hear the sigh of regret—and hear him say to his friends, "Another day has passed, and I have not done very much—I have chopped only seven and a half cords of wood. I suppose if it were measured carefully it would make about eight cords." My brethren, marvel not if I tell you such a spirit ought not to exist among us.

If we are traveling, preaching and exposing ourselves much, so as to have something big to tell, or write; it at once becomes a little, disgusting piece of work in the eyes of God and of every saint. Just so it is brethren with us; if we are laboring only to get people into the church, it would be a very little work, and hardly worth mentioning, though we converted our thousands; but if we are instruments in the hands of God to get people to let the Lord convert them, and are reproving sin, no matter where it is found, whether in the church or out, and exhorting and comforting the believer, then we ought to keep right on, be diligent; and if in one year, five, ten, or twenty years, you prove yourself an instrument in the hands of God to save *one* soul from ruin, go on; you have done a great and big work. Never give up while you are doing with pure motives just what the Lord has told you, and in the way he has told you. God is setting that thing down as a big work. Don't be discouraged, if you can't see anything great that you have done, only keep on. If you work for the Lord, it will be recorded, and you will be astonished how it will foot up at the end of the race. In his own good time he will publish your work. And others who are making out their own list and counting up the wonders they have wrought, will be surprised how little it foots up at the end of the race when God declares his own record of their work.

Brethren and sisters, let us be like the preacher where enemies tried to discourage him by saying, "You can't preach, and you better quit, for you have been instrumental in saving but one person in twenty years." The preacher asked, "Have I done this much?" They answered, "Yes, we think just about this much." He replied, "Then here goes for another twenty years." Oh, may God help us to work for him and not for ourselves, then we will have done a great work indeed.

MISSIONARY WORK.

BY SARAH M. SAUNDERS.

THE Israelites were required to give one-tenth of their annual income for the services of their sanctuary, and if God had reasons why they should give this sum, have we not the strongest reasons to believe that it is his will that his people in these last times should do at least as much, especially since he has laid upon us the duty of preaching the Gospel to every creature?—a duty which was not laid on his ancient people.

Doubtless many of us think that we have given as the Lord has prospered us, but is it so? I think not. We would not think it prudent to force it upon the members of the church to give one tenth of their annual income to the Lord, "for the Lord loveth a cheerful giver," but they ought to consider it their duty as well as their privilege, "on the first day of the week to lay by them in store" such contributions as would annually amount to this sum.

In these last days, when God has opened every door for the entrance of his Gospel, and so amply provided the church with talent, and when the Macedonian cry, "Come over and help us," comes in from every quarter and from all parts of the world, how can any true Christian refuse to do his part in fulfilling what is evidently God's design? How can he go to the table of the Lord, and in truth obey the commaad, "Do this in remembrance of me," while he refuses to obey the command equally as binding, "Go ye into all the world and preach the Gospel to every creature."

But in sending out our missionaries to preach, some expenses must necessarily be incurred, and as a matter of course, it is as much the duty of Christian men and women to give their money to send the Gospel, as it is the duty of the ministers of Christ to go and bear it to every creature.

Now we believe that in sending our missionaries, great care should be exercised to make the money thus expended accomplish the most possible good.

THE AUTHORITY AND HONOR OF OUR SAVIOR'S PRIESTHOOD.

BY W. BOROUGH.

"Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." Heb. 5: 5.

GOD also said at another time, "Thou art a priest forever after the order of Melchisedec." Heb. 5: 6. This priest, "being made perfect, became the author of eternal salvation unto all them that obey him." Heb. 5: 9. He is called of God a high priest, "after the order of Melchisedec." Heb. 5: 10. Melchisedec was a priest, who had no predecessors nor successors *in his office;* he did not descend from a lineal priesthood, neither was his office handed down through a line of successors, therefore he was "without father, mother or descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7: 3. He was a "king of rigtheousoess," so was the Savior. He was "king of peace," so was the Savior. To this priest Abraham paid tithes. The Levites in Abraham paid tithes to him, and received a law, called the law of Moses; which, however, was not perfect, containing carnal commandments. But out of the tribe of Juda, came another priest after the similitude of Melchisedec, of which tribe Moses spake nothing concerning the priesthood. He was not made by the law, but by an oath by him that said unto him, "The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec, by so much was Jesus made a surety of a better testament." Heb. 7: 21, 22.

The law made nothing perfect, consequently there were many priests, because they were not suffered to continue by reason of death. But this man, because he continued ever, hath an unchangeable priesthood, wherefore, he is also able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7: 24, 25. He does not need to offer up daily sacrifice for his own sins and for the people's, as did the priests made by the law, "for this he did once when he offered up himself," Heb. 7: 27, thus making a great difference between his priesthood and that of the Levites. By the eternal priesthood of Christ, the Levitical priesthood of Aaron is abolished, and the temporal covenant of the fathers vanished under the eternal covenant of the Gospel. "If the first covenant had been faultless, then should no place have been sought for the second." Heb. 8: 7. The Lord made a new covenant with the house of Jacob, and the house of Juda, saying: "I will put my laws into their minds, and write them in their hearts," Heb. 8: 10, and "all shall know the Lord from the least to the greatest." Heb. 8: 11. This law was written in the minds and hearts of the apostles and inspired men, who wrote it to be read and preached through all successive generations until all shall come to know the Lord.

"The first covenant had also ordinances of divine services, and a worldly sanctuary," Heb. 9: 1, which I need not describe here, "but Christ being come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once unto the holy place, having obtained eternal redemption for us." Heb. 9: 11, 12. "For this cause he is the Mediator of the New Testament." Heb. 9: 15. For a testament is not in force until the testator is dead. Under the law almost all things were purged with blood, and without shedding of blood is no remission; it was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us; not as the high priest did, once a year or he would have died many times, but once for all and for all time to come. So Christ was once offered to bear the sins of many, and unto them that look for him, shall he appear the second time without sin unto salvation. Melchisedec received tithes (gifts) of the people. The priesthood of Aaron also received tithes of their brethren. No less honor is due to our great High Priest; hence it becomes our indispensable duty to offer without reserve our tithes of thanksgiving and supplication to him daily that we may be guided and protected by his mighty power.

In conclusion, I would state, that I did not write this article to spring new ideas upon this subject, but have merely brought it to your notice to reflect upon. Paul gives us a beautiful lesson upon this subject, and calls it the first principles of the oracles of God, and negligence in the knowledge of the same, is reproved. Then let us seek to know these principles, that we may become more thoroughly attached to our great High Priest, who to-day is sitting at the right hand of God to make intercession for us.

North Liberty, Ind.

(*To be continued*).

THE ETIQUETTE OF DEATH.

THE royal personage and the humblest peasant, the rich, the poor, the chieftain, all command a certain degree of attention in death that was not believed in life. The miserable Irish hod-carrier dies in a hovel where he was uncared for while living; but as soon as the breath is out of his body, a host of "friends" gather in, and an expensive "wake" is planned for the coming night. There is to be free whiskey and a nocturnal frolic, and on the coming Sunday if Pat happens to die after the middle of the week, a big funeral is to be paraded. The most significant part of the poor man's career was ended after he was dead.

A well-to-do individual dies, and the neighbors speak solemnly of the event—they discuss the manners and merits of the man, passing lightly over his faults. Death has softened asperities, and dignity to the departed. Many crowd

around the house where the funeral sermon is preached, or loiter in the recesses of the premises. When the funeral cortege is arraigned before the craped abode, and the real mourners have occupied carriages immediately behind the hearse, the extra vehicles are quickly filled by strange people who seek this opportunity in fine weather to steal a free carriage ride through the suburbs to the beautiful cemetry five or six miles away. It is common that a part of the burial services of many Christian churches be performed at the grave; and while this ceremony is going on, the males stand with uncovered heads, and the delicate females are exposed to the scorching blasts of a death-dealing wind. A wailing daughter in delicate health takes a cold or chill from which she never recovers. She immediately loses her life in keeping the etiquette of death.

A letter appeared recently in the *London Times*, in which the writer asked for legislation upon the burial question; he says, "Let the burial services of the church of England be so arranged that the whole of it may be read in the church or chapel." The argument being that standing for several minutes in the pelting rain, or in a blinding storm of snow, their hearts broken with grief, and stomachs without accustomed support, must often prove detrimental to careless, yet well-meaning mourners. In country places it is not uncommon to see little children kept in view of the coffin during protracted religious exercises, and then taken for miles to the churchyard, no regard being paid to storm, or to the incapacity of infancy to understand what the tears, torture and slow travel, are all for. The snail pace of the funeral train would seem to be enforced in order to prolong the misery, already drawn out. A terrible sacrifice is made for the etiquette of death.

Selected by A. J. Blough.

CHEAP LITERATURE.

[The Humane Journal].

THERE are a dozen publishing houses in the United States—there is at least one in Chicago—using all the facilities of their business to turn out, one after another as fast as type and machinery will do it, this sickly, demoralizing trash. Tales of adventure by land and by sea among the Indians, among the islands of the Pacific and the Atlantic, among the slums of the cities, the gutter, the pawn-shop, the thieves' quarters, the low variety show—no matter where the plot is laid, the characteristics are always the same. Goodness is burlesqued and sneered at, evil is glossed over and rendered "smart." What boy that reads these books does not envy the smart villain who always gets in the last word and the best argument? Vile language is hinted at or openly used; slang and bad grammar show up bad manners and worse morals; coarse and cruel sports are minutely described and boldly encouraged; the obedient boy or girl is always a fool or a sneak; the unruly and impenitent is always the manly fellow; and so these books go on, through impossible but fascinating adventures that render the sweet but homely tasks distasteful, until the requisite number of pages has been filled, when there is a grand *denouement*, the good sneak is unmasked, and the hero (!) who has been abused by parents, guardians or circumstances so long, is rewarded for his rebellion by some great stroke of fortune that leaves the reader forever dissatisfied with the ordinary and natural course of events.

This is only a general outline of this dime and nickel literature. What is characteristic of one will be found the leading feature of the others. Only as our rising generation reads more and more of these publications, serial writers and publishers find demand for higher spiced sensation—and they supply it.

"Ah!" said a fond mother, "my boys would not like such books."

Are you sure? If never a night sees their eyes close until they have talked with mother about all they have seen, done and read for the day, perhaps they have been taught not to admire these books; have, with a little guidance, acquired a taste for better reading. But if not, if the mother has been too busy, has calls to make or receive, other duties or pleasures that she thinks paramount to knowing all her children do and think, let her flatter herself that her boys would not like to read, without discrimination, anything that smacks of adventure and daring.

Remember there are thousands and thousands and thousands of these pernicous stories issued annually, and they must be sold. The ghouls and vampires that can send out such deadly things to murder innocence and happiness, are not philanthropists to adhere to a losing venture. The books are bought and sold. Some mother's boys and girls read them. Are you sure it is not yours?

There are books and books and books in this class of literature whose heroes had run away from homes in which they were not appreciated, and to these books may seriously be traced the epidemic of runaways, of which we see and read and hear so much.

There are other books which narrate in all their sickening details, dog-fights, chicken-fights, and animal torture of every description, that palliate these great crimes and accustom the minds of the young readers to contemplate torture and cruelty unmoved, and thus enable the youth to take active part in such sport when opportunity offers. There are few people born cruel. Cruelty, like any other vice, is acquired.

"We first endure, then pity, then embrace."

It is useless to try to stop the publication of this trashy literature, except by destroying the demand which creates the supply. Fathers and mothers, look to it that your children have good reading, and plenty of it, and no other

As we have already said, somebody's children are reading these books. Is it yours? An awful responsibility lies on the parents that permit it. Is it you?

[This is a sad picture, yet true. Parents see what your children read. Give them good food, good examples, good manners, good ways. If you do not you may be sure that they will seek the bad, and follow it, and die with it. Take your children in your arms, talk with them, love them, keep them in the good and guard them from the evil.—Eds]

PEOPLE WILL TALK.

BY B. F. BRINKWORTH.

WHEN we hear the various expressions of love manifested in our behalf, we often feel to bear the same as best we can, and generally consider the source of emanation. It is the characteristic trail of a Christian to be swift to hear, slow to speak; but many of us do not possess the needed characteristics; and why? Simply because we not cultivate the art, for there is a science to be developed here worthy of all attention. I often think if we only could practice more truly this spirit of forbearance, we would not as often be found wrestling with the comparatively little incidents coming under our notice; charity would cover them with wings outspread with affection and love, and our strongest desires would be to forgive and forget.

"But people will talk," and the consequence is, vanity is produced in the heart. We regret that we are so prone to express ourselves so quickly, for the tongue is a little member, but what a world of iniquity lieth underneath. Oftimes we are pained to hear that such an one is bearing tidings about our character that assimilates us with those of an opposite nature. We are not prepared to receive such from those we only know to love; consequently in the heat of the moment we say what we should have kept to ourselves. Oh, the bitterness it causes us, the intense grief, the agony. Yes a word spoken in wrath, is a cup of sorrow. "A soft answer turneth away wrath." "But people will talk." Oh, let us have charity, it heareth all things, and therefore the tongue-lashing of our dearest ones.

Brethren and sisters, it does seem that we should not do so, but it is nevertheless true, and we are guilty. Can we withstand future attacks? Will we try? By God's grace we may comply with his requirement if we will. Oh, our stubborn wills, how obstinate, how contrary. This is not the Spirit of Christ. Will we retain a spirit antagonistic to that, that bringeth forth the fruits meet for repentance? Let us consider, pause, reflect, and change our conversation; for our conversation should be as one professing godliness. Brethren, love one another, for love is of God. Hatred is of the devil. "Choose ye this day whom ye will serve."

THE TWO ROADS.

BY G. NEVINGER.

SOMETIME ago, while waiting at the depot for the freight train to pass, so that I could unload my grain; I noticed that each car was labeled, or marked, so that any one could tell to what road it belonged. While musing on the variety of names, the thought came to my mind that there are but two ways or roads spoken of in Holy Writ. And as there are but two roads, men are traveling on one or the other of these roads. While one road leads to peaceful happiness beyond the tomb, the other leads to regions of dark despair. We came to the conclusion that if the children of men were labeled like the cars, to designate which road they were traveling on; and if every dark and ungodly deed, from the midnight murder down the whole catalogue of crimes, to those little unkind acts that we do to our fellow-man, were printed on the actors brow, how *changed* would be the actions! Those petty, jealous feelings which occur, even in the "children of light," would be subdued more and more until we could realize that "unfeigned love of the brethren," and become more Christ-like, "that ye may prove what is that good, acceptable and perfect will of God."

Though we do things that we would be ashamed for men to know, and can to some extent keep them hid from men at present; yet do we not know that the King of heaven sees and knows every word, thought and action of men? And not only this, but his eyes behold the darkest recesses and the most intricate labyrinth of our hearts. Beside this, *all* our actions shall be made known to the world, "for there is nothing covered that shall not be revealed; and hid that shall not be made known." Thus we see that the deeds done in the body will be made as clear and comprehensive to the world, as if the sacred Orb himself, would write with golden letters upon the western horizon, the actions of each one during the day. Verily "the way of the transgressor is hard."

Items of Interest.

—Queen Victoria has lost five grandchildren by death.

—There is a prospect of war between France and Tunis.

—Three-fourths of the murders are caused by whisky.

—The amount annually paid for strong drink is $1,000,000,000.

—Russia is considering the question whether women shall practice medicine.

—It is feared that the health of Mr. Spurgeon is permanently broken.

—Twenty thousand fossil insects have n dug up at the great insect bed in Colorado.

—A colored woman named Rose Wise, ed recently at Crisfield, Md., said to be 116 rs of age.

—An inventor has found a way for tanning sheep's stomachs, and they are now made into leather bags.

—An exchange says that a thousand different industries are involved in the production of a loaf of bread.

—The Bible has been translated complete into the Turkish language. There are 150,000,000 people in Turkey.

—The Presbyterian Board of Relief for Disabled Ministers has distributed during the last 26 years over $1,000,000.

—At Jonesborough, Ark., Professor Henry Dierk, in attempting a balloon ascension recently, fell a distance of 1000 feet.

—In New York City there are 1,739 rum holes less than there were a year ago. This speaks well for the exercises of that city.

—Dr. Wilson of the English Missionary Conference, says that only one of every three persons on earth has ever heard of the name of Jesus.

—The States increasing fastest in population are Kansas, Minnesota, Nebraska, California, and Colorado. New England barely holds her own.

—The disaster to the steamer Byzantin on the Mediterranean Sea, resulted in the loss of 150 lives, 14 persons only being saved from the steamer.

—Statistics show that fifty out of every one hundred of our insane, and sixty-five out of every one hundred paupers, became so from the use of liquor.

—The four western counties of Massachusetts suffered damage to the extent of over $850,000 by the terrible storm in the second week of December.

—Distress is on the increase in England. Many thousands are supported by relief funds, and thousands more are in danger of starvation; 6,500 in Manchester alone.

—Chapping of the hands, which is one of the most disagreeable inconveniences of cold weather can be easily prevented by rubbing the hands with powdered starch.

—The women were allowed to vote on the lager-beer-option question at Plymouth, N. H., the other day, and the sale of the liquor was prohibited by a vote of three to one.

—A Chinese astrologer predicts that in fifty years San Francisco will be a Mongolian city under the name of "Choo Kiang," and ruled by a prince of the dynasty of China.

—The gospel songs of Mr. Sankey are translated into German and printed in parallel columns with the original, so that they can be sung in English and German by the same audience.

—Count Rumford declared that a dinner for 1,000 persons could be cooked with ten cents' worth of fuel, a statement which people were slow in believing; but a Frenchman has recently invented a cooking apparatus by which five cents' worth of coke can be made to cook a meal for 1,500 persons.

—The interior of Greenland is an unknown territory. Three Danish scientific gentlemen who were exploring the coast, undertook, the past summer, to penetrate the mystery, and to ascend a mountain 45 miles from the coast. They started July 14 on their toilsome journey of twenty three days over the ice, encountering fogs and snowstorms on the way. The weather cleared July 31, when they ascended the mountain, which was 5400 feet high. As far as the eye could reach, only ice-sheets and glaciers could be seen, and not the smallest speck of land free of ice.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., FEBRUARY 6, 1879.

THE address of Jesse Calvert will be Dunkirk, Ohio, till February 15th.

B. TALHELM'S address is changed from Maysville, Iowa to Abilene, Kansas.

THE Southern Indiana District Meeting will be held in the Stony Creek church, April 9th, 1879.

BROTHER G. W. Gibson, writes from Girard, Illinois, that two more have been received into the church by baptism.

BROTHER Jesse Roop, of Lingamore, Maryland, has been quite ill for some time, but is now convalescing.

THE District meeting for the Southern District of Iowa, will be held at Mt. Etna, Adams county, April 7th, 1879.

THE District Meeting of Northern Indiana, will be held May 1st, 1879, in the Whitehead meeting-house, Elkhart county, Indiana.

BROTHER David White writes: "In the Black River church, Ohio, fifteen precious souls were baptized into Christ, at our late meetings. The church has been edified and strengthened."

DR. Carr told the truth when he said in reply to Col. Ingersoll's ideas: "Teach men to die like beasts and you go a long way towards teaching them to live like brutes."

WE are in receipt of a roll of manuscript from sister Mattie A. Lear, containing answers to a number of queries. Will commence publishing them next week.

TWO were baptized at brother David Puterbaugh's, two miles north of town, last week. One was from the Shannon congregation, and the other from Cherry Grove.

BROTHER Martin Meyer left here last Thursday morning for the Wisconsin mission field. Quite an interest is being worked up in that part of the country.

BROTHER Daniel Vaniman has been holding some very interesting meetings in Adams county, Ill. Nine came forward at one point. A report of his work will appear soon.

THE First District of West Virginia, will hold its next District Meeting on the 18th and 19th of April, in the Luney's Creek church. Further notice will be published in due time.

BROTHER John Nicholson has been holding a series of meetings in Toledo, Ohio. With what success we have not learned, but hope there are good prospects for building up a church in that city.

MOST all the names on our list have now been properly adjusted, and if any of our subscribers fail to get their papers, they will please inform us at once, that we may make the necessary corrections.

SINCE the year 1804 the Bible is said to have been translated into 215 languages. To accomplish this has required an immense amount of labor, saying nothing about the time and patience required to learn the different languages.

BROTHER John W. Metzger has been under the doctor's care for five weeks, and wishes us to say to the Brethren in the Southern District of Indiana, that he is now unable to fill his place in the mission field, but expects to resume his labors as soon as it is safe for him to do so. He wrote from Cerro Gordo, Ill., expecting to return to his home in Indiana in a few day.

IN answer to many inquries, we will state that we cannot possibly fill orders for back numbers containing the debate. Even number two of the present volume is exhausted. New subscribers will have to commence with number three.

IF your neighbor, or any one else wants to abuse you, just let him alone; let him empty his "barrel," and then likely you can put something into it. It is difficult to put anything in a barrel that is full; better have it emptied, and if possible cleared well, before putting much in it.

JERUSALEM is said to be adding 1,500 to its Jewish population every year. Should the contemplated railroad, from Jaffa on the Mediterranean Sea, to Jerusalem, be completed, it will greatly increase the population of the place, and flood the country with travelers and pilgrims.

MEN who oppose the Bible, on the ground that it speaks of miracles, ought to remember that the preservation of that Book is a miracle of itself. Nothing save the Divine hand could have sustained the blessed Book amid the opposition there has been urged against it.

AS a proof of the great amount of labor required to translate the Scriptures into some of the foreign languages, it is stated that in Madagascar a band of revisers has set for ten years, endeavoring to render the translation as correct as possible.

WE have on hand a few hundred extra copies of No. 5, that might do good if they were judiciously distributed. Send for a bunch and distribute them among your neighbors. They will be sent post paid for the following: 3 copies, 10 cents; 11 copies, 30 cents; 27 copies, 50 cents.

THE last two pages of this issue is taken up with the *Children at Work*, that all our readers may see and know of its contents. Examine it carefully, and if you like it, and think it will interest your children, subscribe for it. Price 50 cents per annum.

BROTHER Martin Meyer held but five meetings at Erie, on the Rock Creek bottoms, and had to close on the account of high waters. The interest was good, and the house densely crowded. Brother Meyer thinks of returning to Erie and work up the interest in that locality.

WE learn that brother John K. Ollinger, of Trotwood, Ohio, has been confined to his bed nearly three months. "His days on earth," says brother Simon Oaks, "seem nearly ended, but his hope of an eternal house beyond the river grows stronger and stronger as his body wastes away."

OVER one thousand dollars have been subscribed, in England, to be expended in exploring the Sea of Galilee in the Holy Land. Recent developments in the Bible lands render news from that part of the world extremely interesting. We shall endeavor to keep our readers posted on all that is important.

FROM various sources we learn that many of our brethren are quitting the use of tobacco, and are determined to carry out their vows in abstaining from its use. God be thanked for that. We call that good news, and hope the day is not far distant when not one particle of tobacco will be used in the brotherhood. We shall do our utmost to get all our people to quit it, for when Christ and the holy angels come in the clouds of heaven, we are sure that not one of them will be using it, and when that event takes place we want all our members to be ready and prepared to be caught up amidst the throng of holy, heavenly beings. Brethren, think over this matter, and let us hear your conclusions.

THE Methodists of this place are holding a very interesting revival meeting. On last Thursday evening it was our privilege to be present. The discourse, though well delivered, was not doctrinal, but directed largely to the sympathies, consisting in the recital of a number of exciting incidents. Near the close of his discourse the speaker said he "thanked God that the Gospel does not teach Methodism, nor Lutherism, nor Congregationalism." To this we thought "Amen." The sooner people get to discarding these "isms" and laying hold on the old Gospel order the better it will be for the religious world. It is not modern isms that should be preached, but the Gospel. Let all ministers get to preaching the one Lord, the one faith, and the one baptism taught in the Gospel, and it will not be long till we all will be perfectly joined together in the same mind, and the same judgment, all speaking the same thing.

THE money, appropriated by the Tract Association for the free distribution of tracts, is nearly exhausted, hence but few more tracts can be sent out free until more money is appropriated. If some of those, who are abundantly able to do so, would donate to this fund, considerable good might be accomplished by the proper distribution of good pamphlets and tracts. The Secretary will make his report next week.

FRIEND G. W. Sell, of Emporia, Kan., says: "My wife joined the Brethren church last Fall. One of the members here gave us some of your papers and we have read them over several times. I do not belong to the Brethren myself. I was baptized in the Campbellite faith, but they hold to things I cannot sanction. The *truth* is what I want." We hope the BRETHREN AT WORK will prove a great help to our friend in his search after the truth.

DR. McLeod of Philadelphia, has preached against the expensiveness of funerals. A reform society, on this subject, has been organized in England, with prominent individuals at its head.

It is generally supposed that the times demand just such a society. That is because churches do not do their duty, and enforce the Bible rules and principles laid down to govern the church in all such cases. Let Christians do their duty, set a good example in such matters, and there will be no need of extra societies.

IT is a fact that some ministers need holding back a little, while others need spurring up. The same treatment is not adapted to both classes. To know how to treat men they must be studied, and their dispositions understood, and our treatment applied accordingly. But above all things do not discourage ministers, but encourage them in that which is right and just. If you think they are too fast, do not throw a stumbling block in the way, upset the vehicle, and smash everything to pieces, but counsel them to keep in the right direction, and not take the wrong road, and after awhile you may succeed in getting them to drive slower so that the main army can keep up.

FROM the *Progressive Christian* we learn that brethren Bashor and Sharp have been visiting at Berlin, Pa. The object of their visit is thus stated by that paper:

"The primary object of the visit of these brethren at this time was to take in the *Progressive Christian*, they and we believing it would be better not to have two papers in the same field at the same time. But during the interview it was ascertained that brethren Bashor and Sharp were only authorized to take and not to give, and that no union could be effected without the total extinction of the *Progressive Christian*, in name, character and management. This we were not prepared to submit to, though we were exceedingly anxious to consolidate. We are willing to give up all the name, if need be, though a better is not to be found in the catalogue, half the management, or all if it must be, but to our principles we adhere the more firmly."

THE CHURCH IN THY HOUSE.

IN the epistles of Paul we find frequent mention made of the church that is in thy house, Col. 4: 15; Rom. 16: 5; 1 Cor. 16: 19; Philemon 2, showing that in the apostolic times there were entire households set apart to the worship of God. The entire family was converted, set up a religious altar, and worshipped around it. The family had heard the glad tidings, embraced the Christian religion, and invited others in to share in the joys of the Lord.

A similar course might be pursued in many localities in this age. There are households where at least most of the family are members, and no church in the vicinity, and not very often meeting by the Brethren. Now, if such families would invite their neighbors to meet with them each Sunday evening, or some other evening of the week, and spend the time singing, reading the Scriptures, and in prayer, it certainly would have a good effect. In this way churches could be built up, the doctrine spread and many souls saved. Such families who are well posted in Scripture, and have a clear understanding of the doctrine, might invite their neighbors to their houses and instruct them more perfectly in the way of the Lord.

These families could do a good work by sending for a few dollars' worth of books and tracts, and at the close of the meeting divide them among those in attendance, requesting them to read the works carefully and return them. Then lend to others and so on. Another good work might be accomplished by lending papers and other good reading matter in defense of the Bible doctrine.

In this way every isolated member's home might become a mi-sionary station: a house of the Lord where people could meet and be edified, sing, and hear the Scriptures read. Brethren and sisters, try this method, and see if some good will not grow out of it. By proper efforts you might succeed in having a church in your own house, and then call for a minister to come and assist you.

J. H. M.

OUTSIDERS' FUND EXPLAINED.

SEVERAL, who have lately written us, seem to misunderstand our method of sending papers to outsiders for $1.00 a year, hence we will have to explain a little farther. There are many outsiders who will not subscribe for the paper, yet derive much good from reading it. To such we agree to send the paper for $1.00, provided some one will *donate* the money, we throwing off 50 cents to make the burden lighter for those who donate, but if the outsider pays for it himself, then he must pay full price the same as other subscribers.

It is worked in this way: Our readers send us the names of outsiders whom they think would be benefited by reading the paper. These names are carefully entered in a book kept for that purpose, and taken off and placed on the mailing list just as fast as money is donated to pay for them. If three dollars are donated today, three names will be taken off of the book and passed over to the mailing clerk, who will place them on his regular mailing list for one year. When more money comes in, then more names are sent over to the mailing clerk. By this it will be seen that outsiders, who receive the paper for one dollar a year, are those to whom the paper is donated. The poor fund is worked on the same principle.

Last year we paid something over two hundred dollars towards sending the BRETHREN AT WORK to poor members and well-disposed outsiders. We concluded that was a little too heavy a burden for us to bear, and hence offered to throw off fifty cents on each paper donated to outsiders and poor members provided our readers would pay the other $1.00. Hence these funds. The regular subscription price of the paper is $1.50, alike to outsiders and all, only we throw off 50 cents when you want to *donate* the paper to some one who will not subscribe for it. Hope we are fully understood this time.

We owe many thanks to our generous hearted members for donating so freely to these funds. The paper is doing good, only keep the work going. Heaven will amply reward you for all the efforts you make looking to the salvation of your fellow mortals.

THE CONDITIONS OF SALVTAION.

BY salvation here, is meant pardon, or remission of sins. He who is pardoned is saved from his sins, and justified in the sight of God.

In salvation there is a human part, and also a divine part. The human part man performs; it consists of things that he can do. The divine part God attends to; this consists in things that man cannot do, but God can do them for man. Man is the one who is to be benefited—is to receive all the blessings.

As an illustration, the reader is referred to Naaman's case. He was told to go and dip himself seven times in Jordan, and he should be healed of the leprosy. Going to the Jordan, and dipping himself seven times was the human part. This Naaman could do, and did do. To heal him of his leprosy was the divine part, and was something that Naaman himself could not do: God did it *for* him, but on certain conditions, which were clearly specified. God placed the virtue, not at the beginning, not in the middle, but at the end of these conditions. The conditions were, going to Jordan, and dipping himself seven times. When he reached Jordan, and stood down in the water he was not yet healed. He dips himself five times, yet receives no benefit, because the virtue has not yet been reached; but when he dips himself the seventh time he comes to where God has placed the virtue, or power, and is healed. Who did the healing? We answer, God; that was the divine part, and the great object to be attained.

This healing was a *free* gift from God; Naaman did nothing to merit it. He was told

where to find it: did what the old prophet commanded him, and was blessed in the deed.

Salvation from sin is also a free gift: it is something God does *for* man. Man does nothing to merit it. It is therefore *free*, and hence of "grace." God pardons on certain conditions, which are clearly specified. These conditions embrace the *human* part in salvation: they constitute the part that man must perform in order to reach salvation. Salvation is free, but must be accepted before it can be possessed. To accept it is to comply with the conditions.

To show that salvation is *free*, and at the same time offered on certain conditions I must illustrate. Suppose we have in the neighborhood a highly respected family, composed of father, mother, son and daughters. The son having been led into bad company, falls into the habit of drinking, becomes a drunkard, and brings disgrace on himself and kindred. He becomes despised and is rejected by all respectable people. But he has a wealthy uncle, who loves him, and is pained because of his degraded condition. He resolves to do something in behalf of the young man, and if possible reform and elevate his character. This must be done by elevating the affections and surrounding him with better and nobler associates. Hence the uncle makes him the following offer: "If you will agree to quit your drinking, reform your life, leave off your bad associates and sign a pledge to that effect, I will make you a present of $100, and give you the use of the best farm I have; and if you hold out faithful to the promise for ten years I will give you a clear title to the entire farm."

The young man agrees to accept the offer. He signs the paper in the presence of an officer, quits his drinking, forsakes his bad associates, receives his $100, and the use of the best farm. Having reformed his life, he is respected by all as a good neighbor and a faithful citizen. Remaining faithful to his promise, at the end of ten years he receives a clear title to the farm, and it is his own.

I now ask, is not that $100, and farm a *free unmerited* gift? Did the young man do any thing to merit it? Was not the whole thing for his good, to elevate his affections and reform his life? Yet the whole thing was on certain conditions.

Just so it is with our salvation. The sinner is degraded, has become polluted with sin, and is therefore unfit for the decent society of heaven. To take him into heaven in his present polluted condition would be to disgrace the paradise of God, hence his affections must be elevated and his character reformed. To effect this, God proposes certain conditions, not as a *price* for pardon, but as a means by which to reach pardon. Before he can receive pardon three things must be effected. (1) His affections must be changed. Things he once loved he must now hate, and things he once hated he must now love. He must "set his affections on things above." (2) His life, or conduct must be reformed: he must cease to do evil and learn to do well. (3) His relation must be changed; he must come out from the world and be duly initiated into the family of God, and then he receives his first gift—the remission of his sins.

The affections, or heart must be changed by faith. "Without faith it is impossible to please God," Heb. 11: 6, and "he that believeth not shall be damned." Mark 16: 16. Man cannot set his affection on things above without faith. "For with the heart man believeth unto righteousness," Rom. 10: 10, hence the change of affections.

The life or conduct must be changed by repentance. Repentance is the reformation of life, or as the prophet expresses it: "Cease to do evil: learn to do well." Isaiah 1: 16, 17. God "now commandeth men every-where to repent," Acts 17: 30, and "except ye repent ye shall all likewise perish. Luke 13: 3.

The relation is changed by baptism, or being born again, for Christ said to Nicodemus, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." John 3: 5. "Born of water" here refers to water baptism. It is in baptism that the sinner pledges himself to "live a life of obedience until death." When he is buried with Christ by baptism, "in the likeness of his death" (Rom. 6: 5) he by a figure, comes in contact with the blood that cleanseth him from all sins. 1 John 1: 7. Hence we have faith, repentance, and baptism laid down as *conditions* of salvation, pardon. These are the human parts in salvation. The divine part is to pardon our sins, give us the gift of the Holy Ghost, and the promise of eternal life.

J. H. M.

THE OLD ORDER.

NUMBER VI.

OUR needs drive us upon our knees. Greater help than ourselves we must have, hence we seek the help from One who is greater. Prayer reacts favorably upon our minds, because we are expecting something grand and important. We are looking for grace, for blessings, hence go where they may be had. But the inquiring man asks,

Does God Answer Prayer?

God answers prayer. If we conclude that He does not, then why do we pray? Do we ask with the expectation of *not receiving?* This would be mere mockery. Let us go to the Bible and find out whether God has answered prayers. If God *has* answered prayer, and still commands us to pray, then He continues to answer prayer. Pharaoh begged Moses to entreat the Lord to take away the plague of the locusts. Hear the divine Record: "And he went out from Pharaoh, and entreated the Lord. And the Lord turned a mighty strong west wind, which took away the locusts, and cast them into the Red Sea." Ex. 10: 18, 19. That prayer was answered. Now listen to the prayer of Jacob: "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant: for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." Gen. 32: 9–12. Hear the result of this prayer—look at the answer: "And Esau ran to meet him, and fell on his neck, and kissed him: and they wept." Gen. 33: 4.

We next turn to Hezekiah, who when

Sick Unto Death,

asked to be spared. God sent the prophet Isaiah to him with this answer: "Go and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years." Isa. 38: 5. "I *have heard* thy prayer," says God. "I *have seen* thy tears." Blessed be the name of God! But we bring up a case or two more of answer to prayer, as found recorded in the Old Testament. While Moses was on Mt. Sinai receiving the Law, the people demanded an Egyptian god, and Aaron made a golden calf for them. This the people worshipped. When Moses came down and saw the wickedness of the people, he was filled with anguish. To God he goes, who tells him that He will destroy this rebellious people, and make of him a greater nation. But Moses began to pray for the people and said: "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: Behold, mine Angel shall go before thee: nevertheless, in the day when I visit, I will visit their sin upon them." Ex. 32: 34.

Look at Elijah

and the prophets of Baal. Up to Mt. Carmel goes a great company of prophets, dressed in gorgeous apparel, for they are the popular men of the day. Meek Elijah follows after, ready to vindicate the plea of God. The altar of Baal's prophets is ready. The wood is in place; the animal is there; so the prophets began to cry unto their god. And more; they "cut themselves after their manner with knives and lancets, till the blood gushed out upon them." 1 Kings 18: 28. Their god would not hear. He could not. Witness meek Elijah. His altar is ready. The sacrifice is in place, and that the plea of fraud might not be set up, he said: "Fill four barrels with water, and pour it on the burnt-sacrifice, and on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water." Elijah was not afraid of water, not even *much* water. Hear his prayer. "Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Read the answer: "Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench." Behold the effect: "And when all the people saw it, they fell on their faces: and they said, The Lord, he is the God; the Lord he is God." 1 Kings 18. Should the reader desire one more remarkable answer to prayer, as recorded in the Old Testament, turn to Daniel sixth and read. Let us now search the New Testament for

More Answered Prayers.

"For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: (The woman was a Greek, a Syrophenician by nation,) and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs." The final answer of Jesus was: "For this saying, go thy way; the devil is gone out of thy daughter." Hear the result: "And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed." Mark 7: 25–30.

Our next Gospel case is that of Peter who was put in prison by Herod. "Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him." Were these prayers answered? Did God hear this prayer which was made without ceasing? Let the Oracles of God speak: "And behold, the angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him, and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Acts 12.

Cornelius Heard.

"And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God." "Well, now, since the prayers have been *heard*, is that not sufficient? Why dear angel, if my *prayers* are heard, that is all I ask: that is quite enough for me." Is this the way praying Cornelius reasoned? O no; but meekly submissive he waits for the command of the Lord, who said: "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea-side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." Ah! there was one at Joppa who could help. "We are all here present before God." What for Cornelius? "To hear *all things* that are *commanded thee of God.*"

Conditions of Success.

God has not promised to answer mere *form* prayer. It must come from *the heart*. 1. The heart must feel *the want of prayer*. 2. It must *reverence God*. 3. We must have *a filial spirit*. 4. We must not come murmuring, but *with gratitude*. 5. Not in an exalted manner, but with *humility*. 6. We must not doubt, but *believe* that we receive, and *we shall receive*. 7. The spirit of *obedience* must dwell in us. 8. We must be ready at all times *to forgive injuries*. 9. To ever ask according to His Will. "This is the confidence that we have in him, that if we ask anything according to his will, he heareth us." 1 John 5: 14. 10. To ever ask *in the name of Jesus*. 11. Union with others who follow the Gospel directions, will lead to success. See Matt. 18: 19. When God set up His physical system, He did it in strict harmony with the natural laws of matter; and "when he ordained the moral system, he did it also in strict reference to the nature and laws of the mind.', All answers to prayer are in harmony with the laws governing the moral system. M. M. P.

FROM A BAPTIST LADY.

Dear Editors:—

YOU express a desire to hear from your subscribers. I am not a subscriber, but a very attentive reader. Some kind friend sends me your paper to read and distribute, and I should like to subscribe for myself, but my husband, although he likes it, wants his secular papers, and having had a succession of misfortunes, and being a member of several "fraternities," you will probably understand why we have but little money for reading matter. But I have distributed them faithfully, have sent them by mail and otherwise where I thought they might do good, and if you have tracts or other literature to dispose of, in the same way, I will hereafter have a very good chance, as the railroad is about to be completed and the cars will run in three or four weeks, and I can go to the station and give them to the passengers.

I am reading, with intense interest, the Stein and Ray Debate. (I am a Baptist). I am retaining all the numbers for a final reading when it shall be completed. I am at present a little afraid our champion will come off "second best." Yours will win outside readers by the superior chasteness of his language. I believe in trine immersion, and if I had not been once immersed before I thought as I do now, I would be baptized by no other mode. I like your position on secret societies. I have for many years watched the workings of Odd Fellowship, and have long ago, by slow degrees, become firmly convinced that it is a farce. I would write an article on the subject and offer it to you for publication if it were not for offending my husband, who does not like for me to speak against them, and as I believe him to be conscientious in his devotion to the order, I do not wish to wound his feelings.

God speed you in your noble warfare, on the world-blighting, soul-destroying curse—alcohol. It is sweeping the earth with the besom of destruction, and then church members say it is a good thing in its place. I hope the day may be near by when you will have flourishing churches all over Texas.

Very Respectfully,

* * *

REMARKS.

From the above it can be seen whether it does any good to send the paper to outsiders. Through the kindness of a free hearted brother, whose name we withhold, this Baptist lady has been permitted to read the BRETHREN AT WORK and a number of our tracts, and it is gratifying to see how eagerly she grasps for the truth. May God bless her, and thousands of others in search of the truth. Brethren, send along your donations and let us see if we cannot get the paper into the hands of a couple thousand outsiders. See our terms on last page of No. 5, and each one lend a helping hand.

A. W. VANIMAN says: "Four persons were baptized recently in the Pleasant Hill church, Macoupin county, Illinois.

STORMS, disasters, losses by sea, have been unusually frequent of late.

OWING to its local prohibition law, Missouri has 16 counties in which there is not a single liquor saloon.

BUSINESS NOTICE.

If any of our subscribers do not receive their paper regularly they will please inform us at once, giving their name and address in full, always stating by whom the subscription was sent and when. Do not write abusive letters, but explain yourself fully. We do not send the paper to any address unless the party has subscribed for it, or some one has subscribed and paid for him. We send no duns to parties who have not ordered the paper, and if the paper should chance, by mistake, to go a few weeks over the time of subscription we are responsible.

Correspondence.

These things write we unto you, that your joy may be full.—John

Echnes from the Miami Valley.

Pleasant Sundays — Holidays in Wolfe Creek Church—Test of Discipleship—Thonghts at Close of the Year—The Brethren at Work and Ashland College.

I RECENTLY enjoyed several very pleasant Sundays. In the first place I met with the brethren and sisters in the sanctuary of the Lord to celebrate the praises of the Most High. After services we stopped at the homes of brethren and sisters, whose conversation was in heaven—whose delight and meditations were in the law of the Lord; and out of the abundance of their hearts they spoke of the marvelous, gracious work of redemption.

We thought, first, how much better it is to spend our Sundays in reading the Scriptures, and talking of their divine origin, power and influence, than to converse about lands, stock and "the news of the day;" or what is worse, use our tongues *as torches of hell* in disseminating the foibles and peccadillos of brethren and friends, and putting a wrong construction on their good deeds.

Second, what a mighty—an almighty leavening power would the Brotherhood be, if all its subjects were "living epistles" "of righteousness and peace," having their "speech with grace seasoned with salt," obeying from the heart the form of doctrine delivered unto them.

As the holidays are spent in idle and wicked amusements, religious frolics, feasts, and gambling, not to say anything of ball rooms, gambling-hells, and dens of debauchery, the Brethren on Wolf Creek, to counteract these evils, and to present a better opportunity of spending these days, concluded to have religious services on them. Accordingly, meetings were appointed for Christmas and New Year's Days. These meetings were well attended.

Elder Bumbaugh made some very appropriate remarks at our Christmas meeting on the test of discipleship. He said that we hear much boasting in our day of how much we love the Lord, and Lo! here, and Lo! there is Christ. The publicans and harlots went into the kingdom of heaven before the boasting Scribe and Pharisee. In the day of judgment the boasting class is sent away from the Bar, with the damning denunciations of the "Judge of the quick and the dead." But there is a "more excellent way," and that is the apostolic way. And that is, we should let our light so shine that men may see our good works and glorify our father which is in heaven. We should show our love in a practical manner, and that only can be done by keeping his commandments and loving one another. "For whosoever loveth me keepeth my commandments," says the Lord. "Whosoever loveth me not, keepeth not my sayings." "By this shall all men know that ye are my disciples, if ye have love one to another." "By this we know that we have passed from death unto life, because we love the brethren."

"So let our lives and lips express,
The holy gospel we profess."

As the old year departed we had to think of the many changes that took place in its course. Beloved side companions, lovely children, and fond parents were called to try the stern realities of eternity. Aching voids were made in many hearts, which the world can never fill. On the other hand we thought of the bliss of those who lived and died in the Lord. And of those blessed lambs, who

"Before their heart had learned,
In waywardness to stray;
Before their feet had even turned
The dark and downward way;

"Ere sin had sear'd the breast
Or sorrow woke the tear;
Rose to their throne of changless rest,
In yon celestial sphere."

I cannot conclude these echoes without expressing my approbation and satisfaction of the satisfactory manner in which the BRETHREN AT WORK is conducted. We were particularly pleased with your editorial observations on our institutions of learning, plainness of attire and nonconformity in general, etc. Your conclusions were the natural results of investigated truth. God bless you in your efforts to promulgate primitive christianity.

A great many brethren of the Valley think it best to keep our schools and periodicals separate. To let each stand on its merits or fall on its demerits.

JNO. CALVIN BRIGHT.

New Lebanon, O.

Home Again.

Dear Brethren:—

ILLINOIS Brethren who feel concerned: I remained over night with Dr. Fahrney, at Chicago. Took the Lake Shore Railroad at 9 A. M. Reached South Bend at noon, in the hope of finding my wife at our son's, but failed. Next day I took the train to Niles and Kalamazoo. There I laid by till 3:30 P. M., and reached our station (Bloomingdale) after five; but did not get home till next evening, because no teams were passing on account of snow storm and depth of snow. The thermometer has not been lower than 5° below zero at any time. I found the feeble and sick convalescent. My companion is now willing to go with me to any place, but never to be left back any more. Thus you see I am re-inforced, and those that desire my services can have them in a double form—but not otherwise. She thinks she has been divorced often enough and ought to be entitled to enjoy the love and kindness of the loved ones abroad as well as we preachers: perhaps she is right, and if it would be left to a vote among the preacher's wives, a large majority might be the result.

We now design to leave home for South Bend, and if my countrymen find me a house to speak in and a congregation to speak to, we shall likely remain three or four weeks. Then I shall be at the service of Brethren at any place desired, but I don't think it best to shift too often.

Some Brethren may say: "Why don't you stay in your own State; is there not work enough?" Yes, my Brethren, there is more than I can do. I have planted the seed by the blessing of God, others are now watering, and I am now laboring to enlist others into the field. Not any good brother is qualified to labor successfully in the mission field. I met with a number in Northern Illinois lately, that could do a great deal of good here, but there are very few standing idle. They are like the builders of the Temple in Cyrus's time. They have a great work to do for the Lord. They cannot come down here.

Time and language would fail me to express my gratitude for the many tokens of kindness and love shown me. Be it sufficient to say our enjoyment seemed to be mutual. Not leaving out even the little ones, whose countenances beamed with joy and eyes sparkled with pleasure. Long shall I remember the blessed sight before me in the different congregations, of those bright, angelic countenances of purity and innocence—a heaven on earth. If we only would become as little children, knowing nothing but to do our Father's will, as given us by the dear Saviour.

There are a few yet among the Brethren who cannot fully see the propriety of bringing the children together on the Lord's day to teach them by word of mouth, and from the Book. Why, dear Brethren, could you select a holier spot on the face of this globe than the house of the Lord? Could you bring them into better company than your brethren and sisters and their children? Could you give them better employment than to sing, read and pray? Would you like to see a handsomer sight than to see fifty or a hundred little children, and that many of your grown up sons and daughters, with their fathers and their mothers, bowed down upon the footstool of Jehovah, the King? Where would that unbeliever, that sceptic, that defamer, that mocker, who comes into your congregation, I say, where would he hide his face?

I will close by saying, be of good cheer all ye that work in the Vineyard of the Lord.

F. P. LOBB.

Bloomingdale, Mich., Jan. 17, 1879.

From Wooster Church, Ohio.

AT present, for the satisfaction of the brotherhood in general and more especially to those who formerly resided in this church, and were acquainted with the difficulties existing here, I can truly say that the dark cloud which had been hanging over us for sometime has disappeared, and the day dawn has again appeared to us, and we feel that the good Lord has blessed us.

Our series of meetings began at the Fountain Hill meeting-house, on the 8th of January, and continued until the 13th. Brother Silas Hoover, of Somerset, Pa., was with us and labored earnestly for the salvation of souls. I am sorry to say there were no additions to the church at this place, although there was a good interest manifested in attendance, and in giving attention to the word preached. We hope the seed sown may be as bread cast upon the waters, which can be gathered many days hence.

From here the meetings were moved to Paradise meeting-house on the evening of the 14th, where brother Hoover, accompanied by others, labored earnestly in the cause of Christ, pointing sinners to the Lamb of God, and warning them to flee from the wrath to come. Here we were made to rejoice in seeing eight precious souls, who were in the prime of life, come out from the ranks of Satan, renounce sin and all the pleasures thereof, and enlist under the blood-stained banner of King Emanuel, to go forth as soldiers of the cross, to fight the battle of the Lord. Our meetings closed on the evening of the 19th. Brother Hoover bade us farewell, and it caused some degree of sorrow to think that we had to part, and that he could remain with us no longer. He had to leave for another field of labor.

ISAAC STEEL.

From Gilboa, Ohio.

I CLOSED a meeting at this place last evening with as much interest as I ever saw at any meeting. Three were received by baptism and one restored to fellowship, and quite a number of applicants which will be baptized in due time. May the Lord bless them all; and hope through their influence many more will come.

The brethren and sisters were all well, excepting two brethren who are on their death-beds with consumption. What a great pleasure it was to be at their bed-sides and hear them talk of their heavenly homes. Brother Welch was raised by Catholic parents; his mother came to his bed to weep for him because of his Protestant profession. He gently replied to his mother: "Do not weep for me, but for yourself; my joy is complete and I am willing and ready to go to sleep in the arms of Jesus, knowing that I am saved through obedience to him." Oh! blessed hope! Brother Conine is also perfectly happy and said: "I am willing to suffer still more; it is all pleasant with me. Only one thing troubles me, and that is my dear children." But he hopes that ere long they will all come to Christ—that the family may all meet in heaven. Dear children, think of a father's prayers and tears for you.

I arrived at Carey, and there found Brethren Levi H. Dickey and S. T. Bossermun at work; good interest up, and one baptized to-day. More at the close of the meeting.

JESSE CALVERT.

Jan. 21, 1879.

From Ervin, Howard Co., Indiana.

THE general health is good, and union and harmony prevail among us. I notice in our paper that a very singular circumstance occurred last week in Fountain county, this State. I copy it off for the BRETHREN AT WORK, that others may see how mysterious are the ways of Providence, and how necessary it is to be ready when the messenger of death comes.

Mr. Leonidas Grover who resides in the vicinity of Newtown, lives on his farm with a married daughter and her husband. On the evening referred to, the married couple had been absent on a visit to some neighbors, and upon returning at a late hour, entered the house, finding everything in usual order, and supposing that Mr. Grover had already retired, went to bed themselves. Next morning the daughter arose, and prepared breakfast, went to the adjoining room to call her father, and was horrified to find him lying upon his shattered bed a mutilated corpse. Her screams brought her husband quickly to the bedroom, and an inspection disclosed a ragged opening in the roof, directly over the breast of the unfortunate man, which was torn through as if by a cannon shot, and extending downward through the bedding and floor; other holes showed the direction taken by the deadly missile. Subsequent search revealed the fact that the awful calamity was caused by the fall of a meteoric stone, and the stone itself, pyramidal in shape, and weighing twenty pounds and a few ounces avoirdupois, and stained with blood, was unearthed from a depth of nearly five feet, thus showing the fearful impetus with which it struck the dwelling.

The position of the corpse, with other surroundings, when found, showed that the victim was asleep when stricken, and that death to him was painless.

HIEL HAMILTON.

From Carleton, Neb.

BROTHER J. H. Fillmore, from Iowa, is now holding a series of meetings among us. No additions as yet, but we believe there are several who are "counting the cost" and are "almost persuaded." Bro. F. holds forth the word in its purity, and in such a way that sinners are left without excuse. His subjects have been so far as follows: "The way," St. John 15:6. The essentiality of baptism; "Come, now, and let us reason together," etc.; The Christian race, 1 Cor. 9:24. Trine immersion, and "Remember," as found in Luke 16:25. Bro. Lugenbeel, from Ida, Kansas, was also with us and preached some excellent and timely sermons. He also gave some preaching to the York county Brethren. I hope to give you a report of additions soon.

J. C. BRYANT.

Jan. 21, 1879.

From Chicago, Ill.

IT seems to me very strange indeed that there is no Brethren Church in this city. Some time ago I read in the BRETHREN AT WORK that there are about twenty Brethren living in Chicago. There is a need for a primitive christian Church here: this is a large field. Let it not be overlooked as it has been formerly. A Free Baptist would be glad to co-operate and get others to do the same. I do not belong to any religious society now; have longed to see the Brethren come here and proclaim the Gospel. Such of the Brethren that have not self in view, but the glory of God and a dying world, need to gather in prayer to the Lord of the harvest to send forth laborers. I know the Lord will hear and grant the request of those who will thus pray him.

DANIEL HOTTINGER,

320 Throop St., Chicago, Ill.

From J. W. Southwood.

BROTHER R. H. Miller came to our place of meeting viz, Dora, Indiana, on the 4th of January, 1879, and remained with us one week; preaching in all thirteen sermons, and, as is usual with him, the preaching was mostly doctrinal, and delivered with power and plainness, so that many were made to feel the weight of Gospel truth, and some to acknowledge its saving power.

He then went from here to Lancaster, which is about twelve or fourteen miles east of this place. At that point it was my happy lot to hear him four times.

May the Lord bless him and his labors wherever he goes.

Monument City, Ind.

Notice.

HAVING concluded to move from my present location (in case I can suit myself) in the coming Spring, and having received a number of solicitations to move into other localities or congregations, I herewith desire to say, that if there are any who may desire my assistance, to correspond with me immediately. Would likewise request correspondence with others who have not as yet extended any invitation or proposition, as I have a desire to locate permanently. My reasons for the contemplated change, are on account of inconveniences, and having no permanent occupation outside of the ministry. If you wish to write, do so at once. For further information address,

J. W. WILT.

Sarah, Blair Co., Pa.

From John Boldin.

THE Springfield church, Indiana, is still in love, and among the living, standing in harmony with the different churches surrounding it, trying to serve God and our fellow man. Our watchmen are at the gates, but have not of late, heard a single solemn knock. It seems the people are slow to comprehend the truth and interpretation thereof. With an eye of faith we look to God for a refreshing shower of grace. May the Lord bless the missionary cause beyond the vast Atlantic. Greetings to the Brethren who dwell there. Hope to meet you by and by beyond the river of Jordan.

From Croton, New Jersey.

Dear Brethren:—

WE are having very cold weather here now. This morning the thermometer stood 10° below zero.

The Brethren have resolved to call their new church the "Bethel."

I see in No. 1, of the present volume of the BRETHREN AT WORK you make me say that the hymn used at the opening of the dedication services was the 32nd, which is a mistake. The first line of the 32nd hymn is: "God moves in a mysterious way, His wonders to perform;" while the one that was used commences: "O, bow thine ear, eternal One;" being the 325th. Fraternally,

AMOS S. CHAMBERLIN.

Jan. 21, 1879.

Children at Work.

M. M. ESHELMAN, Editor.



"Suddenly there shone from heaven a great light round about me."—Acts 22: 6.

SOMETIMES those who respect themselves so much, are the only ones who do so.

"My little children, let us not love in word, neither in tongue, but in deed and in truth."

TRUTH is immortal. The sword cannot destroy it. Fire cannot burn it. Famine cannot starve it. Cursing cannot kill it.

YOUNG man, are you spending your time loafing? Are you going into saloons? Stop! If you keep going that way, and go on loafing, ruin will be the result. Time is of great value. Good books and good work will make you what you ought to be. Follow the good.

THE world is being filled with bad reading matter. It is found in bookstores, in cars, in hotels, in libraries, in schools, and in family circles. There are few places where children are safe from its pernicious work; and parents need to watch every point to keep the slimy serpent out of their children's hands.

THE Book of God teaches: "Children obey your parents in the Lord."—Eph. 6: 1. Now, parents, one of the best things you can command your children is, that they go to meeting, and then have them sit on the front seats. There are many reasons why they should sit in front. And the preacher should talk plain and simple to them that they may know what was said. If he can become as one of them, he will do much good.

WE want the name and address of every Sunday school superintendent in the United States. We have something that we wish to present to them for their consideration.

ON Sunday, Jan. 12th, there were one hundred and sixty-one scholars, and fourteen teachers present at the Brethren's Sunday-school in Lanark. On the 19th one hundred and thirty-one scholars and fourteen teachers. The Bible, pure and free, is our motto; and in teaching this, we all take pleasure.

That Journey of Ours.

CHAPTER III. BY THE EDITOR.

"COME Lizzie," said Ida, "let us take a little journey to-day. Let us go out to the barn, and play house-keeping." "All right," answered Lizzie, and off they went like two happy birds. "Now I'll be mother," said Ida "and you be papa. Let us begin."

Lizzie.—See here, old woman, why is not supper ready. Do you not know that I am out of tobacco, and must go to town this evening for some?

Ida.—O, your nasty tobacco; go away with it.

Lizzie.—You'd better not be quite so fast. I will attend to my business; you may attend to yours.

Ida.—Just what I am doing. It is my business to get supper, so I am attending to that.

Lizzie.—Be careful what you say; I am boss of this house.

Ida.—And I am boss, too.

Just then their mother called them to come to dinner, and off they ran to the house, feeling that they had made a good beginning at house-keeping. Had they not remembered some things pretty well? "Give me some bread," said Ida. "You never say *please*," said her papa.

"You never say '*please*' to mamma, nor to me, and Lizzie; you always say to mamma, '*you must.*'"

"Yes," cries Lizzie, "we played house-keeping out in the barn, and we had got as far as the two bosses when mamma called us to dinner. We think it real nice fun to talk loud and hard to each other, so we put on a good deal of style in our house-keeping. We are going to try it again some day."

The husband looked at his wife, and the wife at the husband, as if they saw a good deal of folly. They could see what and where their children were being taught. This ought to have made them both wiser, but it was soon forgotten, as our next lesson will show.

Smoking Alcohol.

Compiled by the Editor.

PERHAPS very few persons know that alcohol is used in making cigars. The cigars that won the prize at the Centennial Exhibition were sprinkled with New England rum. It is well known that rum and tobacco are closely related. Beside the saloon there is sure to be a tobacco store. In every saloon there is tobacco. No saloon can be run without tobacco. Every man who puts a cigar in his mouth, gets the taste and some of the effects of alcohol. This may be the reason why it is so hard for a smoker to give up the bad habit. It is the time that the gospel light was let in on this whole business. Many men smoke on and on not knowing that they are smoking alcohol as well as tobacco.

Loving and Trusting.

GIVE Jesus your heart! What does that mean? It means *love him.* Why should you love him? Because he has done so much for you. What has he done? He died that sinners might be saved. How are sinners saved? By trusting in the merits of Jesus' death. What do you understand by that? Relying upon his death as a sufficient punishment for your sins. If he has been punished for your sins, there is no necessity for your being punished for them too. So, you see if you trust in Jesus, God will forgive you and save you.

A Child's Evening Prayer.

Dear Jesus, look between the stars
And down to this my little bed;
Show me thy face, and gently place
Thy hands in blessing on my head.

The darkest hour is bright with thee;
Then smile upon my happy rest;
My covering be thine arms 'round me,
My cradling-bed thy loving breast.
—*Children's Friend.*

Little Children.

Thank God for little children!
When our hearts are cold and gray,
They come as sunshine to our hearts,
And charm our cares away.

I almost think the angels
Who tend life's garden fair,
Drop down the sweet wild blossoms
That bloom around us here.

"Don't Let Me Die."

WHEN the yellow fever raged in Vicksburg many incidents occured which are worthy to be remembered. Among them, one of the most touching is that of a little girl who offered a simple, trusting prayer to God to be saved. It was first given in the *Sunday-School Times.*

Some two weeks ago a little orphan girl, named Maggie Beggs, between six and seven years old, was taken with the fever at the house of Colonel Martin Keary, a noble and generous Irishman, and a friend of the widow and orphan, who has since died of the fever. Little Maggie was very sick. One afternoon Dr. Shannon, the attending physician, an excellent Christian gentleman, who has had great success in treating the fever, called to see his patients, of whom he had a number in the house. After examining the little girl, he said in a low tone of voice, as he supposed, to Mrs. Wilson, the lady in charge, "You need not do anything for Maggie; she will die during the night." With senses all quickened at such time, the child heard it, and immediately began to pray.

She was a child of the Sunday-school, and evidently had a faithful teacher. She repeated all the little prayers she had been taught or learned in the Sunday-school. Then she commenced to improvise prayers of her own, in substance like the following:

"O, good Lord! blessed Father! don't let me die. Dear Father in heaven, I don't want to die now. I don't want to die now. I don't want to go down in that dark hole, in the cold grave! O Lord, I have no father or mother on earth to take care of me! You are my heavenly Father, and have promised to take care of me. Good Lord! please let me live a little longer. I have tried to be a good girl, and if the Lord will spare me now I will try to be a better girl than ever, and love him so good. All I ask for Jesus' sake."

So the child continued to pray almost during the entire night. When the morning light came, there was a great change in little Maggie. She was better, and improved rapidly. Yesterday a gentleman who lives in the same house, was in my office, and on inquiry he told me that little Maggie Beggs was running about the house and yard, as lively as she could be, and as bright and sweet as a May morning.

Now what do you call that? Was it chance? Did it happen so? No, never, never! It was in answer to humble, child-like, importunate, trusting prayer. May the Lord help other children, and older people, too, to imitate the beautiful example of this little Sunday-school girl.—*Henry B. Whitfield.*

A Mirage.

DID you ever read about the Mirage on the deserts of Africa? You can see away ahead of you a lake of water, and waves rolling on the lake, and trees on the banks of the lake waving their tops. You can see the same phantom in Nebraska. You may travel all day, even the camel will push its speed to get to it, to get a good drink of water; but they never get to it. It's all a phantom. It is like some boys, (and we are sorry that it is so) when they get to be fifteen or sixteen years old, they see a Mirage away off some where, and will leave a good home and good father and mother, and make their bundle like the Prodigal son, and start after the Mirage that they see away off, and most of them never get to it. After travel ing for years, getting into bad company, they will become hardened in their sins, and go from bad, to a bad end. I have known many such cases. Disobedience to parents is a strong start towards destruction and the prison. Then you will find when too late, that you were following a mirage, a phantom.

DAVID MAYER.

Girard, Illinois.

Three Good Reasons.



THERE are three good reasons why boys should always tell the truth.

First, *for their own sake.* One who tells the simple truth, with no attempt to gloss it over, no matter how much it may seem to be against him, is always *trusted.* So it is the best policy.

Secondly, *for the sake of others.* The opposite course will surely lead some one else to commit the same sad sin. His best friends will be grieved, and some one may be terribly wronged by the telling of an untruth about him. So it is a selfish practice.

Last, but not least, God has in many ways expressed his great displeasure towards him that "maketh a lie." To him we must render account for "every idle word," with every "secret thing, whether it be good, or whether it be evil." So, it is best on *principle.*

What can be more foolish than a lie? And how many an evil thing, kept hidden by a crafty deception, will be dragged to light when, alas! too late to flee the consequences; for the Lord has declared that the dealers in those things, shall in no wise enter heaven.

There is a little sermon for you, boys, that we want you to remember always. Stick to the truth; buy it at any price; sell it at no price.—*Kind Words.*

Said a little child, about four years old, "Mother, does God love me when I do wrong."

The mother replied, that God could not love anything sinful or wrong.

"O," said he, I know how it is. God loves me, but he does not love the wrong things that I do." Ah! my dear children, if God did not love you, you would not be alive before him; for how much you do that is wrong!—*Well-Spring.*

Our Sunday Lesson.

Casting out the Unclean Spirit.

Jesus, James, John, Simon and Andrew went out to Capernaum; and on the Sabbath Jesus went to the Jews' place of worship, and there taught the people who were very much pleased at his manner of teaching. He taught like one who had the rightful power, and not as the scribes.

In that place there was a man who had an unclean spirit. He cried out, "Ah! Jesus of Nazareth, what hast thou to do with us? Art thou come to destroy us? I know that thou art the holy one of God." Jesus said, "Be quiet, and come out of him." Then the unclean spirit threw the man into spasms; and making loud cries, came out of him. This made all present wonder, and they asked one another, "What does this mean? What new teaching is this? He commands with great power, even the unclean spirits, and they obey him." From that time his fame spread throughout all Galilee.—Mark 1: 21, 28.

QUESTIONS:—Where is Capernaum? On what day did Jesus teach the people? Where did he teach them? Why was his teaching liked by the people? From whom had he this power to teach? What is an unclean spirit? Do men have unclean spirits now? If so, how may they be cast out? Did the unclean spirit confess Christ? What did the unclean spirit do to the man? What effect had the casting-out of the spirit, upon the people? Was this miracle a new teaching? Where did Jesus' fame spread?

NOTES.—The Sabbath here spoken of, was the seventh day, or what we call Saturday. The multitudes were pleased at Jesus' manner of teaching; but the chief priests—those who held office—were all the time jealous, hence stirred up the people all they could against Jesus. The Savior could keep the people on his side while with them, but in his absence, the wicked rulers would do all they could to injure Him. The unclean spirit cried out. And more; it threw the man into spasms. It did not want to leave the man. Here we have an unclean spirit crying and tearing a man. And this action of the unclean spirit, and its crying out astonished the people, so much so that they spread it abroad every where. Galilee is north of Samaria.

DAILY READINGS.

Monday—Luke, fourteen.
Tuesday—Rev., first.
Wednesday—Psalms, sixty-nine.
Thursday—Isaiah, thirty-six.
Friday—Joel, second.
Saturday—Matt., twelfth.
Sunday—Mark, sixth.

Our Letter Box.

From Ardie E. Wilt, Sarah, Pa.—I am a little boy eight years old; so you see I cannot do much but go to school and learn to read and write. This is Sunday, and papa is at Warrior's Mark preaching. We are lonesome without him. I have a little brother and sister. Some of my cousins live in Armstrong county. I wish they would write some for our little paper. This is my first letter. Farewell.

From Samuel H. Brubaker, Iowa Center, Iowa.—I enjoy reading the paper very much. I am saving each number very carefully, and at the end of the year I want to make them into a book, which I believe will be worth saving. I have a nice Bible of my own, and when I get a paper from the post-office, I get my Bible, and when I read in the paper and it refers to the Scriptures, I turn to the passage, to see how it reads in the Bible. Since I have read the paper, I have found many things that I did not know was in the Bible, and it is more interesting than I thought it was. I am only twelve years old, and when I see how many things there are in the Bible to read and learn, I feel almost discouraged; but then if we try as hard to learn from the Bible as we do our arithmetic, I think we will learn a good deal. Once arithmetic seemed all hard to me, now I am in reduction of compound numbers, in third part of arithmetic; and it seems easier than simple addition did when I first started out.

From Estella Moore, Milville, Ind.—I am only ten years old. My health is very poor. I am not able to go to school; and our little paper gives me much pleasure. I have spent many hours sitting in my little chair reading our paper. I am sorry that we cannot have Sunday-school at our meeting-house. I have one little brother and one little sister alive. Little brother Frankie has fallen asleep in Jesus. O, little friends, may we all meet in that happy land, and be with Jesus and the loved ones forever.

From Katie Lilligh, Mulberry Grove, Ill.—I like to read our little paper. In answer to the question, which is the second shortest verse in the Bible, I will say that I think it is (1 Thess. 5: 16) "Rejoice evermore." A good verse it is. Mathuselah was the oldest man. He was 969 years old when he died. Read the 5th chapter of Genesis, and there learn what is said about old people. Where was Saul going, and for what purpose when the Lord stopped him? Who baptized him?

From Nellie L. Nowlan, Mulberry Grove, Ill.—The letters from different persons, I like to read. We should not let "Our Letter Box" get empty. The editor is very kind in giving us a chance to talk to each other through the paper. We should not neglect writing. Elder John Wise came here in December, and is now living in this town. He attends our meeting, which is every two weeks. What was Christ's first miracle, and where performed? How long was Solomon in building the temple? Where did Absolom die?

From Minerva Brumbaugh, Bradford, O.—I like to see so many little letters in the CHILDREN AT WORK. I want to try to be good. I like to go to meeting and sing and hear preaching. My health will not permit me to go to school very much. I still try to learn at home. Papa and mamma are reading in the Bible. We live one-half mile from the meeting-house. I am no member, but if the Lord spares me, I will be when I get older. I think it is nice and good for young folks to follow Jesus. I will say that Mathuselah was the oldest man. We read it in Genesis, fifth chapter.

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CHILDREN AT WORK

VOL. 2. *"From a child thou hast known the Holy Scriptures."*—2. TIM. 3: 15. No. 5.

PUBLISHED WEEKLY
— BY —
J. H. MOORE & M. M. ESHELMAN.

LANARK, ILL., - FEBRUARY 6, 1879.

The Publican and Pharisee.

By the Editor.

SEE this proud Pharisee dropping his tithe, or tenth part of his income, into the treasury. He says, "I give tithes of all I possess. I fast twice a week." He says, "God, I thank Thee, that I am not as other men." O, what boasting! Hear him further: "I thank Thee, O God, that I am no extortioner; that I do not make hard bargains and take more than belongs to me. I thank Thee that I am not unjust; that I am no adulterer. Yes, Lord, I thank Thee that I am not even as this publican." Dear children, this is a poor prayer.

Both of these men went to the temple to pray. Their motives were to pray. But now listen to the poor publican's prayer: "God be merciful to me a sinner." O, what a grand prayer! He had no money to drop into the treasury to boast of. He felt that he was a sinner, and he told God so. See him looking down, while the Pharisee holds his head high. The poor publican was not dressed in fine linen, but look at the costly apparel of the boasting Pharisee.

Will we all learn a lesson from this? O, never boast of your own goodness and good deeds, or that you are better than others. Feel thankful that God shows you mercy, and confess your sins. "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18: 14. The publican humbled himself and was blessed. When we get little in our own sight, we are big with God. Watch how you pray and how you think.

Love God and keep His commandments.



THE PUBLICAN AND PHARISEE.

An "Awful" Story.

ONE time there was an awful little girl who had an awful way of saying "awful" to everything. She lived in an awful house, in an awful street, in an awful village, which was an awful distance from every other place. She went to an awful school, where she had an awful teacher, who gave her awful lessons out of awful books. Every day she was so awful hungry, that she ate an awful amount of food, so that she looked awful healthy. Her hat was awful small, and her feet were awful large. She went to an awful church, and her minister was an awful preacher. When she took an awful walk, she climbed awful hills, and when she got awful tired she sat down under an awful tree to rest herself. In summer she found the weather awful hot, and in winter awful cold. When it didn't rain there was an awful drouth, and when an awful drouth was over there was an awful rain. So that this awful little girl was all the time in an awful state, and if she does not get over saying "awful" about everything she will by-and by come to an awful end. And this awful little girl lives in this awful city.—*Cincinnati Times.*

THE largest Sunday school in the world is at Stockport, a town in England, with a population of only 53,014. The school building cost $100,000, and has about 90 teaching rooms. Since its opening, 5,084 teachers, and 90,803 scholars have been registered.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., February 13, 1879. No. 7.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

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ECHOES FROM THE CENTER.

The Pruning Knife—A Wanderer Returned—A Pleasant Visit—Sunday's Labor—A Suffering Sister.

THE Gospel is the only pruner that works effectual. And the person who handles it should not forget that his life is to be governed by it, and that it also will be his judge at the final day. Then brother, judge not harshly nor decide prematurely.

To-day we met in church council, as is our custom once per quarter, and labored in the vineyard of our divine Master. Considerable matter was brought before that body which was adjusted and finally disposed of as we believe in the fear of the Lord. Christ is the Vine, we are the branches. The Vine needs no trimming, but the branches do. Christ is perfect, and all true branches have life and by abiding in the Vine, they have life more abundantly. No vine-dresser will detach a branch from the vine unless it is a decaying or fruitless branch, or not growing out at the proper place. Hence he must be keen of perception and good judgment; must study the nature of the vine and the best methods of rendering it productive. And in order to do the vine no injury, he must acquaint himself with the pruning knife, and how to use it with accuracy. So it is with the body of believers when adjusting church business. They must be acquainted with the pruner, (the Gospel), study how to enrich the branch, not apply the knife (judgment) too soon, so that the vine sustains no injury. He must also be of keen perception, good, sound judgment, to know when to detach the worthless branches, so that the vine (the body of Christ) sustains no injury by being cumbered too long with unfruitful or disobedient branches. Do you envy the position of those who have to decide—the body or committees? Ah, no; I trow not. It is a very responsible position, one for which we must account for in eternity. Then let us pray for one another that all may be done to the honor and glory of God, and for the welfare of souls.

During our meetings a wanderer returned to the fold again, and sought safety in the cleft of the Rock, Christ Jesus. There was rejoicing among the saints, and feelings of triumph over the works of the devil. He may be able to ensnare and decoy the lambs from the flock, but, bless the name of the Holy Eternal, he cannot hold them, and when they return repentant, *will* and *can* be received despite all his pretense of power.

Again, we made a flying visit of a few days among the brethren to assist in a series of meetings. On the 19th inst., was escorted to the place of meeting, near Vanlue, Ohio, and found the brethren already at work a few days, and a good degree of interest worked up. Remained until the 23rd. Two confessed Christ and were baptized while there. We were joined by our dear brother J. Calvert, who continued the meeting until the 25th, and we learn since that they repaired to the waterside again, and others were made happy in a Savior's love. Oh, the joy that sinners experience when once relieved of guilt, and regrets expressed for not coming sooner. One dear brother that was baptized, at the close of our meetings, desired to make a few remarks, and with tearful eyes said, "If I would have started out in this good cause twenty years ago, my children might all be glorifying God. I have raised a family of eleven children, and only one is taking up the cross with me." Oh, what a solemn statement! Fathers and mothers yet out of Christ, will you not come and enter the fold that you may be the means of getting your children to glorify God and be prepared to meet each other in heaven? I see more and more propriety of evangelizing the world. Brethren of the Cross, arise! gird upon yourselves the whole armor of God and go forth in the power of his might, and tell the good news of a saving Gospel to a sin-ruined world, that many more may be made free of sin and travel with us on the highway to heaven. Let the church arise and shake off her dull sloth, unearth her coffers and establish an evangelizing fund, open up the Law of God, use every Bible means to save sinners, that the whole world may know Christ and be saved. All may be saved, "for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Rom. 10: 13–15.

Then is not the church responsible? Oh may she arise in all her beauty, love and power and go forth in the beauty of holiness and bring forth the life-giving food which will be to the saving health of the nations of the earth.

To day we met at Pleasant Ridge church for divine service, and were pleased to see so many gathered together in the courts of our God. And from the expression of the countenances in the audience, they thought, "beautiful for situation, the joy of the whole earth, is Mount Zion." Then we, with the Psalmist, "thought of thy loving kindness, O God in the midst of thy temple," for his mercy towards us in permitting us again to meet. The services were introduced in the usual manner. The speaker then arose and offered the following motto for discourse: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste," Isa. 28: 16, and deliberated upon the following deductions:

1. The Foundation which God has laid for the support of his church.

2. The character of Christ as a Foundation, a Stone.

3. The character and safety of believers.

Christ is the Sure Foundation, the Eternal Rock, and all who build upon *that* Rock will stand the test at the final day. Believers in Christ shall be secure and when the storms come they find repose and safety in the Rock of their Salvation. They will be composed in the hour of their dissolution, and can sing, "Come welcome death, thou end of fears I am prepared to go." Sinners will make haste in the final day, and will run to and fro, crying unto the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne.

To-day by special request I again visited the house of affliction. Our dear sister King who has long been suffering, desired to have a season of devotional exercises and in compliance to her request I visited their humble abode. The dear young sister has strong consolation in Christ, and is patiently waiting the bidding of the Master. We read the 5th chapter of second Cor., and endeavored to speak some words of consolation to her, and to those whom she holds dear to her heart. Though, to sing upon such occasions is more painful than pleasant, yet as it was her desire, we tried to sing a song of praise, selecting the 411th hymn.

"O there's a better world on high;
Hope on, thou pious breast, etc.

Then went to prayer with that dear family in behalf of our suffering sister. Yes, mother, God will hear prayer and soon he will bid thy dear daughter to come up higher, and then she can exchange a world of sorrow and pain for one of love, pleasure and happiness.

May God bless us all, and conduct us all safely to that land where we can enter that house not made with hands eternally in the heavens.

S. T. BOSSERMAN.

WILLIE.

Willie, thou art gone to God,
You fell beneath the chast'ing rod,
So young, too fair on earth to stay,
So God has taken you away.

Dear Willie, loved so well while here,
Your death caused many a bitter tear,
Your life was very brief on earth;
Your voice is hushed from joy and mirth.

But you have joined the angel throng;
You were too pure to do one wrong—
You've joined that bright angelic band,
Cherubic legions fill that band.

Yes, Willie, you are happy there,
You'll always be an angel fair,
You beckon your dear parents, "come,
To meet me in that better home."

Dear parents, mourn not for your child,
Just look and see those youth so wild,
They're staggering home along the street,
Their loving parents there to meet.

Willie will never share their fate;
He's living in that high estate,
Where only angels ever dwell,
Dear Willie, now a long farewell.

Selected by SARH E. BERKLEY.

OUR GOD.

BY S. J. HARRISON.

MEN have many gods whom they *ignorantly* worship. Our God is he whom we obey, love and honor. The most popular god at this time is Opinion. A man says, "I think," "I feel," "I believe" so and so, and then becomes angry if those who hear his opinions do not concede to them.

Reader, what is your god? Is it Opinion? Do you object to things because they are contrary to your *opinion* or because you know they are not the truth? Do you advocate things because they are truths, which you can prove, or because they are your opinions? Practically with many *Opinion* is God. A man can loose his reputation sooner in no way than to oppose people on opinions. It is evident many of our ministers are serving the god of Opinion. They can preach with tremendous zeal and power against some evils which exist in "other denominations" because it is popular to do so, but to correct errors into which some of their brethren have fallen, is too much for them to do. They would lose their reputation if they did that! So, we see more attention is paid to opinion than truth.

God speed the day when all our ministers shall break the unadulterated Bread of Life regardless of opinions. Opinion is a farce and they who trust in it will find it out sometime, even if it be not before they weep and gnash their teeth in outer darkness.

TRUE ENJOYMENT.

BY VINA ELLER.

WORLDLY joys and pleasures are extended unto all who desire them, but the joys and pleasures which the world can afford us, are of short duration. They are momentary; or, like the sun in the West, they are soon gone.

Yet how many we see seeking worldly pleasure, instead of preparing for the enjoyment in the world to come. How many of our young friends do we see giving the service of their best days, to the enemy who is only seeking to destroy their never dying souls.

The wise man Solomon said, "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Would it not then be wisdom in us all to try and prepare for heaven? For the things of this world are transitory and will all pass away.

But the happiness which the pilgrim experiences, and the joys which animate his heart, are of a durable nature, and will reach beyond the gloomy grave. Then cheer thee up, weary pilgrim thou shalt be well repaid for thy toilsome days of toiling here—heaven shall be thy reward and thy everlasting home. There, among the joyful exclamations and unceasing hallelujahs of an innumerable company of angelic beings, shalt thou enjoy thyself in that peaceful home above.

FOUND OUT.

ON the top of a hill was an orchard, and on one of the trees was a boy stealing apples; another boy was at the bottom of the tree, on the watch to see that nobody found them out.

Nobody was near that they could see; but that did not prove that no one saw them; for, seven miles off, Professor Mitchell, the astronomer, was examining the setting sun with his great telescope, and the hill happened to come within its range, the actions of the boys, the very tell-tale look on their faces, attracted his notice. He saw what they were up to. He found them out. There was no escaping the great eye of his telescope looking full upon them. They little thought of such a thing.

But there was another eye upon them, a greater eye and a sharper eye, and the eye followed them. It was God's eye, and his eye is on us. It sees near, it sees afar off. It sees in the day, it sees in the night. It sees out of doors, it sees in doors. It sees our actions, it sees our hearts. It sees us too by name. Professor Mitchell did not know the boys. God knows.—*Sel.*

GOD.

O THOU Eternal One! whose presence bright
All space doth occupy. All motion guide;
Unchanged through time's all devasting blight,
Thou only God! There is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend and none explore
Who fill'st existence with thyself alone;
Embracing all, supporting all, ruling o'er—
Being whom we call God—and know no more.

A million torches, lighted by thy hand,
Wander unwearied through the blue abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss;
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether, burning bright?
Suns lighting systems with their joyous beams?
But thou to these art as the noon to night.

Yes, as a drop of water in the sea,
All this magnificence is lost in thee:—
What are ten thousand worlds compared to thee?
And what am I, then? Heaven's unnumber'd
host,
Though multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weigh'd
Against thy greatness, is a cipher brought
Against infinity! What am I then? Naught!

Naught?—But the effluence of thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes, in my spirit doth thy Spirit shine,
As shines the sun-beam in a drop of dew,
Naught?—But I live, and on hope's pinions fly
Eager towards thy presence; for in thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy Divinity.
I am, O God, and surely thou must be!

Thou art! directing, guiding, all. Thou art!
Direct my understanding then to thee;
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something fashioned by thy hand!
I hold a middle rank 'twixt heaven and earth,
On the last verge of being stand,
Close to the realm where angels have their birth,
Just on the boundary of the spirit land!

Selected by MATTIE A. LEAR.

THE AUTHORITY AND HONOR OF OUR SAVIOR'S PRIESTHOOD.

BY W. HOBOOH.

"Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee." Heb. 5: 5.

IN the Lord and Savior Jesus Christ, we have an High Priest who is preferred above the angels, both in person and in office. In person he is owned of God and acknowledged to be his Son, made equal with God. This has never been said of any of the angels, much less of the frail creatures of humanity; the priesthood of Aaron not excepted, although their offerings were acceptable with God when properly made. When our great High Priest was baptized of John in Jordan, "coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him, and there came a voice from heaven, saying, This is my beloved Son in whom I am well pleased." Mark 1: 10, 11. Such honor never was conferred upon any being, or creature, except the Savior; but this is not all; in addition to the personal honors, he also received official honors. God by an oath made him an High Priest forever after the order of Melchisedec, and also anointed him King, and gave him a kingdom and scepter of righteousness by which to govern his people; set him upon the majestic throne; gave himself all power in heaven and in earth; enwrapt him with grandeur that outshines the sun, which forever guards him and fortifies him against the approach of his enemies. Of his power, he spoke to the eleven in the mountain, saying, "All power is given unto me in heaven and in earth." He gives us an illustration of his magnificent glory, splendor and brightness in the conversion of Saul of Tarsus.

Saul of Tarsus was at that time an enemy of Christ, he was in pursuit of the followers of Christ, equipped with all the power that the Roman government could bestow upon him as an officer, was made chief in this work. Then we have the chief of sinners coming in contact with the Chief of righteousness,—our great High Priest and King, and what is the result? The chief of sinners is melted into submission by the brilliant splendor of the Sun of Righteousness as a snowflake melts under the bright rays of a noonday sun.

Then, my dear reader, if you are not at peace with the Sun of Righteousness, if you are yet in open rebellion against him, how can you hope to meet him without a preparation? "The Lord thy God is a consuming fire." Deut. 4: 24; Heb. 12: 29. In consequence of the brightness of his glory, to the unprepared, heaven itself would be a place of excruciating torment. Then it becomes important that we be at peace with the Lord our King and Priest, for we must all meet him in his splendor to render an account to him for our deeds. We fear that there will be many that will not be able to withstand the brilliant glory of him that sitteth upon the throne, but will call for rocks and mountains to hide them from the brightness of his splendor; for our Lord is a consuming fire. But not so with those who are prepared to meet him in peace; for they shall be like him. To them, heaven will be a happy place; no night there; for "the Lamb is the light thereof." Rev. 21: 23. No waiting for a revolution to receive light from another planet, or planets which can only give us light a portion of the time at best, but is illuminated forever and ever by the honor and glory of our great High Priest. Such are his official honors. They are worthy of the acknowledgement of all humanity. The angels do acknowledge them. And there can be no reason given why we should not do the same, and with gladness obey his commandments. Then let us put on the whole armor of faith, and fight manfully the battles of the Lord, and obtain the great treasure laid up for us.

BURYING THE DEAD.

BY DANIEL BRIGHT.

"Buried with him in baptism, wherein also, ye are risen with him, through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

MEN, of different nations, have various ways in dealing with their dead. Some hasten them back to their origin, "dust thou art, and unto dust shalt thou return," by the quick process of cremation. Others, like the ancient Egyptians, embalm them in odors to keep them from decaying; and perchance avoid the soul's transmigration. Others, again bury them into the earth, where they slowly return to their mother dust, which also is the most reasonable way of dealing with them. But people are not buried while they yet *live*, neither are they raised from the dead before they had died and were buried. To bury men while yet alive, is inhuman, and were it done, it would be atrociously wicked; but to raise people from the dead, bodily before they had died is impossible. Yet, spiritually, I am afraid, the former is frequently done, and the impossibility of the latter, attempted to prove. That the "old man" of the believer in Christ, is "buried with him in baptism," is a doctrine taught so unmistakably plain in the New Testament, that, to attempt to disprove it, a man simply exposes his folly, his ignorance, or his total insincerity. But it is not the outward form that accomplishes the work, but that which is wrought within.

Peter tells us that "baptism doth save us," but not the outward washing, the immersing of the body, which he terms "the putting away of the filth of the flesh," but the inward workings of the Spirit of God; the "old man" being buried into Christ's death; the separating of the "body of sin" from the soul; and hence "the answer of a good conscience toward God," by or through "the resurrection of Jesus Christ from the dead."

The "old man, the body of sin" is not buried into the baptismal waters, but into Christ's death. It is the believer's *body* that is immersed, "buried" into the watery element in baptism, and typifies that which takes place within: not that which took place, a month or a year before, but that which takes place at one and the same time. The immersing, the burying of the body of the believer, typifies not only the burying of the "old man" into Christ's death," but as it is in baptism also raised out of its watery grave, it therein typifies the resurrection of the "new man," the rising with Christ through the faith in the soul which grasps God in his resurrecting power, with which he raised Jesus from the dead.

Baptism is the grafting in of the believer, into Christ, a branch into the True Vine; the being planted "together in the likeness of his death," in order that we may be also "in the likeness of his resurrection." But to be planted together in the likeness of Christ's death, we see that it is necessary that the "old man" first dies,—Christ was first crucified, and then he was buried. But mark, he was not first risen from the dead and then buried. So likewise must our "old man" be first crucified before he is to be buried, but not risen with Christ.

But what is the "old man," and how is he crucified? The old man is our sinful nature, the inherited sinful inclinations and evil propensities. It is equivalent to the body of sins," the members of which are "fornication, uncleanness, inordinate affections, evil concupiscence, and covetousness, which is idolatry, anger, wrath, malice, blasphemy, and filthy communication," Col. 3: 5–8, and to crucify it, is to forever renounce them; to cross the desires and appetites thereof by doing just the contrary to what they tempt us to do.

To "be dead with Christ," is not to really have died; that our *natural* bodies are *dead*, but "to be dead indeed unto sin," and to be dead indeed unto sin, is not that *sin itself* is dead, but that *we* are dead unto sin; and to be dead unto sin, is to "have crucified the flesh, with the passions (margin) and lusts," Gal 5: 24, to have forever renounced sin, and in our hearts resolved never more to *will* unto sin. Hence our *will*, is the life of the "old man" or the "body of sins," and when we no more *will* unto sin, for Christ's sake, then are we indeed dead unto sin. Not that sin is dead in us. For it moves yet in our mortal bodies, strives for the mastery, wars against the spirit, trying to get the sway and so to reign in us. But Paul tells the Roman brethren who were "dead indeed unto sin, but alive unto God through Jesus Christ, our Lord:" "Let not sin therefore (because they were dead unto sin) reign in your mortal bodies, that ye should obey it in the lusts thereof." Rom. 6: 11, 12. Hence he who has "crucified the old man," for Christ's sake, whose *will* unto sin is dead, he is a Gospel subject to be "buried with Christ in baptism," in order that he may also rise "with him through the faith of the operation of God, who raised him from the dead." He who divorces the "buried with Christ in baptism," the being baptized into his death, the being planted together in the likeness of his death, the being also in the likeness of his resurrection, the rising of the new man to walk in newness of life, from the administration of the rite of baptism, the immersion of the body, the burying of the believer into the baptismal waters, and disconnectedly place it, without any Scriptural authority, a month, a year, or two years before it, commits so great a crime as he who breaks the command, "Thou shalt not commit adultery," puts asunder that which God has joined together, or as he who takes the spirit of the body—commits murder.

The Gospel subject for baptism, truly must be dead unto sin, before he shall be buried with Christ in baptism, but he is not required to have risen with him. The thought of Christ being buried after he was risen from the dead! Who ever thought of burying the saints after they have risen from the dead, when the Lord has descended from heaven with a shout, with the voice of the archangel, and with the trump of God? Thess. 4: 16. Who does not see the inconsitency of such a thought, yea the absurdity? And yet it is no more so, than the doctrine that those who are risen with Christ, shall then be "buried with him in baptism." The truth is, the old man is buried with Christ, buried into Christ's death, in baptism, never more to rise, but to mortality and decay; and the new man risen with Christ to walk in newness of life. "Oh," says one, "Cornelius was risen with Christ before he was buried in baptism." I deny the assertion, and ask for its proof. He was no more buried with Christ, and risen with him when the Holy Spirit fell on him, than was Saul the son of Kish when he met the company of prophets and the Spirit of God came upon him, 1 Sam. 10; 10, and how could Saul have been buried in Christ's death and risen with him, seeing that Christ himself had not yet died and risen?

Receiving the Holy Spirit, is not rising in Christ. For that which rises is a new creature, a new man, not the Holy Spirit, though the latter possesses the new creature, the new man, and it is no greater miracle for the new man in Cornelius to receive the Holy Spirit before he was born, though conceived, than it was for John the Baptist to be filled with the Holy Ghost, and leap for joy before he was born.

In the setting out of this article, I mentioned three ways that men deal with their dead, and now let us see whether it does not agree with the practice of the present-day Christian professors, in a spiritual point of view. We find many who do not bury their converts, those who are seemingly dead unto sin, at all, but pass them through the quick process of cremation—anxious bench, revival excitement and thereby consume, and reduce the old man, the body of sins in them so completely, that for them to sin any more is simply impossible. (?) Others embalm them first, which frequently takes six or eight weeks before they deposit them in the tomb. This is done to keep them from mortification and decay, and is termed in the Scripture, "making provision for the flesh, to fulfill the lusts thereof."

Others again, having sufficient evidence to believe that their converts have crucified the old man, are dead indeed unto sin, and that a new creature, a new man is conceived in the hearts, they bury them—their old man, the "body of sins," by baptism, into Christ's death, there to mortify and decay, and finally to pass into oblivion; in order that they may, through the faith in the powerful operation of God in raising Christ from the dead, also rise with him and walk in newness of life; and by this resurrection, finally conquor death hell and the grave, and obtain the crown of life with the inheritance, incorruptible, and that fadeth not away, which is reserved for them in heaven.

THE LITERAL INTERPRETATION OF THE HOLY SCRIPTURES.

BY ALEX W. REESE.

"But he answered and said, it is written thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4.

THE Scriptures of Divine truth comprise a revelation of the will of God to the human race. This revelation is addressed to moral, intelligent, accountable beings. It is the voice of the Creator, clothed in human language, addressing itself to the moral nature of man through the prescient faculties of mind. While the intimate connection between mind and matter is too subtile for the finite conception of man—this we do know that we are brought into relation with external things, solely through the medium of the organs of special sense. Language is but the expression of thought—the medium, which by common consent, and the force of imperious circumstance is used as the vehicle of communication between man and his fellow-man. Words are but the signs of ideas, they have no intrinsic value or special meaning in themselves. They are arbitrary terms employed for the expression of mental forms and forces. God, in communicating his will to man, employed the instrumentality of human language to convey the workings of the divine mind to the comprehension of human intelligence, for this is the only agency, short of miraculous intervention, by which he could reach the human mind.

If this view of the subject be correct, it then inevitably follows, as a logical sequence to the proposition, that we are to accept the literal interpretation of the Holy Scriptures as the rule of faith and practice. We are to accept what God says as being what he really means.

Some months ago the writer fell, incidently into a conversation with a learned divine of a popular denomination, in which he took occasion to compliment the Brethren, on their blameless life and conversation, on their devotion to the cause of Christ, and their veneration for the Word of God *as they understood it*—strongly emphasising the *latter clause.*

He then added, that he had just finished reading a book defending the doctrines of the Brethren, which had been loaned him by one of our preachers. "Yes," said he, "it is a very well written book, and logically *conclusive*, if you *admit* the premises! "But," he continued, "I by no means *admit his premises*!"

"Wherein," I asked, "are the *premises defective?*" "Well, there are insuperable difficulties in the way of a *literal* interpretation of the Scriptures." The letter killeth, but the spirit maketh alive." At this point in the conversation, we entered into a friendly discussion of the points involved, in which he endeavored to sustain his position against a literal interpretation of the Word, which continued for perhaps an hour. As many points of interest were brought out, and some of the objections introduced being rather novel to my mind, I was led into some reflections on the subject, which I embodied in a sermon shortly afterward, founded on the language of the text at the opening of this sketch. As I dislike the frequent use of the personal pronoun, the essence of the conversation above alluded to, will be given in the form of "objection," and "answer."

1. Objection. The Brethren themselves, with all the stress they lay upon the subject, do not *literally* "obey" the Divine Word. Example: We are commanded to go into all the world and "preach the Gospel to every *creature.*" Now, a *horse* is a *creature*—a mule is a creature, but you do not preach the Gospel to them, hence you fail to do as the Gospel commands."

Answer. The Gospel is addressed to God's moral, intelligent, accountable creatures—not to the "beasts that perish." They are not subject to the moral government of God. They are not included in the list of intelligent, thinking creation, hence are not embraced in the command. To preach to them would be a palpable absurdity,—and we cannot have so low an estimate of God, as his character is revealed to us in the light of his Word, as to suppose that he would impose an absurd obligation upon his creatures. The man, however sincere he might be in attempting to obey the *literal* word, who would preach to the horse and mule, would be considered a fit subject for the lunatic asylum.

Objection. The proposition then involves the question of *absurdity.* What is an absurdity? Is it definitely settled? Might not a thing which would appear absurd to one mind present a very reasonable aspect to another? How can we arrive at a just conclusion as to the intimate essence of what an absurdity is?

Answer. That there are *degrees* of absurdity, we cannot deny. That some minds have a keener perception of the ludicrous than others, is equally true; but we arrive at all conclusions—we reach the truth by the general consent of mankind. Some things are a palpable absurdity—by common consent they are accounted as absurd, because they strike the minds of the *mass* of mankind as absurd, therefore they *are* absurd. If I were to say, "the moon is made of green cheese," this would constitute an absurdity by the universal verdict of intelligent men. So in regard to the man who should preach to the horse, the ass etc., the universal verdict would be "that man is a fool"—a greater one than the animal to whom he preaches.

Objection. Christ says at the last supper, when he took bread and blessed, then brake and distributed to his disciples, "this is my body, broken for you;" also of the cup, "this is my blood shed for you." Do you believe this to be *literally* true? Answer—we do not. This is figurative language. Ah, but says the objector, "we hold you strictly to the proposition, Christ says, this is *my body*, this is *my blood.* You can't dodge off into *figures*! You must stick to the *text.*"

Answer Very well. You would not insult the intelligence of mankind, and so do us the injustice to assert that we think there are no *figures* in the Bible. We know that the sacred pages are full of figures of speech, metaphors, allegories, parables, similes, etc., etc., many of which cannot be interpreted literally, but our position, is, that where the Bible teaches plain duty without the aid of figurative speech, it is our plain duty so to interpret it, and simply to obey it. Any contrary statement puts us in a false position, and one that does no credit either to our honesty or intelligence. We do not believe in the doctrine of transubstantiation, as taught by the Romish church, because it is neither supported by the Word of God, nor by common sense. It is a palpable absurdity in itself. Look at the circumstance where Christ uttered these memorable words. Was the body of Christ literally broken at the time? Did he not sit at the table in his entire personality at the very moment he gave utterance to this declaration? Was there a drop of his precious blood shed upon the occasion when he said, "this is my blood shed for you?" It is universally conceded that the age of miracles ceased with the mortal lives of the apostles, and yet if this doctrine were true, how many millions of times has this miracle been enacted within the past eighteen hundred years. Think of the unnumbered *millions* of nominal Christians all over the world who have celebrated this ordinance since the sad night of its institution by our adorable Redeemer himself. Would not Christ's body have been consumed centuries ago, unless miraculously renewed? The doctrine is absurd, unworthy of Christ, and hence we reject it as unworthy of us.

Objection. You teach that baptism, the literal washing with water, *is essential to salvation*, while the ordinance really teaches, by its spiritual signification, the cleansing of our carnal natures by the Holy Spirit.

Answer. We are plainly commanded to repent and be baptized for the remission of sins. We believe that the penitent believer is the only proper subject for baptism on the face of the earth—the only one embraced, or comprehended in the command. In that sense we *do* believe that baptism "*is essential*" to salvation. Faith, repentance, and baptism are the *conditions* of pardon and acceptance, and these conditions are truly and literally within the reach of every man and woman of the human race within the *sound* of the blessed Gospel of the Son of God. To say that men ever have been, or can be saved without baptism, since the commission was given to the apostles and their successors, is to say what God has nowhere declared in his Holy Word. It is to say that men can be saved outside of God's method; it is to say that men can remodel God's plan; it is to say that they can improve God's way, and that what God has plainly and emphatically commanded, man may ignore and set aside—it is to say that we may safely regard "the commandments and traditions of men" while we neglect and refuse to obey the commandments of God. These are surely not "safe grounds" for us to occupy, and we dishonor God when we exact the opinions of men above his infallible Word.

(*To be continued*).

DEPENDENCE.

THERE is no more important lesson for men to learn than that of their utter dependence, as well as of all things in this world, upon each other relatively, and absolutely upon something that cannot belong to this world. It is well understood that in this world there is nothing that exists of itself and is therefore entirely independent; nothing that has within itself all the means of its existence. But that there must be somewhere a cause, which has its own existence within itself, must be admitted. And more than this; it must be the cause of all other existence outside of it, in regular succession from the highest to the lowest. And since no cause can produce its own equal, this first or original cause, must be superior to its highest and all its production; hence a Being above all human beings that were and will be in all worlds, and to all other creatures and creation.

There is nothing in human life that is more constantly and clearly before man than his utter dependence; not only upon the things which surround him, and upon his fellows, but upon the almost innumerable parts of his own, being; as well as the dependence of all these things upon a First Cause. A person who is a perfect human being, with all the faculties complete, is nevertheless utterly helpless without surroundings suited to his capacities; for what would the best eyes be worth without light? and the best ears without sound? And if a man's surroundings were ever so completely suited to a perfect human being, so far as there is a defect in him, are they useless.

From an increasing knowledge of this dependence, man is constantly discovering new issues in nature. All discoveries and inventions are thus made. The relation between things is their dependence upon each other. Human wants are evidences of human dependence, and these direct attention to the relation between man and man, and between man and other things; and continuing this investigation it must lead to a better knowledge of the relation between creation and Creator, thus between cause and effect, until the first cause is contemplated. It must progress from dead matter to living spirit, and thence from spiritual creation or effect, towards spiritual Cause.—*Mt. Joy Herald.*

THE STOLEN SERMON.

THE *Watchman* tells the sermon-stealing story of a young man who stood before a presbytery in Scotland, asking ordination; Principal Robison was moderator. The young man was rigidly examined, and asked to preach. The examination and the sermon were both satisfactory. The candidate retired, and the moderator said: "I feel compelled to say that the sermon which the young man has preached is not his own. It is taken from an old volume of sermons, long out of print. Where he found it I do not know. I supposed the only copy of the volume to be found was in my library, and the candidate has had no access to that." The young man was called in and asked if the sermon he had preached was his own. "No," he frankly said. "I was pressed for time, and could not make a sermon in season. The sermon I preached was one which I heard Principal Robison preach some time ago. I took notes of it and liked it so well that I wrote it out from memory, and have preached it to day." Nothing was said; there was nothing to be said!

God overrules all mutinous accident brings them under his laws of fa and makes them all serviceable to l purpose.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS.

THE BRETHREN AT WORK will be sent at $1 50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name over and above the nine names the agent will be allowed ten per cent, which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 20 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1 00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - FEBRUARY 13, 1879.

BROTHER GEORGE W. CRIPE, we are informed, is holding a series of meetings at Cerro Gordo, Ill.

NOTICES of a number of District Meetings will appear soon. They have been delayed for want of room.

WE are informed that elder Eli Caylore, of Noblesville, Ind., is lying very low with the bronchial fever, and is not expected to recover.

BROTHERS FRANMORE, of Iowa, and Lugenbeel, of Kansas, lately held a series of meetings in the Bethel Church, Thayer county, Neb. One made the good confession.

THE District Meeting of Northern Iowa will be held on the 7th of March next, in the meeting house, four and one-half miles south of Waterloo, Blackhawk county.

OUR generous contributors and correspondents will please excuse the delay of some of their articles. We are doing the best for them we can, and are thankful for the aid they are thus affording us.

BROTHER D. B. GIBSON, under date of February 4th, writes from Chicago, stating that his meetings at South Bend, Ind., closed with sixteen additions, and one restored. He was on his way home, where he expects to remain for the present.

BRETHREN B. B. Whitmer and Isaac Studebaker held a series of meetings at Sharpsburg, Ill. Four were added to the church by baptism. They also held a few meetings in the west part of Christian county, and had the pleasure of seeing one come and confess Christ.

ON the seventh page will be found a letter from our aged brother, Isaac Price. It is likely the last article he will be able to prepare for the press, and he very much desired to be heard once more on the subject which he has given much attention to in former years. His age entitles him to a hearing.

SOME, whom we thought were getting our paper regularly, now inform us that they have not received a copy for six months, and even longer. Of course these persons do not feel well toward us about it, though we are innocent of any intentional error, and very much regret the mistake. If persons who do not receive their papers in due time would inform us of the fact, the matter could be looked up, and thus unpleasant feelings avoided.

A SISTER, who has the welfare of souls at heart, says: "I will send in my mite for sending the paper to poor members. If I had as much as some of our members I would send more, but as I had the misfortune to loose nearly all the money I had, and have much to pay in our church here in the city, I cannot do much. I like to do all I can for the mission cause while traveling through this wilderness of woe. My prayer is, that much good may be done through your paper and the missionary cause."

OUR visit to Mt. Morris last week was a pleasant one. Mt. Morris is a pleasantly located town about 25 miles east of Lanark, and is situated in the midst of a large settlement of Brethren. We were with them three days, and attended meetings in the town hall each evening. Such an assembly of people is said never before occurred in the history of the place. Brother Stein reached the place the Saturday before, and while there preached some able sermons. We left on Wednesday evening, Brother Stein expecting to remain till the first part of this week. A number of brethren and sisters from adjoining churches were in attendance.

A LETTER just received from Brother R. H. Miller informs us that he has been sick for over a week, and for that reason has not been able to come to Lanark, as was expected. He promises to come just as soon as he is able. Much preaching, and great exposure have greatly affected his health.

WE are informed that *The Deacon*, a paper published in Pennsylvania, has been publishing some statements about the financial business of this office that are doing us harm in certain localities. As we seldom get to see that paper, and are not posted on its contents, we cannot now correct the statements which it has been circulating. It will be a favor to us if some one will send us a copy of *The Deacon* containing the objectionable statements, so that we can publish the necessary corrections.

BUSINESS.

THE following is a sample of letters frequently received at this office:

"I registered you one dollar about the last of November for the BRETHREN AT WORK. By calling at the post office I find you received the money, but I have not received the paper. My time was up the 1st of September, but received the paper till the third number of the Stein and Ray debate. I wrote you to send me the paper from that time on. Please get the debate complete, as I want it all. John Walker."

This letter comes to us without any post-office or state, and therefore can not be attended to; but had he given his address the whole matter could be looked up. But as it is nothing can be done, and of course we will be blamed for not attending to our business. Once for all, allow us to say that we cannot send the paper to any one unless we know his address. No man should ever write without giving his address in full. We get scores of letters on business and no address on them whatever; hence, they must be laid aside till the parties write again.

GOOD ADVICE.

AT the installation of a Baptist minister in Lower Canada, recently, the following advice was given to the congregation. The speaker said:

"Dear brethren, I suggest that you pray for your minister daily; guard his reputation carefully; hear him preach weekly; listen to the word wakefully; labor with him patiently, both individually and collectively; * * * give him a bit of meat and a ball of butter occasionally; call on him frequently, but tarry briefly; greet him cordially, but not rudely; and may the God of all grace bless you abundantly, and add unto you daily such as shall be saved eternally." And to this we further add: If he makes any mistakes, go to him, and in a Christian spirit, tell him of it, not as a fault-finder, but as one who loves the cause. Do all you can to help your minister along, both spiritually and temporally. If he is behind with his work, help him. If he is poor, bear part of his burden, and God will bless you for it.

LOST HIS SERMON.

HOW does this look for one of the greatest preachers in America? "Bishop Simpson, at one of his Yale lectures, found himself in an unpleasant predicament when he came before his audience, a portion of his manuscript being missing. A professor went in search of the mislaid pages, however, and the speaker occupied the moments before his return with a few interesting reminiscences of President Lincoln." If some uneducated farmer should lose a part of his sermon while on his way to meeting, and send some one out in search of it, it would not look so bad; but when it comes to a college professor having to depend on manuscript it is rather a poor comment on education.

This, however, reminds me of what is told at John Wesley's expense. Mr. Wesley entered the meeting-house, pulled off his overcoat, felt in the pockets, first one and then the other, seemingly very much troubled. Finally a good-hearted old sister stepped up to him and said: "Brother Wesley, what is the matter? you seem troubled." "I have lost my sermon," he replied. "Well," responded the pious old sister, "can you not trust the Lord for one sermon?" Mr. Wesley said that taught him a lesson.

J. H. M.

REPORT OF TRACTS AND PAMPHLETS DISTRIBUTED FREE.

ON the 20th of December, 1878, the Board of Managers ordered that tracts and pamphlets, to the amount of $40, should be sent out free. Only one and a half months have elapsed since the order was given, and in that time 1018 copies, or about 25,000 pages of reading matter, has been sent out to different parts of the country. That the reader may see where they have been distributed, I hereby give the names and addresses of persons to whom they have been sent:

J. P. Moomaw, Purple Cane, Neb.
Henry Crouse, Montrose, Iowa.
C. C. Root, Mirabile, Mo.
Martin Bowers, Colfax, Ind.
A. T. Metz, Hutsonville, Mo.
J. E. Neher, Salem, Ill.
Emma Watson, Geneva, Ind.
Thos. C. Wood, Lynch's Station, Va.
W. H. Ownby, Moscow, Kan.
J. P. Neher, Roseville, Cal.
Wm. B. Sell, Martinsville, Mo.
A. White, Hedge City, Mo.
Mrs. L. G. Stone, Woodland, Cal.
L. G. Garman, White Rock, Kan.
Marshall Ennis, Corning, Ark:
Bell Berkley, Cassopolis, Mich.
D. Hershey, Mahomet, Ill.
J. B. Goodman, Woburn, Ill,
D. M. Miller, for Wisconsin Mission.
D. E. Zuck, Kepler, Kan.
H. T. Hoffman, Bristolville, O.
J. W. Smouse, Smicksburg, Pa.
Waldemar Meyer, Lathrop, Cal.
E. A. Orr, Stewartsville, Mo.
C. M. Martin, Ft. Larned, Kan.
C. R. Paige, Mt. Vernon, O.
Alman Mock, Boydston Mills, Ind.
Allen Ives, Burr Oak, Kan.
S. H. Swihart, Appleton, Wis.
A. Ohmert, Salem, Oregon.
J. H. Roberts, Myrtle Point, Oregon.

Here we have 1,018 tracts and pamphlets, or 25,000 pages of reading matter, at the extremely low rate of six and one-fourth pages for one cent. This shows what can be done by printing in large quantities. The American Bible Society are now putting out good Testaments for five cents each. They can do this, because much of the money is donated, and they are enabled to publish them in large quantities. So in the case of good books and pamphlets. If published in large quantities, they can be put out very cheap.

The design of the Tract Association is to sound out the doctrine of Christ by means of the press, at the mere cost of labor and material. It is not calculated to enrich any one financially, nor to further the cause or pleas of any particular person or persons, but to make known the apostolic faith and practice.

We might write column after column giving the results of distributing pamphlets free, but think it not expedient. Now what say you, brethren and sisters, shall this work be continued? Shall the Distributing Fund be replenished, so that this work may be carried forward with more vigor than ever? Calls continue to come for these silent, but effective, messengers; and now shall they be heeded? May our hearts be so impressed, that our hands will be moved to act for the good of our fellow-men. We are but instruments in God's hands for any good purpose, and as He willeth so should we hasten to perform.

M. M. ESHELMAN,
Secretary.

MANY CONVERTS.

ONE of our exchanges is sadly mistaken in stating that it "is capable of proof that when everything is taken into account, the extention of the kingdom of God has been greater during this century than during the age of the apostles." It is generally presumed that one million persons were converted during the first century, and at that time there was but one church, and everybody had to join that or none. They had but one baptism and every convert had to submit to that or nothing, but not so now. There are hundreds of churches, and most people can find something just to suit their mind. And as for baptism, they can have that in most any way they want it, or if desired, not at all. Let men now start out and preach the plain old Gospel as it was preached by the apostles and they will find whether more is being accomplished than in the apostolic times.

If you let people to dress and act about as they please, after they are in the church, their conversion will be found quite an easy matter. There is but little conversion to be done. It is much like plowing: if a man only about half plows his ground he can get over a great amount of it in a short time.

RAY'S SENSATION.

THE editors of the BRETHREN AT WORK entered into a written agreement to publish our discussion in that paper. They began to publish it in that Tunker paper, according to agreement, but when hard pressed they have forfeited their word, contract, and honor by shutting it out! They have deliberately and wilfully violated their written obligation!! Yes, they know, that printing the discussion in that separate little slip only, is "shutting it out of the paper." By this trick their paper can be circulated without the debate. Why did they agree to publish the debate in the BRETHREN AT WORK, if they did not intend to do it? We *demand* that the discussion be published in the BRETHREN AT WORK, according to contract.

Also, the editors of this Tunker paper refuse to "prove or withdraw" their personal charges, that we have used "rough," "unbecoming and abusive expressions," in the discussion. They know that they cannot prove it, and they have not the kind of religion to prompt them to correct the injury. The Tunker editors have turned "the key" and shut out the discussion. They "love darkness rather than light."—*Baptist Battle Flag.*

The great champion debater of the Baptist church is still laboring to save his lost cause by getting up a sensation, and wants to make his readers believe that he is doing wonders with our doctrine, and making havoc in the ranks of our people. Not knowing anything else to get up a sensation over, he makes a drive at our supplement, and wants to make his readers believe that a supplement is not a part of the paper. Many of our readers expressed a desire to have the debate printed on a separate sheet so they could preserve it, and so far as we have heard from them they are well pleased with the plan, and did it not cost too much we would put the supplement up in a shape so it could be bound into a book after the debate is over. But it seems Mr. Ray does not want this done; he don't want it preserved, but wants it in the paper so that when the paper is torn up the debate will be destroyed too. While it was printed in the paper many of our readers would cut it out and paste it in their scrap book in order to preserve it entire.

But there are some things being brought to light that does not please Mr. Ray. He has written a book, endeavoring to trace the Baptist Church to the times of the Apostles, and in doing so has run the line through the church that practiced trine immersion, and in many other respects were very much like the Brethren. They would not go to war, would not take oaths, and obeyed the commands of the Lord blamelessly. These things are being held up before the gaze of the public, we are printing them in a form to be preserved, and that Ray does not want done. The supplement is sent out with each paper, and all our subscribers get it.

As for his rough language, each reader of our paper is a witness to that part. It needs no proof. He might as well ask us to prove that D. B. Ray is not a Baptist preacher. If he were to see some of the letters we get at this office, and hear what some of our readers say about his "rough, unbecoming and abusive expressions," he would be ashamed to ask for proof. We confess that we "have not the kind of religion to prompt us to correct the injury" that the champion debater of the Baptist Church does to himself.

J. H. M.

THE *South Bend* (Ind.) *Daily Tribune* publishes an interesting biographical sketch of Bro. John Studebaker, who died at South Bend, Ind., Dec. 15, 1877. The funeral sermon was preached by Bro. R. H. Miller, and will be published in the next issue of this paper.

BROTHER P. R. Wrightsman, of South Bend, Ind., after an illness of eleven weeks, is now able to be up and walk around in the house. He writes us that he is improving slowly, and it is hoped that he will soon be able to resume his regular ministerial duties.

THE OLD ORDER.

NUMBER VII.

The Prayer of Faith.

...E is no need of passing through the ...ths of Physics and Metaphysics in ...g the *result* of faithful prayer. God an... prayer. More: He answers all *prayer of ... Believers* in Christ, have no doubts about ... answers. God is not only Lord of the ... and spirit, but also of the body. The Christ ... suffered, died and arose, not only did so for ... soul, but also for the body. The same con... manifested for the soul, was also manifest... for the body. The Redeemer for the soul ... also the Redeemer for the body. The church ... "purchased with his own blood." The ...rch consists of people, human beings, and ... have a way opened up for them to man... ...s of bliss—not only for their souls and spir... but for their changed bodies. Soul and ...t must be changed—purified. Body must ...changed too. God takes care of soul and ...t in this life. God takes care of the body ... this life. Or to be plainer, God gives us vis... ...means to keep soul and spirit pure before ...m. Where these means are not sufficient, ...supplies the lack when we ask. God gives ...means to preserve our bodies. When these ...ans fail, He readily supplies the wants.

The Creator of the soul is also the Creator of ...e body. The Provider and Nourisher of the ...l is also Provider and Nourisher of the body. "Do ye not know that your *bodies* are members ... Christ?" 1 Cor. 6: 15. Doth not Christ ...re for His members? Do we care for one of ...r hands? Yes, truly; we bestow upon it ...reat care, because it is *a part of us*. "What! ...w you not know that your body is a temple of ...e Holy Spirit in you, which you have from ...d?" The body a temple; is that all? No, ...t "you are not your own; for you were bought ...with a price." 1 Cor. 6: 19, 20. The body is a ...mple. What is in the temple? The Holy ...ost. Does God take care of the temple of the ...oly Ghost? He does, where we are not able ...take care of it. "Likewise the Spirit also ...lpeth our infirmities." Rom. 8: 26. Here it ...expressly stated that the Spirit *helpeth our ...firmities*. What are infirmities? Weakness; ...eblemess; especially disease of the body. Hence ...e Spirit helps to make us strong where the ...dinary means fail. We now come to the

Healing of the Sick,

...d in looking at this, shall present no man's *...ory*; nor have I a theory of my own; but ...owing that the Lord has a theory upon this ...bject, I shall feel under obligations to urge it. ...d you want it urged. More, you want to be... ...ve and practice it. You want to believe and ...ractice what the *Lord* says. You cannot af... ...ord to believe and practice something else in ...lace of the Lord's work.

The Lord prescribed a remedy for the sick ...ul. He gave His Son. What for? For the ...ul only? For the soul and spirit only? No; ...t for soul, spirit and body—that the *whole ...n* might be saved. Faith, repentance and ...ptism are given for the cure of the sick soul. ...ese are the prescribed means—the things of ...e Lord. Jesus' coming, work, suffering, death, ...surrection, and ascension make every man free ...m "the law of sin and death." We are hap... ...in believing this. We are happy in agree... ...g that the Lord knew *how* to cure the sick ...ul. The soul becomes conscious of its weak... ...ss, and goes to Jesus for cure, for strength. ...omplying with the demands of the Lord, it re... ...ves remission of sins, the gift of the Holy ...ost, and eternal life. It is cured; and from ...nceforth is fed upon the Bread of Life.

It is our duty to obey even when we cannot ...e quite clearly that the thing commanded can ...e any good in itself. In itself, or apart from ...e command of God, the people could not see ...at good could come by striking the lintel and ...o side posts with blood. Could not the de...oying angel know whom to spare, without ...tting blood on the door posts? Yes; but ...s human part God required, and salvation ...uld therefore not be obtained without it.

It is our duty to obey God when we can see ...ite well that the thing commanded, in itself, ...apart from God, cannot do any good. Adam ...d Eve were commanded *not* to eat "of the ...e of the knowledge of good and evil." Had ...y not commanded to abstain from this tree, ...harm could have befallen those who ate of it: but in eating, they disobeyed the command of God. It would have been useless for Noah to build an ark—could have done no good, if God had not commanded him to build.

Abraham was commanded to take his son Isaac and offer him to God on Mt. Moriah. It was his duty to go and obey God, though the thing commanded may have seemed clearly wrong in itself. Saul was commanded to destroy all the Amalekites, men, women and children. In itself and apart from the command this may seem wrong, yet it was the duty of Saul to obey the command of God. Thus we see, what may appear wrong to us, is right with God. Whatever God commands, is right. The simple fact that He commands a thing makes it right.

"And he called the twelve, and began to send them forth two and two; and gave them power over unclean spirits." Mark 6: 7. 1. He called the twelve. 2. He gave them authority over unclean spirits. 3. They went forth as God commanded. That is how they obeyed the command, "Go." Hear the result. "They cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6: 13. They expelled, not simply *some*, nor a *few*, but *many* devils. They anointed not simply *some*, nor a *few*, but *many* that were sick. And more; they were *healed*. Now what was sick and was healed? The soul? No; but the body. What was sick and was healed? The spirit? No; but the body. The medicine for the soul and spirit was not oil. "They shall lay hands on the sick, and

They Shall Recover.

And they went forth, and preached every-where, the Lord working with them, and confirming the word with signs following." Mark 16: 18, 20. The Lord gave authority as follows: 1. Go into all the world. 2. Preach the Gospel to every creature. 3. Baptize them that believe. 4. Expel demons. 5. Anoint the sick with oil. "Doing this, my protection shall be upon you, and the result of my work through you shall be. 1. Believers shall speak with new tongues. 2. They shall take up serpents. 3. Poison shall not hurt them. 4. The sick shall get well."

"Now see here," queries a friend, "that was the apostolic course, and not designed for us." Let us see. "Take this and divide it among yourselves." "Do this in remembrance of me." Luke 22. Was this command to the disciples only? No: for we read, "Take eat; this is my body, which is broken for you; this do in remembrance of me." 1 Cor. 11: 24. Very well, now we all believe that the loaf and cup were designed for all believers in all ages of the world. Luke records it, and then Paul brings up the same thing which we accept in all good faith. Now let us take a look at anointing the sick with oil in the name of the Lord. Matthew, Mark and Luke teach concerning the healing of the sick by those who were sent by Christ. Next we go to James who, in an epistle says, "Is any sick among you" (the disciples)? "let him call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick," (person) "and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him." James 5: 14, 15. "Yes," says my friend, "but I do not believe it that way. My *opinion* is that it means, that a man will *not* be raised up; that the prayer of faith will *not* save the sick person in this age of the world." So you can believe the communion has been handed to us, and are confirmed because Paul speaks of it in approving terms. Why can you not accept the anointing the same way? Matthew, Mark and Luke show that it *was* used; not only used, but *successfully used*. James comes in and commands that it be *continued*—that all believers will be *blessed* in using it. Still more: he shows that they shall *be saved*, as in times past. Let us now throw aside prejudice, ignorance, false teaching and look at it as we do at all other plain Scriptures. If this be an institution in God's house, it is there by the authority of God, and all our "if's," and "suppositions" cannot get it out.

"Is any sick among you?" Is there a sick *person* among you? Not, is there a sick *soul* among you, for no elder can anoint the *soul with oil*. 2. Let the sick person call for the elders, or eldest, in the church. This is all the sick person can do; he must *call*. 3. Let the elders pray over him. 4. Anointing him (the sick person) with oil. How? "In the name of the Lord." This is all the elders can do. Having prayed over the sick person, and anointed him, their part of the work is done.

What the Lord Does.

1. The prayer of faith shall save the sick person. God answers the *prayer of faith*. The elders cannot answer their *own prayer*, but the *Lord* gives the effect—the answer, and that is, the *sick person shall be saved*. 2. And the Lord shall *raise him*, (the sick person) *up*. The elders cannot raise him up, but the Lord can. 3. If he have committed sins, they shall be forgiven him. *If*: but if not, then there are none to be forgiven. God does not even leave the guilty man on his dying couch without the promise of remission. These are to console the guilty, that if the prayer of faith, anointing with oil in the name of the Lord, are complied with, he shall be free from his guilt. If he have not committed sins, (the negative side of the case,) he shall be saved, raised up also.

M. M. E.

CHILDREN AT MEETING.

MR. Moody, in a discourse recently delivered in Baltimore, says that he fails to see "why people don't bring their babies to church. I have often pitied those poor mothers who cannot afford nurses, and who are kept from church because they have to mind the baby. Suppose they do cry; we don't mind it at home, and I don't see why it should be so awful here. There are some fidgety people who don't like babies, but then I think they are the ones who ought to stay at home. I hope the time is coming when it will be the fashion to bring babies to church."

This is about as good an opportunity as I shall likely have for making some remarks in regard to bringing children to meeting. It is well enough to leave babies at home when it does not prevent the mother from attending services, but for mothers to stay at home all their lives for fear the baby will cry in meeting is not right. If there is anybody in the world who ought to attend church it is a mother.

Let them come to meeting, bring their children, do their best to keep them quiet, and if they do cry a little that need not disturb any one. There are persons who can sleep soundly under good preaching, but if some baby chances to make a little noise it seems to spoil the whole meeting for them. If these, as well as all others, would pay strict attention to the word preached, and let the mothers manage the children as best they can, they would derive more good from the meeting. Who ever heard of sheep feeling bad and running off from their food just because some of the lambs got to bleating a little? We certainly ought to have as much judgment as sheep.

Children who are old enough to behave themselves should be encouraged to occupy front seats, near the ministers. This will cause them to observe better order, and be more attentive to the preaching. Give them hymn books so they can take part in the singing. Children love to sing, and should be encouraged in it.

Mothers, having small children, should occupy seats next to the aisle. If necessary, they can then pass out without disturbing any one. Parents ought never to allow their children to contract the habit of running over the floor in time of services; nor should they be allowed to run out and in while the meeting is in session. The habit is a bad one and should be discountenanced on every hand.

Last, but by no means least, let the minister not keep the meeting up so long as to greatly tire all the mothers and children in the meeting. They should remember that mothers have a hard time of it at best, and some regard should be had for their feelings. If the little folks do not behave themselves just right, speak to them kindly, and in a gentle tone. Harsh words do not become a minister, especially so when speaking to children.

J. H. M.

WHAT SMOKING DOES FOR BOYS.

A CERTAIN doctor, struck with the large number of boys under fifteen years of age whom he observed smoking, was led to inquire into the effect the habit had upon their general health, says the *British Medical Journal*. He took for this purpose thirty-eight boys, aged from nine to fifteen years, and carefully examined them, and in twenty-seven of them he discovered injurious trace of the habit. In twenty-two there were various disorders of the circulation and digestion, palpitation of the heart, and more or less marked taste for strong drink. In twelve there was frequently bleeding of the nose and ten had disturbed sleep, and twelve had slight ulceration of the mucous membrane of the mouth, which disappeared on ceasing from the use of tobacco for some days. Medical treatment was of little use till the smoking was discontinued, when health and strength were soon restored. This is no "old wife's talk." The facts are given under the authority of the *Journal*.

This is bad enough, but the effects to be thereby carried to the rising generation is still worse. Think of these thirty-eight boys when they grow up to manhood and marry. There are thirty-eight tender-hearted young wives to be annoyed by the offensive habit, and oh, the bitter heart aches to be thereby produced. Then think, these thirty-eight men are to become fathers and teach their children the same habit; and then look down a few generations and see the result; health lost, money spent, wives rendered sick and tired of life, and a whole generation of smokers, whose habits are of no real benefit to anybody. Fathers, are these the lessons you are teaching your children?

YOU SAY AND DO NOT.

[Primitive Christian]

ONE day last Winter at a depot on the B. & O. R. R., a man stepped up to me and said,

"I presume you are a professor, sir?"

"Yes, sir," I replied.

"What church do you preach for?"

"I preach for the German Baptist Brethren."

"Well, sir, there is not much difference between us."

"What church do you belong to?"

"I belong to the Disciple Church, sir."

"Well, yes, there is quite a difference between us."

"Not in baptism," said he.

"Yes, sir, considerable."

"Please state the difference, will you?"

"Yes, sir, we say and do, and you say and do not."

"How is that?"

"When I take an applicant for baptism into the water I say I baptize you in the name of the Father, and do it, and of the Son, and do it, and of the Holy Spirit, and do it; but when you baptize you say you baptize in the name of the Father, and don't do it, and of the Son, and don't do it, and of the Holy Spirit, then you do, therefore fail to do what you promised the applicant to do in the name of the Father and of the Son."

"Well, now," said the Disciple, "there is something in that I never saw before." After pausing a few moments he said, "You have only a partial baptism after all. When you baptize there is a part of the applicant immersed before you say anything."

"Very well, my friend, when you take an applicant into the water to baptize there is a part immersed before you say anything."

"We will talk about it," said the Disciple, "on the cars."

When we boarded the cars he and I sat together. He then confessed that he had never looked at the commission in that light, but I want, said he, to do just what the Gospel requires at my hands. I gave him brother Quinter's pamphlet on the Origin of Single Immersion, also brother J. H. Moore's pamphlet on Trine Immersion.

J. NICHOLSON.

The Weekly Beacon, published at Akron, Ohio, says: "The Baptist Church holds a 'Social Tea Meeting' on Wednesday evening at the church parlors. All the members of the church and congregation are to sit down to a social meal at 7 o'clock, after the style of the 'love-feasts' of the early Christians. It is to be without charge." So it would seem that the "early Christians" did have "love-feasts."

BUSINESS NOTICE.

If any of our subscribers do not receive their paper regularly they will please inform us at once, giving their name and address in full, always stating by whom the subscription was sent and when. Do not write abusive letters, but explain yourself fully. We do not send the paper to any address unless the party has subscribed for it, or some one has subscribed and paid for him. We send no duns to parties who have not ordered the paper, and if the paper should chance, by mistake, to go a few weeks over the time of subscription we are responsible.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell"

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Will some one tell me how long Noah was building the ark? ISRAEL PENROD.

Some one will please compare and explain Acts 1: 18, and Matt. 27: 5.

Also Ex. 21: 10, 11, and John 1: 18. H. H. R.

Please give an explanation on 1 Cor. 5: 5: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." M. W. KEIM.

Please explain John 1: 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What births are here referred to, natural or spiritual?

J. Y. SNAVELY.

1. How many thrones are referred to in Rev. 22: 1? 2. What constituted the baptism of "our fathers" referred to in 1 Cor. 10: 1, 2? 3. How often were they baptized unto Moses?

THOMAS BLACK, JR.

Please give an explanation of Rev. 22: 2. It reads thus: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." A BROTHER.

Will some one be so kind as to explain Matt. 5: 29, 30: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off," etc.

S. A. FLICKINGER.

Will the BRETHREN AT WORK please give an explanation on Matt. 24: 17, which reads as follows: "Let him which is on the housetop not come down to take anything out of his house."

Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left." JANE BERDY.

Some one will please explain Mark 16: 17, 18: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Who is referred to?

J. L. BROWN.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

JUDAS AND THE COMMUNION.

Was Judas present when feet-washing, the Lord's Supper, and the Communion were instituted? Some one will please explain. J. M. DETRICK.

HE was present at feet-washing, and also at the Lord's Supper, or else he could not have partaken of the "sop." It appears that immediately after the sop he went out to betray the Savior, and did not any more return. And as the Communion was not served till after Judas went out, it therefore follows that he did not partake of the Communion.

M. FOUNEY.

QUESTIONS ANSWERED.

Please give your views of Heb. 12: 29: "For our God is a consuming fire." J. W. WALL.

THE apostle had been speaking of the necessity of serving God acceptably with reverence and godly fear; now in the clause under consideration He gives the reason why they should thus serve Him. For, or in consideration of the fact, that God is a consuming fire. This language of the apostle is a quotation from Deut. 4: 24.

In the preceding part of the chapter Paul had labored to show the Hebrews the superiority of the Gospel system over the Jewish religion. The superiority of Jesus, the Mediator of the New Covenant, over Moses, the mediator of the Old Covenant. He had taught them that the crime of forsaking Christ and His Law, was as much more heinous, as their privileges were superior to those who lived under the law, and that in proportion as their crime was greater, so would their punishment be greater. Then again, in the clause we are considering He reiterates the great truth, that sin under the Gospel is as abominable in God's sight as it was under the law; and as God is a consuming fire' His grace, if we place ourselves beneath its rays, will consume our sins. Otherwise His judgments will consume us.

What is the meaning of the last two words of 1 Cor. 16: 22? "Anathema Maran atha," and what language is it? W. H. MILLER.

Anathema is Greek, it means accursed; *i. e.*, a person devoted to destruction. The apostle did not, likely, say this in the way of a wish or imprecation, but as a prediction of what would come upon them, should they continue impenitent, and continue to hate and execrate the Lord Jesus Christ. Paul probably here alludes to some of the modes of excommunication among the Jews, of which there are said to have been three. One of these forms of excommunication is an almost exact counterpart of the forms of excommunication now in vogue in the Roman Catholic church.

Maran atha: This is a Syric word meaning, our Lord is coming, *i. e.*, to execute the judgments denounced. The apostle here probably alludes to the last verse of Malachi: "Lest I come and smite the earth with a curse," and perhaps intimates that the Lord was now soon to come and smite the Jewish nation with that curse, which prediction was fearfully fulfilled in a very few years. MATTIE A. LEAR.

LIKENESS AND IMAGE.

We read in Gen. 1: 26, "Let us make man in our own image after our likeness." Did God make man in the form of himself, or was the image spiritual?

A. HOLLINGER.

SIMILITUDE or likeness does not necessarily require a full resemblance in all, or even in part in the figure that illustrates the thing itself. For instance, the Lord is to come as a thief in the night. There is to be a resemblance, a likeness here, and how are we to apply it? We are not to look to the temper and disguise of the villain who breaks open houses in the night, but to the sudden and unexpected manner in which he comes. Christ's coming is to be just as unexpected, and here is where exists the similitude. So also in regard to the query: there is not a positive identity nor a close resemblance existing between man and his Creator, not even in any one particular point. Man cannot be like God in a bodily form; for God is a spirit and exists every-where, fills even the vast immensity of space; is every-where present. Neither do we resemble God spiritually, in spiritual purposes, in spiritual designs, and spiritual accomplishments, from the fact that we are to be spiritually regenerated so as to become His spiritual children, and, too, we are dependent upon Him for the accomplishment of our spiritual works and he is responsible to none; he works and no one can hinder.

But the likeness that exists between God and man, certainly consists in authority. God passed man in authority over all of the things of earth. See Gen. 1: 26. All things here is to be subject to his will and control. Just so with God; He has absolute control of the universe; all things are subject to His will and power. This likeness still remains. Our position is confirmed by the apostle in Corinthians; he says that a man ought not to cover his head, for he is the image of God; God's power, or authority is never surrendered, neither should man surrender his authority; but if he covers his head in prayer or prophesying he virtually does it, as hair denotes power or authority. So the woman is permitted to have this power on her head because of the angels; but because of the authority that God placed in man, she is to cover that authority and thus surrender to her head (the man). Her long hair denotes her freedom and full equality with angels where there is to be neither male nor female, bond or free, but are all to be one in Christ. The woman then will be equal with the man, but here not so; she is to be subject to him in all things; and a covering is worn to denote her surrender to her head (man). But man exhibits his power or authority by uncovering his head in prayer &c., yet he is not to wear his hair long, while the woman is, showing that his authority is limited, that he is not equal with God, that his likeness is diminished, hence he ought not to cover his head inasmuch as he is the image of God and this exhibits his authority. But he is to crop that power that is on his head to show his inferiority to God, that his power is limited while God's is not; then he is to crop his hair (the power) to show the limits of his power. The woman is not to crop her hair, (the power), but to cover it, showing her entire and complete surrender of power until she is permitted to enjoy the capacity and society of angels, and there and then made equal with all of God's created beings, to enjoy completely and fully the blessings of all that glorified state in heaven where all are one in Christ.

DAVID L. WILLIAMS.

Brownsville, Mo.

A SINGLE sigh breathed from the bottom of a burdened heart is a loud cry in the ear of God.

IS YOUR LAMP BURNING?

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall brightly upon me.

Strait, strait is the road, but I falter,
And oft fall out by the way;
Then lift your lamp higher, my brother,
Lest I should make a fatal delay.

There are many and many around you
Who follow wherever you go;
If you thought that they walked in a shadow
Your lamp would burn brighter you know.

Upon the dark mountains they stumble:
They are bruised on the rocks, and they lie
With their white, pleading faces turned upward
To the clouds of the pitiful sky.

There is many a lamp that is lighted,
We behold them anear and afar;
But not many of them, my brother,
Shines steadily on like a star.

I think were they trimmed night and morning,
They would never burn down or go out,
Though from the four quarters of heaven
The winds were all blowing about.

If once all the lamps that are lighted
Should steadily blaze in a line,
Wide over the land and ocean,
What a girdle of glory would shine.

How all the dark places would brighten!
How the mists would roll up and away!
How the earth would laugh out in her gladness,
To hail the millennial day.

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall brightly upon me.

Selected.

SOCIAL MEETING.

BY H. K. DALE.

PAUL tells us "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, throughly furnished unto all good works." Upon this Scripture we all agree. Paul further says "not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another, and so much the more as we see the day approaching." This is a good work, and Paul would have us provoked unto love and good works. He did not want his brethren to neglect it.

I believe in the apostle's time they held what we call prayer meetings. Here the believers would sing, and pray, and exhort one another. But some people understand these to have been public meetings. Paul says, "let the prophets speak, two or three and let the other judge." 1 Cor. 14: 29. This is when they came together for public preaching. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns, spiritual songs singing with grace in your hearts to the Lord." "Whatsoever ye do in word or deed, do all in the name of the Lord." As we are living where iniquity abounds and the love of many waxing cold we ought to perform every humble duty devolving upon us.

THE UNFINISHED PRAYER.

[The Index.]

BELOW we reproduce, with much pleasure, a singularly sweet and touching little poem that has gone the rounds of the press. The poem is justly admired for its touching tenderness, and the simple, yet graphic touches with which the author portrays child nature. It was first printed in the Presbyterian *Index*, of Mobile, and is the production of Mrs. E. H. Morse, recently of Prattville, Alabama. She had written it for a friend in Chicago, without intending it should reach the public eye. Her brother, J. K. Hazen, now Secretary of the Presbyterian Publication Committee, at Richmond, Va., saw the poem among his sister's papers, and requested the privilege of publishing it.

"Now I lay"—"repeat it darling"—
"Lay me," lisped the tiny lips
Of my daughter, kneeling, bending
O'er her folded finger tips.

"Down to sleep"—"To sleep," she murmured,
And the curly head bent low;
"I pray the Lord," I gently added,
"You can say it all, I know."

"Pray the Lord"—the sound came faintly,
Fainter still—"my soul to keep;"
Then the tired head fairly nodded,
And the child was fast asleep.

But the dewy eyes half opened
When I clasped her to my breast,
And the dear voice softly whispered—
"Mamma, God knows all the rest."

O, the trusting, sweet confiding
Of the child-heart! Would that I
Thus might trust my Heavenly Father
Him who hears my feeblest cry!

Items of Interest.

—SEVERAL Socialists have been expelled from Metz. Are they bound for America?

—IT is believed that about 60 persons were killed in a recent coal-mine explosion in Wales.

—THE Grand Orient of Free Masons in France has expunged all recognition of God from the ritual.

—DURING the late cold spell, ice was gathered in Atlanta, Georgia; a thing scarcely ever known before.

—IN nearly all parts of France there has been a snow blockade, suspending all travel and communication.

—A SAPPHIRE weighing two pounds, and valued at $50,000, was recently found in Ceylon by two boys.

—A BAD case of yellow fever has just occurred at New Orleans, and they don't know what to think of it.

—THE hereditary protector of Juggernaut has been arrested and thrown into prison, and the famous car of the idol is for sale.

—THE Supreme Court of Indiana, in a suit of a church against a member, decided that a subscription taken on Sunday cannot be collected.

—THE recent storms have seriously affected France. The Seine is rising and several towns are partially flooded. The Loire is also rising, and great alarm is felt along its banks.

—THE Iowa yearly meeting of Friends reports for Iowa, Wisconsin, Oregon, Minnesota and Nebraska, a membership of 9,077. The net gain the past year was 158.

—A TRAMP, nearly frozen to death, was picked up a few days since in Bedford county, Pa., and upon his person was found a certificate of deposit on the First National Bank of Hollidaysburg, for $5,550.

—ACCORDING to a scientific journal, "half the vinegar sold now is rank poison; and a Massachusetts chemist states that out of twelve jars of pickles, put up by different wholesale dealers, he found copper in ten of them."

—IN Brazil the ravages of small-pox are terrible. It is said that in Ceara it is impossible to make coffins to supply the demand, and the people dig ditches and tumble into them the unshrouded corpses, eight or ten at a time. As many as 500 or 600 die daily in the city of Ceara alone.

—THE plague has appeared among the Cossacks of Astrakhan, Russia. During three days from Jan. 1–3, 143 persons died out of 195 attacked by it. The plague has now increased to a panic in Astrakhan and Saratow. The people die like flies and lie unburied in the street. General anxiety prevails throughout Russia.

—A MAN condemned for murder in Vermont, admitted that his guilty passion was aroused in a game of forfeits, at a "sociable" of the church of which he was deacon. He laid the blame of his downfall to the kissing forfeit which he was adjudged to pay. Satan must be pleased with churches where "sociables" take the place of prayer-meetings.

—JACKSONVILLE, Fla., Jan. 13.—A severe shock of an earthquake was felt last night about 11:45. It lasted about thirty seconds and had a south-east to north-west motion. Buildings were violently shaken, crockery rattled, and doors were thrown open. The shock was felt at St. Augustine and down the gulf coast, from Punta Rassa to St. Marks, as well as over the interior portion of the State. Nothing of the kind was ever experienced here before.

—MR TALMAGE said in his pulpit last Sunday: "I had a great fire up at my house the other day. I burned up five hundred manuscript sermons. When I began to preach I wrote out all my sermons, word for word. I explained all the mysteries of religion, and the doctrine of election was as plain as a San Francisco fog. But as I stood by the kitchen fire and saw those sermons burn, I thought they threw out more warmth than they ever had before."

—DURING the first week in January, a heavy fall of snow obstructed trains in some of the Middle and Western States. Business on all trains centering at Buffalo was completely suspended. The weather was intensely cold, in some places the coldest known for 14 years. Some were frozen. There was almost contemporaneously a similar snow-fall in Europe. In Scotland the trains were generally stopped; in some places the drifts are reported to have been 12 feet deep. In Switzerland and parts of France and Germany the storm was almost equally severe; the heaviest snowfall for thirty years.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From Winfield, Kansas.

TO those ministers or Brethren who intend coming West, I will give a short sketch of our county. It is one of the largest in the State. It lies in a compact square form thirty-three miles north and south, by thirty-four east and west, and contains 4,500 quarter sections of land, sufficient for an ordinary farming population of 25,000. Winfield is the county seat, located on the Walnut and Timber Creek; has a population of about 2,000, and is in a healthy and prosperous condition. West, eight miles, is the Arkansas river. Twelve miles south, you will find Arkansas City, with a population of six hundred, and north, twelve miles, Douglas, and twenty miles east, Dexter, and north of Dexter, twelve miles, Lazette, and a number of post-offices dotted over the county.

Now about the soil; it is a deep, black loam, resting upon a high colored subsoil, consi-ting of loam, clay and gravel; both soil and sub-soil being so porous that surface water rapidly passes through them; and in no case is there any difficulty experienced in crossing with wagon or stock, any water course, or beds of streams. Teams may be driven across springs or creeks or low bottoms fearlessly without danger of miring. Cowley county is well watered; no other county in the State has more streams or good pure clear running water. The average depth of wells is about twenty-five feet. Timber of various kinds on all streams. Wood is from three to four dollars per cord. Coal has been discovered in the eastern part of the county at a depth of two hundred and fifty feet, but the cheapness of timber has given no inducements to prospect for coal. In all parts of the county the supply of the best magnesia limestone is inexhaustible. When first taken from the quarry it is soft and easily worked with the hammer or chisel, and saw, but when exposed to the air and sun it hardens and becomes durable, appearing much like marble. The climate here is by no means a dry one.

This county contains one hundred and eleven school districts, nearly all of which have substantial school-houses. There is a church organization in nearly every neighborhood in the county. Most of these hold their services in school-houses. The Brethren have located on Silver Creek, in what is termed the Rose Valley school districts, about nine miles southeast of Winfield. We have about twenty-five members in this district. There were three baptized at our Love feast, one a Baptist. He wished to follow the examples of our dear Savior fully. We can boast of one thing, that is the nasty, filthy tobacco sin is no more with the Brethren. It is a sin to spend money for tobacco, when children need clothes, and with the same money we all can pay for the BRETHREN AT WORK, and the *Children at Work*, and have some left to give to the poor.

JOHN EASTON.

From Western Illinois.

BROTHER Daniel Vaniman, one of the evangelists of the Southern district of Illinois, came to Berry, Pike county, about the first of December, and preached seven sermons, with one addition. From thence he was conveyed by brother J. Clingingsmith to Liberty, Adams county. He remained a few days with the Brethren, and preached twelve sermons, and nine precious souls stood up for Jesus. From there he went to Concord church, same county, where he preached four sermons, and baptized three that had previously stood up. At this time brother Daniel felt it his duty to go home and see his family, one of whom was very sick with the lung fever. After remaining a few days, and arranging some affairs of his own, he set out again with a determined zeal to make his mark in the enemies' camp.

On the evening of the second of January I met him in Camp Point, and the next day conveyed him to my place, some eighteen miles distant. We have no meeting-house at this place, but a school-house 26x48, where we commenced our meeting the same evening. Brother Daniel did not fire much shell, but a good deal of shot in the enemies' camp. Two or three rounds, and one of the enemies found herself prostrate at Jesus' feet. Brother Daniel, in his clear way of speaking, soon convinced the people that he didn't intend to pull down their houses, lest they might complain, but that he would build them a better house, and then invite them in, that they might be the guests of a crucified Savior in an upper and better kingdom; and right here would say in the language of brother David, that this is the common way of preaching the Gospel. By this time the interest of the meeting grew intensely warm. The congregation increased, and the enemy began to be much alarmed, when he found many of his ranks had been already wounded. Two nights the house was so crowded that there was no standing room for any more, and I had to give up my seat and stand very close behind the speaker, and some, cold as it was, stood outside and looked in at the windows. Our valiant brother kept up his preaching for twelve sound sermons, and found two more ready to come into the church, and two others greatly impressed. The next morning, after having dismissed the meeting, and had taken our leave for other fields of labor, and had gone, and was but a little way on the road, one of the convicted persons stopped us, and told us that he could hold out no longer, and to count him one of our candidates. Bidding him a hearty good-bye, we went on a mile or more further, and another man stopped us on the road, and told us to enroll his name with the saints, making in all five applicants at this place. There is a territory here of twelve miles wide, and eighteen long, that has no religious organization. But thanks be to the Lord of heaven there is now the way opened for the Brethren, as there is now nine of us within one mile and a half of each other, and we have the sympathy of about all the surrounding neighborhood. Who will come and help us move the ark along?

We then reached Camp Point, where brother Daniel preached two telling discourses in the Christian church. There, too, I think, is a good opening for the Brethren. Who will go?

We then took the parting hand, exchanging greetings of love, and was soon found on the way to our temporal homes, there to be faithful in our calling till the cold hand of death approaches us, when earthly powers shall fail, and even life itself shall fade away, and the summons for us to cross the river. Then may the Lord reach his hand and say, "Come ye blesed of my Father, enter into the joys of your Lord."

H. W. STRICKLER.

Loraine, Ill.

From Salem, Oregon.

Dear Brethren:—

ELDER D. Brower devotes much of his time in preaching the Gospel, but his territory is too large, hence not able to fill all the calls for preaching; besides Washington Territory is dependent upon him, where he is now spending about two months, looking after the scattered lambs of the fold, and has, since he is gone, organized one church. We know this is his duty as an elder, but I feel like calling the attention of the Brethren to the fact that Oregon and Washington Territories are two extensive fields, and the churches in which the two elders live, are too weak to bear all the traveling expenses necessary for them to attend to the many urgent calls in the various parts of the above Territory. They are willing and faithful workers, and often go and pay their own expenses, but the calls are too many and the expense too great, and the cause of Christ has to suffer. Therefore I am constrained to ask the Brethren of the Atlantic States if there is not a fund raised in the church for the purpose of carrying on the missionary work in the isolated district, or among the isolated Brethren? and if so, could it not be arranged so that some means could also be furnished to the Brethren of the Pacific States who have to carry on that part of the work, so that it might be carried on to a greater extent, and thereby many hungry starving souls for the want of the bread of life might be fed?

The cause of my writing in the manner I do, is the heavy impression that was made upon my mind this Fall, when an urgent call came from Washington Territory from a small district, (partly torn to pieces by a wolf) and the church here not feeling themselves able to bear the expenses, they were refused, upon which they renewed their call, to which elder Brower responded, took the burden on himself, besides spending several months time in the field. The last account we had he was in Idaho, and of necessity should be in the field all the time. Brethren, think of this; it is worthy of a thought, and demands attention.

The debate is read with great interest here by the Brethren and many others, and think Stein is ably defending the truth. The cause is moving slowly here; had some additions in the last year.

The crops last season were ordinary, being an unusually dry Summer; wheat only yielded from ten to thirty-five bushels per acre. Present prices, wheat, 80 cents; oats, 40 to 34 cents per bushel. The season thus far has been extraordinary fair; some rains in September, and since occasionally rain; warm and much sunshine. Hence Fall grain looks very promising. Flowers are blooming, and many apples yet on trees not frozen. Fruit of all kinds was a good crop. Health generally good.

SAMUEL FORNEY.

From Old Brother Price.

Dear Brethren:—

THE blessing of the Lord be with you.

Thank the Lord my health is much improved; as well now as I ought to expect ever to be at my age, with the antecedents of my past experience. I am taking good care of myself. On good days I go to meeting. I enjoy meeting. Never get drowsy. The poorer the sermon the more wakeful I am. But thank the Lord we are well supplied at present. Our elder, brother Gottwalt is uneducated, but very zealous, energetic and persevering. He is an excellent housekeeper. Brother J. T. Meyers is a zealous brother; and has a free flow of words, and speaks distinctly.

I have ceased to preach. Even in exhortations my mind flits abruptly from one thing to quite a different one. My memory fails me in texts and in words. Discretion, O that blessed faculty in a public speaker, has been faded out in my mind; and I find myself flying from grave to comical in a sudden flit of the mind.

After meeting yesterday, and during the night, I was under serious exercises, whether I ought to rise at all in meeting.

The thought of passing away does not trouble me; but to remain with faculties fading out, is not comfortable to me. I had always, for many years past, expected to die suddenly; while in full possession of my mental faculties I thought I had heart disease, but two years ago when I put myself under the care of a physician for dropsey, (which he cured) I learned that my heart was perfectly sound. So now the prospect is I shall decline gradually in mind and body to the end. I try to say, the will of the Lord be done.

When a boy I was raised on a farm, on the bank of a river, (Schuylkill), and in June I often sat on the bank and saw the shad trying to go back to the ocean from whence they came. They were too old to swim below water, but would float partly on top and make continued efforts to keep under water, but in vain. The parallel is not strong, but I have oft of late had that remembrance come to my mind.

Before I pass away I would like to see our many papers all hoist the flag of freedom from all that intoxicates; and to see the Communion Cup freed from alcohol. The Bible appears to speak of two kinds of wine. One the figure of heaven, the other the figure of hell. It was no doubt in my mind the latter that Jesus when he turned water to wine. The word "Must" is a cavil, and the same that Paul recommended to Timothy. If he was to drink no longer water, not likely the apostle Paul would recommend any other. I am just as confident that Jesus Christ did not make a drink with alcohol in it, as I am that He is my Savior.

In the days of the apostles there was a distinction between the world and the disciples; greater than now, in more things than dress. The worshipers of Buchus did use the alcoholic wine and the apostle call it the cup of devils. When Jesus gave the cup He called it the fruit of the vine. Never is it called wine in reference to the cup of the eucharist. Who originated the idea first that Christ made wine that would intoxicate? We know alcohol is one of the inventions. I mean when extracted from grain or fruit, when on the way to putrefaction; and the juice of the grape when fermented is on that road, but can with care be arrested. If not it goes on to the acetic, and becomes vinegar. Before distillation was discovered, it was difficult to keep wine from fermentation, and it could not be conveyed from place to place. To keep or to carry it, they add to it alcohol or spirits of wine.

The mode of preparing the juice of the grape to use, and to keep for use as a drink became lost; and the distinction between the blessing and the curse was also lost.

The Mohammedans with all their errors of war, polygamy, etc., yet retained so much of the principles of the religion they apostatized from, as to use no intoxicating drinks for centuries. It is only since they hold free intercourse with Christian nations that they have begun to drink intoxicating wine and to swear. When a Mohammedan drinks or swears, they say of him, "he drinks, or he swears like a Christian." But enough.

Schuylkill, Pa., Jan. 13, 1879.

From New Enterprise, Pa.

ON the evening of the 20th of December brother James Quinter commenced a series of meetings in our district. He preached three sermons in the Waterside meeting-house, and on Sunday the meeting was moved to the large meeting-house at New Enterprise, where he continued till on the evening of the 26th, during which time he held forth the Word of life with great zeal and power. The immediate result of his labors was, there was one made willing to come and join in with the children of God, and was received by baptism. We believe that many more were seriously impressed relative to their soul's salvation. While brother James pointed sinners to the Lamb of God, he did not fail to instruct us as members, to love and faithfulness in our Christian duties; and I think we, as members, were edified by our meetings, which it was our happy privilege to be if we all give heed to what our dear brother has tried to teach us.

MICHAEL KELLER.

From Ryonson Station, Pa.

Dear Brethren:—

WE commenced a series of meetings on the 6th of January, and continued for three weeks. We expected brother Sterling, of Fayette county, to be with us, but as he did not come, we did the best we could ourselves. We had very interesting meetings; pretty good attendance, and the best of order through the entire meeting. The result was, four were made willing to be buried with Christ by baptism, to rise to walk with Him in newness of life. There were also four reclaimed, making eight in all. May the Lord keep us all by His grace, that we may all be bright and shining lights through our day and generation, and finally shine forth in the kingdom of our God beyond the silent waters of death.

HENRY WISE.

Notice.

TO the elders, brethren and sisters of the Southern District of Indiana:

The Brethren appointed by the last District Meeting for the Southern Indiana mission desire to make another mission. There are but six dollars and fifty-six cents in the treasury. I have agreed to advance to the Brethren the necessary funds to carry on said mission. Now will the different churches in Southern District of Indiana please see to this matter at once? A few of the churches have done nobly in this good work, while others have done nothing.

Send money by bank draft, post-office order or registered letter, to B. F. Koons, Nettle Creek, Wayne county, Indiana.

Danish Mission Report.

Waddam's Grove church, Ill.	$15.00
Mary B. Miller, Ia.	1.00
Tulpehocken church, Pa.	11.35
Jeremiah Rothermel, Pa.	1.00
A. J. Myers, Ohio	10 00
Anna M. Shirk	3.00
Henry Sprankel, Ohio	2.00
English Prairie church, Ind.	4.20
C. Blickenstaff, Ill.	.25
Sarah A. Lichty, Ia.	2.25
Pine Creek church, Ind.	2 20
Total	$52.25

In No. 2, Milledgeville church was credited with $21.00 instead of $11.00. Also "Stanisburg" church should have been Stanislaus church, California.

C. P. ROWLAND, Treasurer.

Lanark, Ill., Jan. 28th, 1879.

(P. C., please copy.)

From Denmark.

"If our Gospel is hid, it is hid for those that perish." 2 Cor. 4:3.

THESE few lines read with serious reflection by an earnest believer may cause both joy and sorrow; for if any thing can gladden a heart, it must be this, that there is a saving Gospel given from heaven, and to have part in it for the welfare of our souls. What joy in this world can be compared to this? None at all; for not only does it deliver from the fear of death, but rather makes one exclaim, "Death is to me a gain;" and moreover while we live it gives peace and joy to the soul, and fills the heart so it flows over with praise and thanksgiving to him that brought it to fallen man. But who is not pained to see that this glorious Gospel is hid from so many? Judging from

the fruit whereby a tree is to be known, it is evident it is hid from the many. Cause and effect follow each other, and hence it profits but little to do as many do, speak about bath and repentance, and church salvation and perdition, etc. If those things we call fruit accompany not these things, which without we are empty, hollow sounds. The Gospel of peace will ever produce "fruit meet for repentance." God's true children are often said to judge others when they present the Gospel truth; but God's people know and admit that only one shall be the judge of all. But if we see a sign over a door representing a glass flowing over with poisoned liquor, who would not suppose that inside that door was dealt out strong drink? So poor sinner, bad actions show the heart to be corrupt and a stranger to grace. I tremble when I think of them. May God grant that the New Year bring great blessings, that the Gospel may be spread and believed of many. Lo! the great harvest for those sent in the place of Jesus, may all hold hard to the form in which it is delivered, for unto all who do otherwise is promised a fearful curse. Lord of host, stand by thy poor children and be with them evermore.

C. C. ESKILDSEN.

From Jesse Calvert.

WE closed a meeting last night in the out skirts of this district. We preached in a Campbellite church. We could only have the church four days. They got very uneasy, and I dropped the remark on the text "learn of me," Matt. 11: 29, that we need not go to Peter; we were taught to learn of Jesus. One of their Brethren went for me. I simply told him, after answering his question, that no gentleman would do as he did at a protracted meeting. I then preached them one sermon on baptism, and our time was out. The truth on that subject had a telling effect on the audience. We baptized three and have more applicants, and restored one. Could we have had meeting longer we think much good would have been accomplished.

This morning we accompanied brother L. H. Dickey to a brother Stalls, and found him very sick. His request was to be anointed. This was done for him. Afterward he said, "I am now ready to go to eternity, and feel safe and happy. I wish and hope to meet my family. O, what sweet comfort in a dying hour! All is well, because I have done all the commandments of my God, and can die in peace." Can those who do not thus obey the truth say as much?

Fostoria, Ohio, Jan. 26, 1879.

From Christian Hope.

Dear Brethren:—

PERHAPS you wonder at my silence. I have been from home for some time. I went to Frederickshaven to fill an appointment, and had a good congregation, which had been called together by our friend, the Methodist missionary. From there went to Old Seagen, the most northern point in Denmark, where we held two meetings. Had large congregations. Here found some relatives of brother Eskildsen. A young girl was made to see her sinful condition, and believe on Jesus. She expects to join the church of God soon. The meetings had a good effect here. This is a promising field for the work of the Lord.

From Old Seagen, we went two miles east to Seagen, where no missionary ever succeeded in doing any good. We went from house to house to get a room to hold meeting in, and at last we got a small one by paying four crowns. Held two meetings; many were moved by the word spoken. The interest manifested demands my return soon. From there I started home, but on the way hold meetings wherever I can. Have made many warm friends, and are gladly welcomed by all. Thus we learn that the bitter opposition which first met us, is rapidly subsiding. The church and mission are now respected, and our members loved by all. This is a change for the better. When we first came all hated us, and tried hard to withhold every inch of ground, but this is so no more. I will reach home January 8th, and leave on the 9th for the South, to remain one week, then come home a few days, then start for Thyland. Thus is my time spent. All earnestly pray for me, that soul and body may be sustained. My wife is still poorly, but is patient when she hears that the work of the Lord is prospering.

Now since some have asked me about the country I traveled through, I will give a short description of it. About Seagen the country is generally level, and not much above the level of the ocean. Here and there is a quicksand hill. These run sometimes in ridges, and are heaped together by strong winds. Seagen is built on sand and very near the water. The waves sometimes roll up to it, hence quite dangerous for sailors. Vessels are sometimes washed ashore, and they stick so deep in the sand that no human power can get them out. Near the end of Seagen is a light-house 123 feet high. The top is reached by a stairway of 216 steps. On the top is a glass arch large enough to hold seven or eight persons. Here is a large lamp which gives out a very fine light. This can be seen over thirty miles distant.

There is very little vegetation in Seagen; nothing but drifting sand. I noticed one little spot covered with trees, and a little ground is tilled. The town contains 1,100 inhabitants, who live mostly by fishing. The people are ignorant, and have generally no means of their own. In polities and religion they stick close to the priest and police. At first they were afraid of us, thinking us criminals. They however soon got acquainted with us, and concluded that we had as much right to preach there as their priest. A number asked us to come again. The time of my departure has come, so I must gird on my sword and start to the battle. Farewell to you all. I wish you all a Happy New Year.

Jerup, Jan. 3, 1879.

A Card.

MY reply to the discourses, delivered in reply to my "*Epistle to the members of the Christian church*," at Dalgertown, had the desired effect. The date for the origin of backward baptism was too much, even for the minister, who hoped that the *next epistle* would be addressed to him. Although this "next epistle" was published in the BRETHREN AT WORK of July 4th, and a copy sent to this theologian, yet we hear nothing from him. This is all the evidence necessary to prove that the argument used in the reply, in favor of trine immersion and in opposition to other modes of baptism are *unimpeachable*. This fact has prompted me to publish, systematically arranged in hand-bill form, these invincible arguments, for general distribution. I will send them post paid to any at 10 cents per dozen or 60 cents per hundred. Here is an opportunity for scattering broadcast over our land, a knowledge of that mode of baptism which can be traced to no other source than Christ himself. Address E. UMBAUGH, Pierceton, Kosciusko county, Indiana.

Two Burials in One Day.

ON the 23rd I witnessed an unusual scene,—a little baby of seventeen days old was buried beneath the clods of earth, while the father and a girl living in the same family, desired to be buried with Christ in baptism. The former grave having been opened to bury the child, it was first buried, then the ice was cut to admit the ordinance of baptism, to be performed as exemplified to us by Christ. Thus three were buried; one to await the first resurrection, the other two to rise in newness of life. Here was truly sorrow mixed with joy; the mother and wife, who had her cup filled with sorrow in the loss of her beautiful darling babe, and returned in joy over her dear husband, who stood out long in the barren mountains of sin and folly, at last joining her in the Christian warfare. Oh, the joy to that wife and mother in the very time of adversity.

Many more fathers and husbands are just doing as this brother did. Why not come and join your dear wife in her Christian warfare, before it is too late? Should that be the case, you could never meet with her in the kingdom of our God. Would it not even now be a torment to you to know that you should be doomed to die the death that never dies, and your Christian companion join the heavenly host, to dwell with Christ forever, and you sink down into everlasting torment? This will be your certain doom, if you do not turn to Jesus while you have the opportunity.

S. C. KEIM.

Elk Lick, Pa., Jan. 28th, 1879.

From H. C. Lucas.

THROUGH the kindness of the editors I would say through the BRETHREN AT WORK to those who have written me for the paper treating of short hand writing, that I will accept of good books in return for instruction, as I think of establishing a free library in the West or South as soon as I can make arrangements to do so. Should be glad to have correspondence with any that this proposal would suit. I still send the large sixteen page paper to persons who think of studying phonography, that contains alphabet and answers many questions on the subject. Sent on receipt of two three-cent stamps.

Macomb, Ill.

Fallen Asleep.

BRIEF notices of deaths in the Lord.—Rev. 14: 13.

OBITUARIES should be brief, written on but one side of the paper, and separate from all other business.

RODERICK.—In the Hawpatch church, Noble Co., Ind., Athol Adelia, daughter of brother David and sister Roderick, aged 9 years, 7 months and 19 days. Disease cankered sore throat.

RODERICK.—In the same district, Feb. 1st, of lung affection, Minnie Ethel, infant daughter of friend Joseph Roderick, aged 1 month and 8 days.

Both bodies were carried by one hearse at the same time, and both funerals preached by the writer at the same time. BENJAMIN LUER.

HUNTER.—In the Sugar Ridge congregation, Hancock Co., Ohio, Jan. 19th, Jennie B., daughter of friend John and sister Hunter, aged 4 years, 4 months and 11 days. Funeral services by the writer.

J. P. EBERSOLE.

WALDRIN.—In the Springfield district, Ind., Jan. 26th, infant daughter of brother Harrison and Sarah Waldrin, aged 20 days. Funeral services by brother Christian Weaver. JOHN BOLDIN.

KING.—Near Dunkirk, Ohio, Jan. 29th, sister Triphena, daughter of sister Lydia King, aged 17 years, 5 months and 21 days. Services by the writer, assisted by brother E. Bosserman, from 2 Cor. 5: 1.

S. T. BOSSERMAN.

HACHSTETTER.—In the Lick Creek church, Owen Co., Ind., Jan. 22nd, 1879, sister Susanna Hachstetter, aged 70 years 3 months and 14 days. Funeral by brother David Culler and R. R. Goshorn.

JOHN LONG.

CARRISON.—Lydia Margret Carrison, daughter of sister Susan Carrison, Jan 4th 1879, aged 1 months and 27 days. Funeral services by the writer.

K. HECKMAN.

GOUGHNOUR.—Near Elkhart, Polk Co., Iowa, January 24th, Louis D., son of Brother Samuel and sister Belia Goughnour aged 10 years and 22 days.

He was sick nearly a month. He had been attending school very regular before he took sick, and studied very hard most too much so, as the doctor thought. The nature of the disease was inflamation of the brain. The funeral was largely attended. Services by one of the Brethren, from Heb. 9: 27. J. W. MOYER.

STUTZMAN.—In Bango district, Elkhart county, Ind., August 31st, brother John Stutzman, aged 78 years, 5 months and 7 days. Funeral services by brother Levi Weaver and John Metzler.

BORDER.—In the same district October 23rd, brother William Border, aged 74 years, 4 months and 1 day. Services by John Metzler and Jacob Bentler, from 1 Cor. 15: 22.

SHAFNER.—In Elkhart Valley district, September 8th, brother Franklin Shafner, aged 31 years, 10 months and 8 days.

He was anointed with oil in the name of the Lord, and had a desire to be with the Lord. Thus we have reason to believe that he fell asleep in the arms of Jesus. Services by D. B. Stutzman and the writer, from Rev. 22: 12. JOHN METZLER.

FIKE.—In the Milledgeville church, Carroll Co., Ill., Jan. 25th, 1879, of erysipelas, brother Elias M. Fike aged 20 years, 2 months and 6 days.

He bore his affliction with Christian fortitude, and, though young and surrounded with all that he could desire to make life happy, he expressed a desire to depart and be with God. People addressed from 1 Thess. 4: 13, by Michael Kimmel and the writer.

M. M. ESHELMAN.

ULERY.—In the Turkey Creeek congregation, Ind., Jan. 17th, 1879, of lung fever, Minnie Elizabeth Ulery, infant daughter of brother Levi and sister Catherine Ulery, aged 11 months and 12 days. Funeral by John B. Miller and the writer. DANIEL WYSONG.

CARTER.—In the bounds of the St. Vrain church, Boulder Co., Colorado, Jan. 16th, brother J. H. C. Carter, aged 60 years.

He leaves a sorrowing wife (a sister) and six children to mourn his departure. Some days before his death he called for the elders of the church, to be anointed in the name of the Lord. Was fully resigned to the will of God, and died with a full hope and prospect of a blessed immortality. Funeral discourse by the undersigned. He was the first adult member of this arm of the church taken from us by death since its organization four years ago. A large concourse of friends followed him to his last resting place. J. S. FLORY.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:57 A. M.
Accommodation	9:05 A. M.

EAST BOUND.

Day Express	12:34 P. M.
Night Express	7:45 A. M.
Accommodation	5:15 P. M.

Tickets are sold for above trains only. Passengers must take their commutation at Western Union Junction. C. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:21 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 2:21 in the morning.

Business Department.

MONEY LIST.

It is not safe to send over $1.50 in a letter with or register it, send in any P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for sums under a dollar. Do not send silver in letters. [illegible] We publish, from week to week, a list of money received at this office, by mail and not otherwise receipted for. Any errors or reports them immediately.

E. Shewalter 1.50 Jacob Shoop Dec 18 75 John Flory 1.50 J. H. Erb 2.00 Elmira Walker 1.50 J. H. Stover 1.50 John Dahler 1.50 J. Gibson 50 Isaac Reily 1.50 Mrs. S. Pearson 2.00 Daniel Miller 2.50 A. L. Bowers 2.00 Jno. P. Shook 1.50 J. W. Southwood 2.50 Beesley 1.00 Henry Shockley 1.50 D. Mohler 1.50 J. R. [illegible] 1.25 J. G. Goodale 1.50 Sarah A. McMillen 8.50 L. [illegible] Stutsman 1.50 A. Zook 1.50 E. Hopkins 2.50 Stover Yokes 1.25 C. Sweet 1.50 Chas. Jones 2.65 J. M. Boyer 1.50 Mary Hochman 1.50 Jno. Gyger 1.50 R. Smutz 3.00 I. Kinsey 1.48 C. P. Berkey 2.50 D. Shelly 1.50 G. A. Turner 2.50 P. Heller 1.00 Benjamin Turner 1.50 C. S. Lint 2.50 Keller 13.95 Silas Tobias 2.00 Ella M. Swarts 50 Geo. Lint 2.50 J. H. Englesbarger 3.00 David T. Miller 10.75 F. P. Case 1.50 Thompson 2.25 L. A. Engle 1.50 David C. Culler 2.50 Daniel Wise 1.50 H. W. Keplinger 1.50 B. A. Kurtz 1.00 Allen Ivey 3.00 Stutzman 2.00 Anton Buckwalter 50 C. Long 1.50 Wm. A. Peters 50 Levi Garber 2.00 Henry Sarger 1.50 I. L. Gleim 2.25 Wm. H. Little 14.65 C. J. Mohler 1.50 Jacob Neff 2.00 J. F. Weaver 3.00 J. Mohler 2.00 Sarah A. Eichly 2.25 J. A. Weaver 20.50 John Bernhart 1.50 J. M. Beltrifler 1.00 Jno. Longenecker 3.00 P. Myers 2.00 Flory 11.25 Henry Eller 1.00 Katie R. Price 2.25 I. P. Ebersole 2.00 J. W. Southwood 75 J. H. Tanner 1.50 Robert Wallace 1.00 D. M. Sherk 2.50 Samuel Glick 1.50 Peter Enfield 1.50 Lutie Rhodes 1.00 H. W. Young 50 A. Keim 1.00 W. H. Bashor 2.00 Hiral Brammon 30.00 J. H. Priddy 2.00 Mary J. Sites 2.50 H. C. Lucas 1.25 Moses Frame 1.00 D. B. Lehman 25 William Leonard 2.00 D. B. Bowman 8.00 J. W. Beam 1.00 H. B. Wike 1.50 Wm. G. Eller 10.00 M. A. Cameron 25 Peter B. Shoemaker 1.75 D. S. T. Butterbaugh 11.65 Jacob Berkey 2.10 J. B. Houghtelin 3.00 M. L. Spire 1.50 Martin Wilker 1.50 H. C. Tate 50 Louis Kilbauman 1.12 Josiah Myers 4.65 H. A. Snyder 2.00 P. Clement 3.00 Daniel Forney 10.1 E. J. Bowman 15 Samuel Bauser 1.50 James Polley 1.00 Mary McArthur 100 S. J. Gillin 15 Andrew Grady 15 A. B. Rish 2.00 F. L. Wagoner 1.25 Wm. K. Simmons 2.20 Abner Fidler 1.25 D. J. Myers 1.50 S. J. [illegible] Wine 6.00 W. A. Shilagh 1.50 Isaac Dunkel 1.00 W. C. Teeter 1.50 Wm. W. Summers 50 S. S. Mohler 3.00 Henry E. Gerber 50 H. C. Brower 1.50 John Fritz 3.25 J. B. Biggle 1.00 Daniel Hahn 1.00 Susannah Baker 25 Wm. G. Walker 1.50 Daniel B. Hill 1.00 Wm. Mary McArthur 1.00 Jos. Colvin 1.50 J. W. Eshelman 50 J. M. Neely 50 Urias Miller 15 I. T. Hawpoun 1.25 Anton H. Miller 50 J. H. Dandy 50 V. Bandilet 50 F. M. Duncan 15 Catharine Monroe 1.50 J. G. Boyer 5.50 J. C. Gochling 7.50 J. J. Curt 1.50 B. Reinger 1.50 J.

POOR FUND.

Below we acknowledge from week to week money received to be used for sending the BRETHREN AT WORK to poor members, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the Poor Fund. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

D. Nehrt, Johnson Co., Mo.	$ 1 20
A Friend	1 00
Mrs. S. Pearson, Lancaster Co., Pa.	25
D. Chambers, Mich.	75
J. K. Olinger, Montgomery Co., Ohio	1 35
J. Boop, Frederick Co., Maryland	2 00
Delta, Ohio	60
John Mohler, Miami Co., Ohio	50
J. P. Weaver, Allen Co., Ohio	1 50
J. N. Brumbaugh	1 00
J. F. Ebersole, Putnam Co., Ohio	25
K. Price, Pa.	25
W. H. Bashor, Miami Co., Ohio	50
W. Wallace, Grundy Co., Iowa	10
A. B. Rish, Ohio	50
D. Forney, Kosciusko Co., Ind.	50
J. Weybright, Kosciusko Co., Ind.	50
M. Emmert, Ogle Co., Ill.	20
Previously reported	$ 32 05
Total to date	$ 44 75

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week, the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper:

C. P. C., Penn., Ill.	$ 1 00
S. C., New Haven Center, Mich.	1 00
J. M. Medway, Ohio	1 00
J. D., Linganore, Md.	1 00
J. S., Linganore, Md.	1 00
W. S., Delta, Ohio	50
A. S., Roaring Springs, Pa.	1 00
J. H., Belmore, Ohio	1 00
G. H., Covington, Ohio	50
Previously reported	48 50
Total to date	$ 56 50

OUTSIDERS FUND.

THERE are thousands, not members of the church, who might be greatly benefitted by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer: Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us. When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

S. Puterbaugh, Ill.	$ 40
A Brother	1 00
J. Stutzman, Darke Co., Ohio,	1 75
G. A. Thrush, Ohio	25
B. A. Kurtz, Pratt Co., Ill	1 00
J. D. Nell, Boon Co., Ind.	50
Mrs. M. D. Benton, Seneca Co., O.	1 00
I. Young, Ohio	1 00
M. Emmert, Ogle Co., Ill	1 00
Previously reported	99 00
Total to date	$ 101 65

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

C. Middlekauff, Ill.	$ 1 00
H. Wills, Ashland Co., Ohio	1 00
G. W. Meyers, Kan.	1 00
M. E. Hess, Montgomery Co., Ohio	1 00
J. C. Milligan, Racine, O.	50
T. McConnel, O.	50
S. Nelswanger, Washington, Iowa	1 00
S. W. Boon, Hart Co., Ky.	50
J. Gushing, Sandusky Co., O.	1 00
Wm. Lesser, Seneca Co., O.	1 00
C. Snavely, Seneca Co., O.	1 00
D. Huber, Eaton Co., Mich.	1 00
L. Zumwalt, San Sabla Co., Texas	50
S. D. Sawyer, Ogle Co., Ill.	50
Previously reported	89 50
Total to date	$ 100 50

Forward us the names of those or ly who will appreciate the paper and do not forget to donate something to the fund.

The Gospel Hammer, and Highway Grader, or Rubbish Cleaned from the Way of Life. By S. H. Bashor. Bound in Cloth. Price, 50 cents, or seven copies $3.00.

Moomaw and Jackson's Debate, on Trine Immersion, &c. Bound in cloth. Price, 50 cents.

☞ Any of the above works sent post-paid on receipt of the annexed price. Address:

MOORE & ESHELMAN,
LANARK, Carroll Co., Ill.

THE BRETHREN AT WORK.

"*Behold I Bring You Good Tidings of Great Joy, which Shall be to All People.*"—LUKE 2: 10.

Vol. IV. Lanark, Ill., February 20, 1879. No. 8.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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FUNERAL SERMON OF JOHN STUDEBAKER, OF SOUTH BEND, IND.

BY R. H. MILLER.

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is a crown of righteousness which the Lord, the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 7, 8.

THIS text was selected by brother John Studebaker, something near five years before his death, to be used at his funeral, because it would in some degree express the feelings of his own heart, which he wished to have impressed upon the minds of his family and friends when they came to the last farewell to consign him to his resting-place, to await the great resurrection when the glory of all his hopes will be fully realized.

There are several points in this text to which we refer in their order, hoping that these may, as the old father seemed to desire, be left a lasting monument in the memory of his children, on which is written the life, the experience, the hope of their father. It is not needed that we speak now of him personally as it has been done in the papers of your town.

The language of the text gives the impressive figure of an old soldier when his warfare is ended, passing from his labor to his reward. It is his last look back over the many hard-fought battles of his life. He says first, "I have fought a good fight." This language expresses the feeling of the apostle, when he contemplates the life of the Christian with its trials and labors as a warfare ended, the victory won, and the old soldier lays his armor by. The soldier's life is full of interest, trials and dangers—his common lot; watching and fighting his great work. Though the battle be hard and long, the fight is a good one, because it brings the victory at last. How well this thought in the text applies to father Studebaker; he could look back over a long life full of trials, misfortunes and sufferings, but deliverance and victory have come. The last battle is over. His passport sealed to go home. But ere he starts, he selects this text to tell us, the fight in all its troubles, has been a good one.

Our old father spent nearly fifty years in the service of the Master. In all that time the good fight has been the great work of his life—the cause of Christianity, the strictest honesty, charity to the poor, even beyond his ability, to do good to all around him, and ever contend for the faith once delivered to the saints, have made the great and unwavering features in his long life. Well might he look back over all his labors, and with the apostle say, "I have fought a good fight."

Another thought making this text impressive, is the warfare; it is not alone for the benefit of the soldiers, but mainly for the good of others. Thousands reap the reward of the soldier's suffering and victories. Many rejoice in peace and prosperity, where the soldier bled and died for the cause of others. So the apostle in many hard fights suffered long. And how many are richly blessed by the labors of that soldier of the Cross. So, too, our old father, a faithful soldier in his integrity, fought the battles of life for the good of others, teaching and defending the sacred principles of his religion, in industry and honesty, thus laying the foundation of prosperity for the family, who in business and influence are equal to any in the West. They, to-day, should look back to the life of their father and feel the truth of the text, that he has "fought a good fight" for them. This thought, too, sweetens the bitterest cup in the life of the soldier, to see his suffering is the coffin in which the richest jewels are kept. In the hand of contest and trial, the golden sheaves are gathered for the angel harvest. So, too, the church as well as his family may also look back and see his labor for fifty years often more than he was able to bear, and witness too, that he has "fought a good fight."

Second, the apostle says, "I have finished my course." In this, is expressed the feelings of one who has laid down the cross and is ready, waiting to receive the crown. The work is finished; then comes the change from labor to reward. Oh, how sweet is rest to the worn out and afflicted soldier, when he receives his long furlow to go home; his final discharge signed; his passport sealed. He gently sings,

"When I can lay my armor by,
And dwell with Christ at home."

The Christian sees much of God in the work when it is finished; trials, afflictions and sorrows may have made up its days and years, but God appointed them all, and his divine power safely keeps his faithful soldier when the storms of sorrow rage. The work is finished; how good it is for the soldier who can stay till his work is well done. He takes his passport and goes home; but he leaves the work he has finished, a blessing to all behind him. The apostle has gone home, but what a glory in the work he has left us. How many bright Christian examples are left a shining monument where the work is finished and the laborer gone home! So it is with our old father; his place in the family circle is vacant, but his Christian example still lives in the hearts of his family and friends—a treasure richer than jewels and more lasting and bright than marble glass; and we pray that that example may ever live in all its power and influence, when other years have come, still pointing the dear family to the Lamb of God that taketh away the sin of the world.

Third: "I have kept the faith." This is another look Paul takes over his past life, and speaks of the great joy and comfort in his faith unshaken, unwavering, when he comes to cross the river. Through all the misfortunes of life, in perils by land and sea, in prison, in stripes, and among false brethren. His eternal inheritance in saving faith never failed him. In the cold, damp dungeon at Philippi, his feet made fast in the stocks, faith could find songs at midnight to sing of redeeming love, and cheer the prisoner with the hope of immortal life, and the crown of righteousness soon to be given. His faith in God, he kept to the last, even when led to the block of Nero, and all men had forsaken him; "Nevertheless" said he, "the Lord stood by me to strengthen me."

How true, the same unwavering faith in the life of our old father. In adversity or in prosperity, in sickness or in health, his faith never failed in its strength, or wavered in its firmness. But in all his reverses in Ohio, when all was lost, faith was still his strong support. In poverity and want, he ever worked in the cause of the Master. His trust in God, sure and steadfast, and when nearly six long years, paralyzed and helpless, all his work turned into faith, it was all and all to him. When I visited him last, a little before his death, though our acquaintance was intimate for nearly twenty years, I could not be sure he knew me, for he was speechless. But when we got the Testament to read, and have a season of prayer with him, he would bow his head and point his palsied hand to the sacred Volume, showing us clearly that, while his body was sinking down under affliction, his faith would rise in its strength above all the weaknesses disease could bring, and stand his strong support when death's mantle was spread around him.

"Henceforth there is a crown of righteousness which the Lord the righteous judge shall give me at that day." A crown implies all the honor, and power and wealth that can be conferred upon the conqueror when the warfare is ended. This Paul uses to represent the glory of eternal life given to the soldier of the Cross when the victory is won. "By henceforth" Paul means the crown is now ready, waiting for me; not a crown of gold, pearls and diamonds to give earthly honors and power, but a crown of righteousness to give the heir of God; "an inheritance incorruptible, undefiled that fadeth not away reserved in heaven" given when crowns of gold and diamonds have lost their value.

Our old father would have this text at his funeral, because it points his Children to his hope in the crown of righteousness, richer than all earthly things, and waiting for him beyond the river. "The Lord, the righteous judge shall give" that crown when the soldier gets his last discharge and comes home. It is not a bounty of a few acres of land, or a few dollars in money. But a right to sit with him on his throne. Oh, the crown of righteousness which gives the right of him who gives the crown, and made kings and priests in the resurrection made in the glorious likeness of the Son of God, crowned to reign with him forever.

This crown the Lord will give at *that day*. There is a day, a time appointed when the Judge shall give the crown. We may all soon change worlds, then go and take the crown, when the Judge says, "Come ye blessed of my Father, inherit the kingdom"—you are now crowned; for that your streets are paved with richer jewels, your jasper walls and gates of pearls finer than earthly kings have ever worn. As Abraham would look for a "city whose maker and builder is God," so our old father did, out of his afflictions, look to that city, and feel that the "crown is waiting for me." Out of his long afflictions on earth, he could look beyond the river, to that city where no more sickness or sorrow, pain or death ever enter its jasper walls; no funeral trains ever walk its golden streets.

"And not to me only, but unto all them that love his appearing." This shows the ardent desire of the apostle for the welfare of others; still like the faithful soldier, his warfare is not for himself only, but also for the good of others: like this great government, is the fruit of the revolutionary struggle our fathers made. The soldier then fought and bled for our good as well as his own. So the apostle, in all his labor and work of life, toiled and suffered for his brethren, and when he left the field of battle to take his crown, would not go till he tells his brethren the same glory is waiting for them. This point in the text we can realize when we think how great are the blessings given to the church by the labors of the apostle. What a heritage for after generations has been given by the labors of this old apostle, to lead them on to righteousness and to victory, to lay down the cross and take up the crown. How truly this beautiful thought in our text, "not for me only" applies to the life of father Studebaker. Few men could be found who had more concern for the welfare of others than he. His charities were often more than his circumstances would allow; his family, the church, and the poor, were three great objects in the work of his busy life; never forgotten in his poverty or affliction, or changed when better circumstances came; and we are glad to see, that after so much labor and love in his eventful life, plenty and peace crowned his old age. This text points his children back to all the labors of his life, with the thought, "not for me only" and turns us to his crown of glory, taken with the words "not for me only."

In conclusion, a few words to the family, and we are done. To our old mother, who has been bereaved of her husband, we can turn with no earthly comforts sufficient to fill the heart left aching by death. In your declining years your pathway must be lonely and drear, even amidst all the comforts earth can give. But you can turn from these sorrows of earth, where death is written upon all, to the brightest hopes of eternal life, and from the grave of a risen Savior, learn the glories of a resurrection in the likeness of the far off God. Go to the throne of grace, where the powers of the resurrection can reach you, and there "wait all the days of your appointed time till your change come." Trust in God for support and help when all the powers of earth have failed, for he is able to make "all things work together for good to them that love him."

And to you children, we would say, though it seems there is no need that we should tell you how great your duty to your weeping mother, for you whose kindness never failed in the long afflictions of your father, cannot fail to appreciate all the importance of the duty you now owe to a good mother, when affliction, old age and weakness have come upon her. All her enjoyment in this life is shallow in the cup, and must be filled with the love and kindness of her children. And we are glad to see the Christian example of your father is brightly living in your memory, and we pray God that the busy scenes of coming years may never destroy the memory of such a father from your hearts. We would not tell you not to weep, but rather thank God that children have tears to shed, when bidding farewell to one who has done so much for them. But we pray you will long treasure in your hearts the bright example death cannot destroy, and may it turn your hearts more to the spirit world, when you go to his grave to weep. But O take with you the empty tomb of the risen Savior to cheer the darkness of death with the glories of a resurrection, "when this corruptible shall put on incorruption, and this mortal put on immortality," and all the sorrows of death are swallowed up in the hope of eternal life. There you can find a reason not to sorrow as those who have no hope. May God bless you all.

It is little troubles that wear the heart out. It is easier to throw a bombshell a mile than a feather—even with artillery.

NEVER FAILING BANK.

I HAVE a never failing Bank,
A more then golden store:
No earthly bank is half so rich,
How then can I be poor?

'Tis when my stock is spent and gone,
And I without a groat,
I'm glad to listen to my Bank,
And beg a little note.

Sometimes my Banker smiling says,
Why don't you oftner come?
And when I draw a little note,
Why not a larger sum?

Why live so niggardly and poor?
Your Bank contains a plenty;
Why come and take a one-pound note,
When you might have twenty?

Yes, twenty thousand ten times told,
Is but a trifling sum,
To what your Father has laid up,
Secure in Christ his Son.

Since, then, my Banker is so rich,
I have no cause to know;
I'll live upon my cash to-day,
And draw again to-morrow.

I've been a thousand times before
And never been rejected;
Sometimes my Banker gives me more
Than asked for or expected.

Sometimes I've felt a little proud,
I've managed things so clever:
But, oh, before the day is gone,
I felt as poor as ever.

Sometimes with flushes in my face,
Just at the door I stand,
I knew if Moses kept me back,
I surely must be damned.

Should all the banks in Britain fail,
The bank of England smash,
Bring in your notes to Zion's Bank
You'll surely have your cash.

And if you have but one small note,
Fear not to bring it in;
Come boldly to the Bank of Grace,
The Banker is within.

All forged notes will be refused;
Men's merits are rejected;
There's not a single note will pass,
That God has not accepted.

The Bank is full of precious notes,
All signed and sealed and free;
Though many doubting souls may say,
There is not one for me.

Bare unbelief will lead the child,
To say what is not true,
I tell the soul that is self-lost,
These notes belong to you.

Selected by HARRIET BEEK.

THE LITERAL INTERPRETATION OF THE HOLY SCRIPTURES.

BY ALEX W. REESE.

NUMBER II.

"But he answered and said, it is written thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4.

OBJECTION. But "we are saved by grace, through faith, and that not of ourselves; it is the gift of God. If of faith, it is then no more of works." Such being the case, how then can *baptism* be essential to salvation—the literal act of washing by water?

Answer. Very true, we are saved by grace, not by water, and through faith, which is merely the instrument of our salvation—one of the prime factors in the great work of man's redemption from ruin and sin—but the man who considers baptism non-essential to that work, and who, in positive violation of God's Word, *refuses to be baptized*, could give no surer evidence that he has *neither repentance nor faith*. The heart of such a man, so far from being filled with humble penitence and submission to God's will, is full of rebellion against God and his Holy Word. So far removed is he from "a living faith," and humility of heart that is acceptable in the sight of God; he is literally "dead in trespasses and in sins"—he is yet "in the gall of bitterness and bond of iniquity;" having "a name to live" while he is dead."

Objection. But how about the thief on the cross? He was not *baptized*, and yet Christ, on his expression of faith alone, declared to him in the agonies of death, "To-day shalt thou be with me in Paradise!"

Answer. There was no command given to the thief on the cross to be baptized. It was an impossibility for him to be baptized. He was a malefactor, suffering the extreme penalty of the law under a Pagan government. He was in the iron grip of a stern inexorable fate. There was no escape. Christ himself was "numbered with the transgressors," and a victim to the same despotic law. Had Christ commanded baptism for the thief then must he have exerted his divine power, and worked a miracle in behalf of this violater of law in order to make it possible for him to obey.

But God demands no impossibilities of men. He only demands at their hands what he himself declares to be but their reasonable service. But he *does* command you and me to repent, believe, and be *baptized*, and there is no promise for us unless we do.

Besides all this, the Testator was then alive, he had not left his will behind him, by compliance with the provisions of which we can only "inherit eternal life." Christ had the gift of eternal life in his own hands—he could bestow it upon whomsoever, and in what manner he chose, he could say to the woman, "Thy sins be forgiven thee"—he could say, "Thy faith hath made the whole." But the Testator has gone from earth. He has left his will behind, and we are to come into heirship in accordance with the provisions of that will, *and in no other way*.

Objection. But we think you lay too much stress on minor matters—non-essentials, etc., such as dress, taking of oaths, washing feet, wearing jewelry etc.—while you are inclined to neglect "the weightier matters of the law." These little things we regard as the "mint, the cummin, the anise."

Answer. This is the great delusion of the age! So impermeated with the "faith alone" doctrine is the popular mind, that the great doctrine of Gospel obedience is almost totally ignored. "Believe! only believe!" is proclaimed, not only from every sacred desk in village, hamlet and town, and re-echoed from the lowly log "meeting-house" of the illiterate negro, to the metropolitan church gorgeous in its imitation of pagan architecture, where

"Through the long drawn aisle and fretted vault
The pealing anthem sounds its notes of praise,"

but the refrain is caught up by strolling adventurers, and peripatetic evangelists who peddle out the same kid-glove and rose-water gospel on the most accommodating terms, and at bed-rock prices—(all per "spot cash.")

If Cicero, a Pagan Orator, could exclaim, "the times are changed, and we change with them!" how much more could an impartial historian say this, contrasting the faith in Christ as preached in the days of the apostle Paul with the present *status* of popular Christianity. If one portion of God's Word may be changed in the interest of any one sect's peculiar views, why not another portion in behalf of some other denominational view? If the Baptist may re-translate the Bible to sustain single immersion, why not the Methodist and other Pedo-baptist sects, to uphold and defend sprinkling in facts and otherwise? If one man may take liberties with the inspired text, wherefore not another? "My views are as good as yours." And this door once opened, no power on earth can shut!

Is not the taking of oaths, of all description, positively forbidden in the Scriptures? With what sort of consistency then, can one calling himself a follower of Christ, do this God-forbidden thing? Is not the wearing of gold, and jewelry, and costly array equally forbidden to the follower of Christ? How then can a follower of the "meek and lowly Jesus" so disregard the command of his Master as to adorn his perishing body with these idle gewgaws, which at best, but minister to earthly vanity and pride? God says you must not do these things. Modern Christianity says, "these things are not essential to salvation—wear them if you like". What mockery of Christ is this!

Sometime since, not very long ago, a great "revival" meeting—a "union" meeting, was started in this town by a couple of traveling evangelists, assisted by all the pastors of the local churches. The meeting continued for several consecutive weeks, and over two hundred conversions were claimed as the "net proceeds" of the work. Curiosity, perhaps more than anything else, led me to attend one of the night meetings which was held in one of our large and fashionable churches. The structure was densely packed—I was about to say from pit to gallery, and, indeed, the audience looked not unlike that one might observe at the opera or first class theatre. There was the floating of white ostrich plumes over velvet bonnets and hats—the rustle of silks, the faint, sweet odor of costly perfumes, the glitter of gold, the flash and sparkle of jewels, the fluttering of gay, parti colored ribbons and scarfs, the waving of delicate, spray-like, feathery fans, in soft, white jewelled hands. The woman in scarlet shawl was there, and the humble Christian in patent-leather boots, "in purple and in fine linen," and diamond breast-pin was at her side. One of the evangelists, clad in faultless black presided at the organ, and conducted the exercises in praise—with every motion of his body, the soft rays of light from the chandeliers reflected and sparkled from the diamond pin in his bosom. He sang a highly sensational song,

"Almost Persuaded,"

At the conclusion of this performance he arose, came to the front of the platform, and made a brief harangue to the audience. He stated that if any one in the crowd wished to confess Christ—to speak a word for Jesus, now was their time. Don't delay! Speak at once! Be quick! Time is precious! Just a word! Be brief! Long speeches are not wanted! Any of you over there! (indicating a certain part of the house). You over there! (indicating by a gesture another!) You here in front etc. The *argumentum ad hominem* acted like a charm. Several penitents arose in quick succession, and made a few stereotyped and trite remarks, and then subsided to the evident relief of all well-balanced minds.

One highly dressed sister, sparkling with jewelry, redolent with perfume, and carrying a snowy feather of great length over a black silk velvet hat, arose, in my immediate vicinity, and in a tremulous voice, faintly echoed the popular refrain, "I love Jesus!"

I looked at this vain woman, covered with these God-forbidden deckings of human pride, and the words of John rose involuntarily to my mind: "If any man saith I know him, and keepeth not his commandments, he is a liar and the truth is not in him."

Objection. "Then you think this woman, though she says she loves Jesus, will be lost, because she was fashionably dressed?

Answer. I did not say so, but will *you* say that she will be saved living in open and palpable violation of God's Holy Word?"

Ah! um! well—ah! can't say that she will! Then you think *nobody* but the *Dunkard's* will be saved!!!

Answer. Has anything of the sort been intimated in the present discussion on my part? I think candor will compel you to say there has not. Are not the positions we assumed amply sustained by the Scriptures of divine truth? As to mere *opinions of men* about the word! the difference amounts to but little; one man's opinion being about as good as another's. But when God speaks, why should man seek to evade, or explain away the plain meaning of the word? Is not this a perilous course?.

If Christ has commanded us to wash one another's feet, enforcing the command by personal example, what should we care what man may say, or do unto us! Do God's people need more than this? If so, then we may well doubt their professions of "faith alone" in Christ. If we are commanded in the Book of Inspiration—not once merely, but repeatedly, to "greet one another with a holy kiss!" What but human pride and rebellion against God, shall keep us from obeying the Word of God. Does it matter that we call ourselves the friends of Christ it we cast contempt on his authority and Word? "Ye are my friends" says Christ, "if ye do whatsoever," (mark that word, "*whatsoever*) I command you."

Those who obey God's Word—"that *form* of doctrine once delivered to the saints," will be saved whoever else may not; whether they be called *Dunkards* or not, and none others will: God has so declared; "and if God be for us who shall be against us?"

Warrensburg, Mo.

A VISIT TO SHAKER TOWN.

BY LANDON WEST.

DURING our stay with the brethren at Zimmerman, in Green Co., Ohio, and on Saturday January, 18th, on which day we had no meeting in day-time, Brother Rideuour and ourself walked up from brother Daniel Shoup's, where we had lodged, to see and learn what we could of our

SHAKER FRIENDS.

Upon arriving at their home, we went first into a building used as a shop, where we met an old man, alone and at work, to whom we introduced ourselves, and then told the objects of our visit.

This old man is named Moses Eastwood, aged seventy-five years, a native of Ohio, and reared up in the society of which he is now an elder. We thought ourselves fortunate to thus meet one of the societies' oldest and best men, and so we made free to ask questions, and he was quite free to answer.

The following is a summary: The name of their village at this place is Water-Vleit, and the farm is located in both Green and Montgomery counties, and their home is five miles east of the Dayton court house, and near to the Xenia Road. There are two homes in the village, one for the aged and the

other for the middle aged, youth and children. The main buildings are brick, and both are large and commodious. Their farm contains near a thousand acres.—all good land, a large part of which is devoted to farming and grazing, with quite a large orchard of both large and small fruits. They have a number of out-buildings, such as barns, shops, etc., also a mill, chapel and school-room. Only a short time ago, they lost a barn by fire; supposed to have been set on fire by some one smoking in it, while lodging there for the night.

They are much imposed upon by the so-called tramps, and also by some who are known as being, "Winter Shakers." But although fully aware of the fact, they did not complain or say hard things as is very often done by others. And we were told by others, that they, the Shakers, are very good to lodge strangers and to feed the hungry.

THEIR FAITH.

They believe that both the Old and New Testaments are Revelations from God, and they also believe in a present and continual revelation. This, they believe, is by visions to certain ones by obtaining knowledge, and these they allow, are later than the written Word, but to agree with it. They claim to take all of the Gospel and to believe in Christ's second coming, but think he has come the second time, but in spirit, and do not look for him to appear in person any more. They look for him to again come, but in spirit, to each one, who receives him, and when he has thus come, he is to remain. Those who remain faithful until death, have the fulness of the spirit, but those who fall away, have lost it, or had but a *part* of it. They claim that this spirit is obtained by confession of sins, and the taking of the cross, which is the giving up of all that is bad, to be led by it no more, but to be led by the good spirit, and then to have all things common.

They assert that a special revelation was made to one *Ann Lee*, and that it has made the female equal with the male, in every respect. That Christ opened the way fully, for the males, and that *Ann Lee* has now opened this way for the females. They tell us that Ann Lee, was born in England, in 1732, and lived about forty-eight years, that she worked miracles, in healing the sick etc., but that her main work was to set the example to her followers by taking up her cross. And that she could know the sin and what it was, in those who came to see her, that she was a discerner of spirits. There have been, they say, revelations of late years, but only occasionally, and not so much as formerly.

The example of Ann Lee, was given for both male and female, and they say, they admit none to membership, who are bachelors in feeling, or any one who hates a woman or does not love children. They do not take the dead letter of the New Testament, as they say, but take the spirit of it, and in case any do not have it correctly, the elders endeavor to instruct these, by both reason, experience and Scripture. They hold that the term called "day of judgment," means dispensation of judgment, and is present and continual.

After hearing the foregoing from elder Moses Eastwood, we were told to go to the South Building and consult the elders there,—one Stephen Ball, who is elder in the family of younger members. To this we went, and were welcomed in, just as they were called to dinner. They bade us remain where we were, until they had dined, and then we should also be provided for. When elder Ball had returned to where we were, he began a very pleasant conversation, and seems to be a man quite intelligent. He said they did not invite others to eat with them because of the ceremonies while at table. These we did not see, but suppose the statements correct. He said that all of each family eat at the same time, and in the same room, but the males at one table and the females at another. All kneel and pray (in silence) both before and after meals. They regard every meal as a sacrament, and that while it is being eaten there is not a word spoken, unless something may be lacking to some, or something has been overlooked. He said that the food was spread on the table in sections, all the same, and each one in the same way, and that each section was just for four persons and no more; and these, seated in a square, had some of everything on the table. There was mostly one sister who did not sit at the first table, but served others supplying whatever was lacking. They eat no pork, but use beef and mutton, but sparingly. We were soon asked to come and eat, and with Mr. Ball to lead the way, we went through the dining hall into a smaller room where a table was furnished with an abundance of food gotten up in good style, but without flesh of any kind. The furniture, dishes, chairs, were all of the plainest kind. So were the tables, and that too without any table cloth upon any.

Their stoves are as plain as a plank, not large, not a flower or letter on them. Their beds, or rather lounges, were well furnished, with two in each room where but two brethren reside together, and these sleep separately. We were told that this is the order throughout the Home—each one sleeps by himself. After dinner, we returned to elder Ball's room, and there continued the conversation. We give first a sketch of his life. Stephen Ball was born in Cornwall, England, in 1815. Came to America in 1832. For awhile he was a Methodist, and with others who looked for Christ's glorious return, in 1843, (some say it was in 1846), he met with those known as Millerites, at Cincinnatti, Ohio; and, on the day set for the long looked for event. They being disappointed in this, as all know, and just at the same time, meeting with some Shaker missionaries, he and about seventy others of the disappointed Millerites, at once joined the Shakers. And from that time to the present, he has been a Shaker; and is now one of the three elders of the village. Moses Eastwood, before mentioned, in the older family. Stephen Ball of the younger, and Margaret Patterson of the sisterhood, in both families. In large villages they have four elders, two male and two female, but in this they have but three, and at present have no minister. They number in this village forty-one. Their number here seems to be falling off. They are opposed to war, in regard to going to law, this is not done with each other, for all things are held in common. But will go to law and sue the Gentiles to obtain rights and claims.

Their officers and grade are as follows: Ministers, elders, deacons, trustees and members. The duty of the minister, is to travel from one village to another, and to preach when they thought proper, from both Old and New Testament. These also select, when this is not done by the family, those to fill other offices, and to give to all who are chosen either by the family or by the minister, the authority belonging to their particular offices.

The duty of elders, both male and female, is to govern the families under their charge, in connection with assistant elders of the same family, and the faith of the fraternity. The deacons are required to look after the temporal affairs of the family, to oversee the farm, its stock, grain etc., and to see also that sufficient is obtained for the support of the family. Each one of the family is expected to do some part of the labor pertaining thereto, and we believe that no member is looked upon as an idler, but all have some useful employment.

The trustees attend to all matters of the family, relative to trade and to finance. These are the business men of the Home. We did not see them in worship, but from what they told of it, we think it peculiar. We were in their service room, but saw in it little else than vacancy—a stove in the center, and but four or six short benches—each near, and along part of each wall.

We were told that at worship, which is on Sunday of each week, they come together and four persons who are singers, take their places in the center of the room, where they as a center, remain standing and singing, while the others in circles, the children nearest the center, and the oldest and largest, in circles outside, pass at a rapid rate around the singers, keeping time to the music, with both hands and feet. This, they say, is Ezekiel's "wheel within a wheel," and is continued in motion sometimes for half an hour. They use only vocal music, and are said to give considerable attention to the cultivation of this gift. Both sexes come together in worship, and the service is shared by both, and they have other meetings, also, when all come together for social conversation upon all useful and general topics, but aside from this, there is not any or very little intercourse between the sexes. Some meetings are for social enjoyment and others for religion.

They all arise at about the same time and at the ringing of the bell, and at this they all go to meals. If any are in any way rebellious, the elders of the family try to reason with them, but if they will not hear, they are then expelled. But if confession is made, they are at once forgiven. When any apply for membership, an inventory of what they bring, is taken, and if they should in a year or so wish to withdraw, this much they can take, but if they stay until confirmed and then leave, they can take nothing but themselves. They have missionaries in different fields, and have also one paper. They have seventeen villages in the United States, but none in any other country.

The Shaker faith is held to be the second visible coming of Christ. They regard their church as the New Jerusalem come down to earth, and their church to be indeed the Lamb's wife. This, they hold, in the millennial time, and theirs the millennial church.

Membership is obtained by the applicant confessing all past sins, and this is made to one or more elders. In case all cannot at once be remembered, the applicant is received, and confession may be then further made, as sins are remembered until all are confessed. This is the rite of admission to membership, and is full or incomplete just as confession is made.

Repentance is held to be the waters of life, and this with the baptism of the Holy Spirit, makes the new birth, which they regard as two-fold. The one to the law the other of a higher order. They hold that salvation is for none but the Shakers. To be saved from sin, is to deny ourselves of all sin. And they hold also that Christ did not recognize either the parental or marriage relation in his church, and therefore these do not belong to it and are not found in it.

They oppose the use of all stimulants as mere beverage. Require all applicants to lay aside tobacco, but do allow it in some cases. Do not at all allow smoking. Their motto is, that he who will take offence will also give offence. They do not claim perfection. They are the most confirmed spiritualists we have ever met, and their reading matter was largely made up of this class. To our question, they replied, that all communications with spirits, here in the West, was only spiritual, but that in the East it was material and visible. But they admitted that one might have all these evidences and still not be in a saved condition.

They claim that Christ's life and reign was spiritual, but that they are now in the celestial state. Their church relation is heaven itself, and do not look for a better one on this earth. They do not believe in a resurrection of the dead, but believe that the elect immediately after death pass into the eternal home above.

We now close our sketch of our visit, feeling that the world affords its vanity in religion as in all other things. We give no comment further, and would say as we close that what we have given is near all in their own language. This will account for its short explanations.

AN APPEAL FROM A LADY TO THE GENTLEMAN.

To the Editor of the Chronicle—Sir:

MY curiosity, the curiosity of a woman, is aroused. Will you or some of your scientificially inclined readers try to satisfy it? I have sought in vain and must have help. I am recently from an interior city. There tobacco-juice and swearing were a never-ending source of trouble on the streets. In the house—whether that house was public or private—we were comparatively free from either nuisance. On coming here the infrequency of profane language and tobacco-juice on the street was a source of surprise and pleasure to me, but I find that no place of amusement or of instruction, not even a private parlor, is sacred from the invasion of tobacco, and ladies in public business have assured me they are obliged cover to the center of their carpets to save them from the greatest enemy of neatness and cleanliness known to woman. Why, a year-old baby with a cup of syrup and tea-spoon will not injure a parlor worse in half an hour than will a man with ten cents' worth of tobacco. Why can't they use it in their offices, work-rooms, saloons, etc., and keep it out of our way? That's what we want to know. If you must be dirty, gentleman, please don't make us suffer at home and abroad for your ill taste.

The soul clings in the midst of the infinity of worlds and planets to the little space that an eyelid covers—to a vanishing, a scarcely discerned glance; and upon the celestial nothing rests its earthly paradise, with all its perfumed flowers, with all its waving trees.

Truth, like roses, often blossoms upon a thorny stem.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - FEBRUARY 20, 1879.

BROTHER Hope writes encouragingly from Denmark. May the good cause continue to prosper.

GOOD manners necessarily belong to good morals, and good morals form an essential part of Christianity.

IF you desire an interesting book to read, send to this office for "Through the Bible Lands." Price $2.25.

BROTHER S. H. Bashor has been holding a series of meetings in the Meyersdale congregation, Pennsylvania.

BROTHER David E. Price started for the Central Illinois mission field the first of last week, expecting to remain about three weeks.

BROTHER Enoch Eby started to Clayton county, Iowa, last Thursday, for the purpose of assisting in organizing a new congregation.

BROTHER Peter S. Myers, of McVeytown, Pa., we learn, expects to start for Kansas with another excursion party about the 4th of March.

BROTHER Daniel Vaniman writes: "Count me one dollar for the Moomaw proposition. I can see some of the Apostolic ring in that, and want to see it tried thoroughly." Who comes next?

FROM E. W. Knouff we learn that sister Hannah Knouff died at Elkville, Ill., the 2nd inst. Sister K. had long toiled in the vineyard of the Lord, and many will remember her kindness, and her devotion to Gospel truths.

PEOPLE who are themselves full of faults have very little business talking about the faults of others. He who attends to his own faults will have but little time left to look after the faults of his neighbors.

THE Brethren in the Bear Creek church are circulating a subscription to raise money to purchase the Campbellite meeting-house in Palmer, four miles North-east of Morrisonville, Illinois.

BROTHER Daniel Vaniman has just closed a series of meetings in the Macoupin Creek Church with four additions. From there he goes to Montgomery county to hold a series of meetings at a new point. Success attend the work.

MOOMAW'S proposition is receiving a number of hearty approvals. We will soon open a column for the benefit of the move, and will publish from week to week such promises as may be sent. Let us hear from others.

WE are in receipt of advanced sheets of the Brethren's Tune and Hymn Book, published by the *P. C.* brethren at Huntingdon, Pa. The print is clear, and the paper good. We shall have something more to say about the book when it is ready for filling orders.

BROTHER Jesse Calvert, writing from Green Spring, Ohio, under date of Februnry 10th, says: "We closed our meetings here last night, having been here ten days. We had a pleasant meeting, good order, very large congregations, good interest. Fifteen were added by baptism, and a number said, at no distant day they will unite with the church. God help them to come soon. This was one of the most pleasant places we ever visited. We found some opposition, also a preacher was in the neighborhood teaching that *baptizo* meant to sprinkle, and that Jordan was only a little spouty rivulet, running through the sandy desert, some places could be seen and some places could not."

The Debate does not appear this week. Brother Stein being pressed with much business while at Mt. Morris could not get time to prepare his ninth address, and as we print two speeches at one time, and there not being two here, it must be delayed till next week.

WE desire the name and address of every Sunday-school Superintendent in the country, as we have something interesting to send them. Our readers will please send us the address of all they know, especially those who were Superintendents last year.

BROTHER N. T. Brubaker informs us that the Brethren of the Wabash church, Indiana, have been holding a series of very interesting meetings, in which they were assisted by Brethren A. Miller, A. Leedy, D. Shively, and D. Bowser. There were no additions at the time of the meeting, but the church was much edified and built up.

THE world glories in the sword, and speaks of it in the highest terms, while it looks down on the plow with disdain. But to the plow the sword must one day yield, for the sword itself shall be beaten into plowshares. He who uses the sword will perish by it, but he who stands by the plow will confer blessings, not only on himself, but others.

THE Brethren at Bolivia, Westmoreland county, Pa., have been holding a series of meetings. Seven were baptized and four other applicants await baptism. Among those who united with the church was one Catholic. Brother George Hannwalt, from Spring Run was with them and preached the sound doctrine.

THE *Christian Index*, published at Atlanta, Ga., deals some heavy blows against church fairs, and church gambling. The writer says:

"We have always thought that the best way to raise money for religious purposes, is to appeal to none but religious motives. A small amount raised in this way, will do more good than a large amount raised in any other way. Does a fair, or a picnic, or a strawberry festival appeal to religious motives *only?* Is not the love of amusement, or the love of something else besides the love of God, appealed to?

IN No. 6 was published a story of a most extraordinary death reported to have taken place in Fountain county Indiana, whereby a man was killed by a falling meteor, which fell through the roof of a house in which he was sleeping. The notice was sent us by Brother Hiel Hamilton, who clipped it from the *Indianapolis State Journal*. The report is found to be untrue, and has proved the most successful "sell" of the period, as a large portion of the press of the country has been caught by it. Meteoric stones frequently fall, but this was a "sell."

ONE of our exchanges says: "To escape conscription, fifteen thousand Mennonites will emigrate from Russia this Winter and settle in several of the North-western States of this Union. They are an honest and industrious people. Like the Quakers they are opposed to war. Their religious tenets are peculiar. They believe that the terms "Person" and "Trinity" ought not to be applied to the Father, Son and Holy Ghost. They believe that the New Testament is the only rule of faith; that there is no original sin; that infants should not be baptized; and that Christians ought not to take oath, hold office, or use physical force."

CHRISTIAN women should learn to be "keepers at home," Titus 2: 5, "that the name of God be not blasphemed." Home should be the holiest place on earth, and every lawful effort should be put forth to make it a little paradise. The wife and mother should be treated with great kindness for she is the moulder of characters. She who thinks that the woman's mission is not a noble one, has a poor conception of what it takes to constitute a Christian mother. The education of the soul for eternity begins at the fireside, and mothers who study to be keepers at home, and train their children for usefulness will be amply rewarded in the coming future. What the world most stands in need of at this time is Christian mothers, praying mothers who will take pleasure in training children for the Lord.

BROTHER Daniel Miller seems to be meeting with good success on his Wisconsin mission. Up to February the 9th fourteen were baptized, and three applicants for baptism the next day. He was then preaching at Woodstock with crowded houses and great interest. Brother D. F. Eby, who has returned, reports excellent prospects for a big work there if the mission is rightly managed. We are pleased with Brother Miller's method of staying in one place till something can be accomplished. This thing of scattering meetings all over the country, and thereby not establishing the doctrine as you go is neither apostolic nor reasonable.

THE ELDERS AND YOUNGER.

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble."—1 Pet. 5: 1-5.

PETER was amply qualified to properly instruct the elders in relation to all their duties. He was an elder himself and could therefore speak from experience. Yea, he was more than elder; he was a divinely appointed apostle of the Lord, and inspired by the Holy Ghost to preach and write, and therefore his writing should be regarded as the words of the Holy Ghost.

He instructs the elders to "feed the flock of God" over which they have been appointed, and to take the oversight of the church willingly, and to do the work with a ready mind. But while doing so they should not become "lords over God's heritage," for it was not only becoming, but a special duty that they should be "ensamples to the flock." The younger is instructed to submit himself to the elder of the congregation, as his "teacher," "pastor," "shepherd," "overseer," "housekeeper," and "bishop."

To the church has been given the authority to set apart certain persons, who are to take the oversight of the congregation; to watch over it as a shepherd careth for his flock; to feed it, that the members may grow in grace and the knowledge of the truth. If he is the kind of a man the Holy Ghost wants, and possesses the qualifications the Scriptures require, he will be a fit "ensample to the flock," hence those who submit to his government will be doing that which is well pleasing to the Lord.

Properly there can be no church government without officers, whose duty it is to take charge of, and look after the wants of the church. In one sense elders are rulers, but not lords. They are to lead the flock, not drive it. As "ensamples to the flock" they are to labor to keep in advance of the congregation in every good word and work, not for the purpose of excelling, but in order to lead the flock to higher and nobler plains of Christian virtue. He who seeks to elevate the affections, and purify the morals of his congregation, by setting them good examples, will, by the grace of God, succeed; and long after he has closed his labors on earth, his name will be mentioned with respect and he regarded as a father. But he who stands behind his congregation and *commands* them to do this, and to do that, thus lording it over God's heritage will soon find very little piety in either himself or his congregation. Christians, like sheep, will follow much better than drive.

When it comes to Christian piety and true holiness the elder should lead—he should be a man who stands in advance of his congregation, otherwise he cannot be an ensample to the flock. Sad is the condition of that congregation whose housekeeper is looked down upon by the church and the world: lamentable the condition when the elder's light is eclipsed by the surrounding darkness. "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6: 23. But when it comes to authority the wants of the congregation should be consulted; every member should have a voice. Care should be taken to instruct them properly regarding their duties that their voice may be governed by the Scriptures.

Not only the younger should submit themselves unto the elder, but says Peter, "All of you be subject one to another." This includes every member in the congregation. Each one should consult the welfare of his brother or sister, for all belong to one family, and their interest in the great salvation, is a common one. If your brother and sister are weak and disheartened, encourage and help them along. If your ministers should err, or do that which is not a credit to the cause, go to them, and admonish them gently; this do for the good of the cause which they are laboring to vindicate. It is the duty of your housekeeper to watch over you with a tender care; it is your duty to watch over him as an *assistant*. He is to care for *your* interest and it is your duty to assist him in that work. His watchfulness is for good, not for his own glory, but the glory of God, and the salvation of souls. Every member should aid him; (1) by living as Christians should live, and (2) by assisting others to live right. Each one should labor to cause no trouble, and assist in settling the troubles others cause. No one should be "self-willed," especially elders, but let each one labor for the good of the cause, constantly keeping the welfare of the church in view. Every member should feel free to talk with the elder about that which pertains to the good of the church, and offer such suggestions as they may think prudent. Their advice will often come good, and serve as a great help in church government. And any elder, who has the meek spirit of his Master will gladly entertain well-meant suggestions from any member of his flock. Brethren, help one another.

J. H. M.

THE OLD ORDER.

NUMBER VIII.

TO forcibly impress the idea that God has a Will—a written Plan by which men must come to Him, is the business of every Gospel minister. *What* is sounded out, becomes a serious question when we know that so much depends on *hearing*. That God has a Will, is evident. That He gave this to us by His Son is also evident. That it is written—put in form of words—is accepted by all who believe in Jesus. Being so much of one mind we pass to the further consideration of the conditions of that Will.

Let us suppose that there resides in a beautiful part of the country, a very rich nobleman. He is surrounded with all that can make him comfortable and happy. He knows no want; no poverty ever pinched him, and unpaid bills never came dunning into his spacious mansion. He has no relatives, none upon which to bestow his vast possessions. But in his vicinity there are five poor orphan girls. He sees their poverty. There is no eye to pity, none to offer a helping hand. No words of sympathy are ever given them. They are considered "outcasts," and no kind hand is open to their griefs and sorrows. The nobleman sees them, and resolves to help them. They have not *merited* his sympathy, but he concludes to do them good. He begins to supply their wants, with or without conditions, as he sees fit. Being sole owner of all that he possesses, he can do as he pleases. While alive he can give conditionally or unconditionally as he chooses. Finally he concludes that he should make his last will or testament. He understands the language he uses. He is of sound mind, and has a clear title to all his possessions. He then proceeds to bequeath his possessions to the five orphan girls on the following conditions. 1. All shall marry. 2. All shall marry farmers. 3. Each must be married by a preacher. 4. They must continue to live with their husbands. He then adds, "She that complies with said conditions shall inherit; but she that complies not, shall disinherit."

The testator dies. His will is read. The legatees come forward to be examined. The first is asked: "Are you married?" "No," she replies. The will reads, "1. All shall marry." You are not married, therefore are disinherited. The decision is just; the will cannot be set aside. The Infidel says, "I do not believe." The Will of God says, "Believe." "He that believeth not shall be damned." Mark 16: 16. This is the doom of the unbeliever.

The second orphan comes forward. "Are you married?" "I am," she answers. Then you have complied with condition first. Condition second reads: "All shall marry farmers." Have you married a farmer?" "No; I married a lawyer." Then you are disinherited. "Repent ye, and believe the Gospel," Mark 1: 15. Do not think you can inherit by simply complying to that part of the Will which says, "believe." Repentance is also a condition of salvation.

Orphan third stands up. Are you married? "I am." Are you married to a farmer? "I am." Were you married by a preacher? "No; I was married by a Justice of the Peace." Condition third reads, "Each must be married by a preacher." You have not complied with this. You cannot inherit. So it will be with those who try to inherit the kingdom by simply complying with faith and repentance. The believing Pentecostians were commanded "repent, and be baptized every one of you in the name of Jesus Christ for the remission of

...s and ye shall receive the gift of the Holy ...ost." Acts 2: 38. Condition third. "be bap... ...ed" must be complied with. The Will so ...mands.

Orphan fourth comes forward. Are you mar...ied? "I am." This is according to condition first, which reads, "All shall marry." Are you married to a farmer? "Yes." This is according to condition second, "All shall marry farmers." Condition third reads, "Each must be married by a preacher." Did a preacher marry you? "Yes; I was married by a preacher." Condition fourth reads, "They must continue to live with their husbands." Are you living with your husband? "I am not." You cannot inherit. So it will be with all those who have complied with the conditions, faith, repentance and baptism, but turn again to the beggarly elements of the world: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." But it is happened unto them according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." 2 Pet. 2: 21, 22. Such have forgotten that they "were purged from their old sins."

The fifth and last orphan now appears. Are you married? "I am married." You have complied with the first condition which reads, "All shall marry." Did you marry a farmer? "I did." Condition second reads, "All shall marry farmers. You have complied with this. Were you married by a preacher? "I was." This is according to condition third which reads, "Each must be married by a preacher." Condition fourth reads, "They must continue to live with their husbands." Are you living with your husband? "I am," she kindly replies. Then you have complied with *all the conditions* of the will, hence shall inherit all that has been bequeathed to you. So it will be with those who have believed, repented and been baptized. "Repent ye and believe the Gospel." Mark 1: 15. "He that believeth and is baptized shall be saved." Mark 16: 16. "Repent and be baptized every one of you." Acts 2: 38. "Continue in the things which thou hast learned." 2 Tim. 3: 14. "Continue ye in my love." John 15: 9. "If ye continue in my word, then are ye my disciples indeed." John 8: 31. "If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father." 1 John 2: 24.

M. M. E.

THE "LOVE OF."

THERE are some things which all men like and some things which all dislike. All the good which we can hope to do is based upon this truth. If this were not universally so, by what means could we expect to stimulate and encourage men to do right? It is by virtue of this, that we can have confidence in the claims of heaven's law. From a misapprehension of a few passages of Scripture, bearing on this point, some very gross errors have grown.

"The LOVE OF money is the *root* of all evil." 1 Tim. 6: 10. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but MADE HIMSELF of *no* reputation." Phil. 2: 5, 6, 7.

From these passages some have concluded that it is wrong to possess either money or reputation. Indeed, there are so many who believe this that I have often pitied those who had to endure their rebukes and bitter persecution. A man possessing means, is made a target at which the deadly arrows of denunciation and disapprobation are shot, with the full assurance that it is the will of Heaven's Almighty King. All this is the effect of ignorance. Ignorance betrayed, condemned, spit upon, buffeted and scourged the Savior of the world. Had it stopped here, however, we might apologize for what was done, and, with patience, endure it to the end, but it never stops at half-way—it always pushes its measures to the last extreme. In this case the work was not completed until Jesus was nailed to the cross, suspended between heaven and earth, and the barbarous and wicked yell pierced the air, "Hail, King of the Jews!" "But, hold on sir, you are going too far—you are putting your picture in too strong colors," says my friend. "How do you know ignorance was the instrument by which this horrible deed was committed?" How do I know it? What a question for a Bible reader to ask! The last words of our blessed Master as he is expiring upon the cross, "Father forgive them, they KNOW NOT what they do," is how I know it.

It is not the *possession* of wealth, honor, glory, fame or reputation that is condemned, but the ever lusting, longing after them. The penniless widow may be as much a subject of condemnation in view of the Scripture, "The love of money is the root of all evil," as the Rothschilds. What a man *has* is a very uncertain criterion by which to decide whether he is "born of the spirit" or not. It is what he *does* that decides the question. We have known persons to rise from want and penury to wealth and opulence, by some unlooked for circumstance, who were actually the most cruel and oppressive people we ever knew. They always had the *will* to be so, but lacked the *opportunity*. Such persons are no better in want and penury, in the sight of God, than if they had millions. A great many poor console themselves with the thought, "I am poor, therefore I am safe so far as the money question is concerned." Nothing can be a greater delusion. You are no better than if you had billions. Without one cent you can *love* money as much as though you had oceans of it; and it is the "*love*" of it that is condemned.

In reference to glory, honor, fame, popularity and reputation, the same is true.—It is not the possession, but the irrepressible, incessant desire for them that is condemned.

Christ "made *himself* of no reputation." How different from men now! "Whosoever exalteth *himself* shall be abased; and he that humbleth himself shall be exalted." Just so; and are we not all witnesses to the truth of it? What is more disgusting to sensible people than self-praise, self-laudation. Oh, how odious a person becomes who occupies our attention by talking about himself! "*I* did, *I* saw, *I* heard, *I* said, *I* preached, *I* wrote, *I*, *I*, *I* own, *I* control, *I* support." Do we not abase those who exalt themselves, and *exalt* those who humble themselves? Certainly it is not wrong to be exalted,—to have reputation, glory, honor, and fame, or Christ would not have taught us the means by which we *can* be exalted.—He would certainly not teach us how we might obtain a thing if he did not want us to have it. "He that humbleth himself SHALL BE EXALTED."

S. J. HARRISON.

FROM MONTICELLO, INDIANA.

WE are having a beautiful Winter in this part of God's creation. We are very thankful for these continued blessings. We notice that death is still among us as both old and young are called from this world of sin to try the realities of another. The church in this arm of the brotherhood is in a flourishing condition, as all the brethren and sisters seem to be laboring for their soul's salvation, and the welfare of the cause of Christ.

On Jan. 15th we commenced a series of meetings at the Carson and Shady Green schoolhouses, continuing a week. The teachings of our blessed Savior were held forth unto a sin-sick audience who manifested a great desire to learn what was necessary for them to obtain eternal life, by our home ministers who preached the words of eternal truth unto them with great power and feeling, causing sinners to cry out, "What shall we do to be saved?" Praise be to our Father in heaven, for nine precious souls were made to say, "I will arise and go to Jesus." They were received into the church by baptism.

From the above named places we further continued our labors by beginning a series of meetings at our church, where we had the pleasure of hearing the voice of our beloved brother Daniel P. Shively, of Peru, Ind., who preached five sermons for us. He labored earnestly in the cause of Christ. We were all made to feel that it was good to be there, and hear him portray unto us the beauties of heaven, also the terrible punishment that awaited those who would not heed the teachings laid down in the Book of divine Truth. Being afflicted he could not remain any longer with us, but had to return to his home. However, we are happy to say that his labors were not fruitless, as souls were made to feel that all was not well between them and their God. Also Brother Miller, of Wolcott, Ind., was with us two days. He is an able ambassador of Christ, impressing upon us our duty to God. Making us all feel that there is a great work for the Christian people to perform while upon this earth. Our meeting continued seven days, only having meeting at night except on Sundays when we had it twice. By the active labors of our ministering brethren, and the united help of the members, especially the young members who worked earnestly for the cause of their Master, (my dear young brethren and sisters, let us continue to do more for Jesus than we ever have done before, for great will be our reward in heaven), much good was done in the name of the holy child Jesus, for ten souls were made willing to repent of their sins, and be baptized in the name of Jesus, and many more are thinking seriously about their soul's salvation. Our prayer is that they may be able to choose that good part which many choose while they have life and health.

Our meetings closed with a good feeling prevailing among all. The members were made stronger in the faith, and sinners caused to feel that all was not well between them and their God.

J. A. WEAVER.

Feb. 8th, 1879.

RETURN OF THE JEWS.

BLACKWOOD'S EDINBURG MAGAZINE is noted for its superior collection of interesting reading matter. It deals with living subjects. A late number contains an ably prepared article on "The Haven of Carmel" from which the following interesting extract, in regard to the return of the Jews to Palestine, is made:

"There is another feature in the possible future of Palestine which is worthy of consideration—namely, the Jewish immigration, which may be said already to have commenced. Hitherto the insecurity of the country and the obstructiveness of Turkish officials have deterred Jewish capitalists from employing their money in the land; but the Jewish population of the poorer class has for several years been increasing in Jerusalem at the rate of over a thousand souls per annum.

The number of Jews in the Holy City is now probably not far short of 10,000, or nearly half the total of inhabitants.

Many reasons have been suggested for this influx of Jews into Palestine. The terror of the conscription has driven away a number of Polish and Russian Jews from those countries, and the *Hallukah* or alms distributed to the poor in Jerusalem has also proved an attraction to many. Religious attachment to the Holy City has also been in many cases the reason of the return of the poor and more pious, and no one can visit the Wailing place on a Friday without being impressed with the reality of Jewish devotion, and the vitality of their belief in the future, and of their sorrow for the past and present.

It would appear, also, that an interest in Palestine is gradually growing up among the more influential class of European Jews; and among the wonderful changes which are so rapidly developing in the East, we may perhaps be destined to witness an extensive movement in Palestine, by which the Jews would become the owners of the country and the chief employers of native labor.

In such a case the town of Haifa would certainly rise to a position of importance as the only good port within the limits of the Holy Land. From the Christian era downwards, it has been a favorite abode of the Jews. In the twelfth century it is specially noted as having a large Jewish population; and at the present time, its trade, which is growing steadily, is principally in the hands of the Jewish inhabitants, who number 1,000 souls, or about a quarter of the population.

Christian information with regard to the Jews, is, as a rule, so imperfect, that it is not easy to estimate the influence of such organization as is represented by the "Universal Israelites Alliance;" but it is indisputable that the Jews have taken and are taking measures to promote industrial education and the employment of Jewish capital in Palestine, and it can scarcely be doubted that they are well fitted by character and by linguistic attainments to deal with the native population of Syria.

The subject of colonization in Palestine excites much interest in certain classes of English society. Colonies have already been started in the country, and a society has been formed for the promotion of agriculture in the land.

The Germans who live at Haifa and Jaffa are, however, the only colonists who have practically succeeded in establishing themselves in the country. Impelled by a mystic sense of the importance of giving to the world the example of a community living on the model of the apostolic society—building a "spiritual temple" of faith and good works in the very country where the actual Temple once stood, and raising a sacrifice of prayer where the ancient sacrifices were offered—these humble settlers have gathered from Germany, England, and America, and have established a society which in some respects resembles the well known American sects, Bible Communists, etc., but which is not distinguished from the rest of the world by any peculiar ideas on domestic matters."

COVETOUSNESS.

COVETOUSNESS is undue desire of gain. The New Testament calls it idolatry. By referring to Deut. 13: 17, we learn that idolaters were to be stoned to death. The witnesses were to throw the first stones and afterwards the whole congregation to continue to stone them till they were stoned to death. If a town went into idolatry, every man and every beast was to be killed and the property of the town was to be burned to ashes.

It makes a man dishonest. He is a robber, for he robs God and robs society.

It prevents the spread of the Gospel.

It destroys natural affection. A man has no sympathy for the salvation of his children or of his neighborhood. Neither a covetous deacon nor a covetous minister is to be ordained. The covetous man is not to enter into heaven. (1 Cor. 6.) Says a minister, we are the poorest people in the world and we can't give a cent to missions of any kind. A wicked circus comes along and raises $1,000 in a few hours.—*The Baptist.*

HOUSE BURNED DOWN.

BROTHER Daniel Miller, writing from the Wisconsin mission field, under date of February 9th, says: "Last night, when I was about half through with my sermon, the alarm of fire was given. Robert Norman's house was on fire, and burned down. We had no more preaching that night. Some furniture was saved. We want you to send us $50 at once." The money was borrowed here and forwarded to Brother Miller that the suffering family might be relieved, as they are poor and have no home of their own. Brother Miller said he and Brother Martin Meyer would stand good for the money, but it is too much for two men to pay, and we take this method of asking the members of Northern Illinois to bear the burden. Send to, or hand in your donations at this office and they will be paid over to Brethren Miller and Meyer. Brethren, remember the poor, and do them good as you have opportunity.

AN EXPLANATION.

IN the last number of the *Gospel Preacher*, under the head of "Consolidation," is published an article calculated to make a wrong impression. It is not prudent for firms to publish confidential business letters. If the readers understood all the attending circumstances it would not make so much difference.

As an explanation we will here say, that there being quite a feeling for less papers in the Brotherhood, a business correspondence was entered into between the *Primitive Christian* editors, Brother Sharp and ourselves, to see if we could not hit upon a plan to have less juvenile papers, and thus concentrate forces, believing it would be for the good of the general Brotherhood. The idea seemed plausible, and we were very favorable to it. But Brother Sharp having written us that he intended to start a youths' paper at Ashland, thus increasing instead of diminishing papers, we fear the project is not feasible, however much it may be desired.

The publishing of business correspondence, relating to projects of this kind, has a tendency to produce an uncalled for sensation which does not always leave the best of feelings.

When we conclude to leave Lanark and locate elsewhere, due notice will be given in the BRETHREN AT WORK. There is such a thing as letting good enough alone.

BROTHER J. W. Stein returned home from Mt. Morris last Thursday.

BROTHER Lemuel Hillery has been holding a series of meetings in Lanark. He is making preparations to go West in the Spring.

BROTHER Samuel Peck and wife returned last week from their trip to Ohio, expressing themselves as highly pleased with their visit.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Will some one tell me how long Noah was building the ark? ISRAEL PENROD.

Some one will please compare and explain Acts 1: 18, and Matt. 27: 5.

Also Ex. 21: 10 11, and John 1: 18. H. H. R.

Please explain John 1: 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What births are here referred to, natural or spiritual?

J. Y. SNAVELY.

Please give an explanation of Rev. 22: 2. It reads thus: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." A BROTHER.

Will some one be so kind as to explain Matt. 5: 29, 30: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off," etc.

S. A. FLECKINGER.

Will the BRETHREN AT WORK please give an explanation on Matt. 24: 17, which reads as follows: "Let him which is on the housetop not come down to take anything out of his house."

Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left." JANE REDDY.

Please give an explanation on Acts 2: 47: "And the Lord added to the church daily such as should be saved."

Romans 8: 33: "Who shall lay anything to the charge of God's elect?"

Timothy 2: 10: "Therefore I endure all things for the elect's sake." HENRY SCHRANTZ.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

GOD A CONSUMING FIRE.

Please give your views of Heb. 12: 29: "For our God is a consuming fire." J. W. WALL.

THE apostle is not alone in saying that "Our God is a consuming fire;" for it had been already announced through Moses: "For the Lord thy God is a consuming fire; even a jealous God." Deut. 4: 24. Even the best men, like Moses, are in their finiteness so very much inferior to infinite, divine perfection, that God, in His glory (Ex. 33: 18–23), and in His holiness (Deut. 3: 5), would utterly destroy them. But in His condescending love of "God with us" (Matt. 1: 21, 23; John 3: 16; Rev. 3: 20), He is not consuming as a destroyer of men, but of sin and that in man which is opposed to His glory and holiness. No person can be so good as to be able to receive God in His purity, for this would require him to be equal with God; hence He can only come to man, as a man, or God with man. J. R. HOTTEL.

SIGNS FOLLOW THEM.

Some one will please explain Mark 16: 17, 18: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Who is referred to?

J. L. BROWN.

WHO is referred to? Those who believed on Christ in the setting up, or establishing the system of Christianity. God saw proper to accompany His works of grace with signs and wonders, while He was establishing it on earth, as He did the Mosaic dispensation. Moses and Aaron wrought wonders until it was proven beyond doubt that they were appointed of God to deliver the Israelites, and then when the design of the miracle was fully accomplished they ceased. We learn a lesson here: that God gave power to His believers to do those signs and wonders in order to convince the people that Christ was the Messiah. Paul terms it a witness. In speaking of the preaching of the Word he says, that "God bore them witness with signs and wonders and divers miracles, by the gift of the Holy Ghost." This makes it plain, and shows clearly the purpose of these signs, &c. God does not hold the witness in the stand always, but when he has fully testified to the truth he is freed from his services, as with Moses, so also with the early Christians; the witness retired, the miracles ceased when they had fully accomplished their work.

DAVID L. WILLIAMS.

Brownsville, Mo.

QUESTIONS ANSWERED.

Was Judas present when feet-washing, the Lord's Supper, and the Communion were instituted? Some one will please explain. J. M. DETHICK.

JUDAS evidently was present when feet-washing, and the Lord's Supper were instituted, as it was while they were at supper that Jesus gave him the sop, and bade him do quickly what he had to do. See John 13: 26. Feet-washing had certainly taken place before the supper, as we learn by the reading of the former part of this chapter. It is equally certain that Judas was not present at the Communion, for we read in verse 30, "He then, having received the sop, went immediately out: and it was night." Now if we turn to Luke 22: 20, we find that the holy Communion was instituted after supper. The above is my understanding of the matter; nevertheless there are some difficulties, for in verse 21 we read, "But, behold, the hand of him that betrayeth me is with me on the table." From this last quotation many take it for certain that Judas was present at the Communion.

We read in Gen. 1: 26, "Let us make man in our own image after our likeness." Did God make man in the form of himself, or was the image spiritual?

A. HOLLINGER.

"An image is an imitation, representation, or similitude of any person or thing, drawn, painted, or otherwise made perceptible to the sight." Webster. We read in John 1: 24, "God is a spirit," and in Luke 24: 39, our Lord informed His disciples that a spirit hath not flesh and bones. A spirit, then, is without parts, and without dimensions. Man could not have been made in the image of God; as to form, the image must have consisted in a spiritual imitation or similitude. The prophet Habakkuk informs us that God is of purer eyes than to behold evil, and that He cannot look on iniquity. The purity and perfections of Jehovah are every-where taught in the sacred Records. Solomon informs us that he had found that God made man upright; but he had sought out many inventions. Man was originally a representation of his Maker, in moral and spiritual perfections.

Please give an explanation on 1 Cor. 5: 5: "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." M. W. KEIM.

The apostle here refers to one who was a member of the church, but who had been guilty of a most heinous misdemeanor, namely, having his father's wife. The pure soul of the apostle revolts at such gross conduct, and he denounced against it the severest punishment known in the apostolic church. The species of punishment here referred to was wholly confined to that age of the church. It was unknown in the Jewish church, and discontinued in the Christian church after the age of the apostles. It was a kind of punishment administered in extraordinary cases, in which the body and the mind of an incorrigible transgressor were delivered by the command of God, into the power of Satan, to be tortured with diseases and terrors; but while the body and mind were thus tormented, the spirit was in the hands of a merciful God, who was waiting to be gracious. This affliction was generally, in all probability, only for a season, though sometimes it was evidently unto death, as the phrase, "destruction of the flesh" seems to imply. A person thus given over by the power of God into the hands, or under the influence of Satan, could not help but experience the deepest contrition, remorse and humility of spirit, so that in the end this dire punishment would be for his good. Though it was for the destruction of the flesh, yet it was for salvation of the spirit. It was this species of punishment that was meted out to Ananias and Sapphira, and to Elymas the Sorcerer.

MATTIE A. LEAR.

A SMALL AUDIENCE.

ONE of the Savior's most delightful discourses, second only to the Sermon on the Mount, is that delivered at Jacob's Well to but one listener, and that one a poor, despised Samaritan woman. It encourages the heart of a minister, of course, to be able to preach to multitudes—often it fosters vanity and pride. But let him not count it condescension, when the occasion calls for it, to speak the truths of the Gospel to solitary listeners, or to "two or three" gathered together in the name of Jesus.—*Selected.*

THE bird of wisdom flies low and seeks his food under hedges; the eagle himself would be starved if he always soared aloft against the sun.

MAKE CHILDHOOD SWEET.

Wait not till the little hands are at rest
Ere you fill them full of flowers;
Wait not for the crowning tuberose
To make sweet last sad hours;
But while in the busy household band,
Your darlings still need your guiding hand,
Oh, fill their lives with sweetness!

Wait not till the little hearts are still
For the loving look and phrase;
But while you gently chide a fault
The good deed kindly praise.
The word you would speak beside the bier
Falls sweeter far on the living ear;
Oh, fill your lives with sweetness!
Let never a worldly bauble keep
Your heart from the joy each day should reap.
Circling your lives with sweetness.

Give thanks each morn for the sturdy boys,
Give thanks for the fairy girls;
With a dower of wealth like this at home,
Could you rifle the earth for pearls?
Wait not for death to gem love's crown,
But daily shower life's blessings down,
And fill your hearts with sweetness.

Remember the homes where the light has fled,
Where the rose has faded away;
And the love that glows in youthful hearts,
Oh, cherish it while you may!
And make your home a garden of flowers,
Where joy shall bloom through childhood's hours,
And fill your lives with sweetness.

—*Selected.*

THE TEACHINGS OF JESUS.

BY JAMES WIRT.

"I am the light of the world."—John 8: 12.

AS man needs a guide, it is surely wisdom in him to follow the instructions of a Teacher sent from heaven. Christ is such a teacher and His written Word, in connection with the experience of His devoted followers, as His Spirit accompanies these, guiding them into all truth, are sufficient to enlighten the world's moral atmosphere, and all that follow in the footsteps of the blessed Savior enjoy that spiritual light which will illumine their pathway from earth to glory.

The teachings of the Gospel make the future all radiant with life, light and immortality, when in simplicity they are obeyed. Christ is to the spiritual or moral world what the material sun is to the natural world, and the analogy is so perfect as to be termed in the sacred Record the Sun of Righteousness. Mal. 4: 2.

The truths of the Gospel are beams of light and love which radiate from one common centre—the cross of Christ. And as far as their rays extend a cheerful and benign influence is felt, dispelling the thick gloom of sin and iniquity that would otherwise remain; for while men are in a natural state they love darkness rather than light, and the reason is obvious; their deeds are evil. They are not yet enlightened by that true light, the Redeemer of mankind. Jesus taught His disciples to let their light shine before men, and that they should not keep it hidden or concealed so that others beholding the virtue of doing good works might also be constrained to glorify our Father who is in heaven, by yielding implicit obedience to all the requirements of the Gospel. Christ is the light of the present world, and will be the light of the eternal or celestial world, and in that great city, the New Jerusalem, the Lamb is the light thereof. By following Him the saints have the promise of the light of life. John 9: 5. The true believer, like the prophet of old, may look confidingly to God and say, Thou shalt guide me with thy counsels and afterwards receive me home to glory. If we are faithful here on earth, dwelling with fallen and benighted beings like ourselves, we may soon be ushered into that world of light, to enter upon employments suited to our increased powers of mind and soul. Heaven is the abode of bright beings of ceaseless activities, who are continually engaged in the performance of missions received from their Creator. Earth is the abode of fallen man, but Christ has given unto us a perfect Law, and if we wish to enjoy eternal life in the future state we must be willing to be governed by this Law. Jesus says, "I am the way, the truth, and the life: no man cometh to the Father but by me." The Scripture sets Christ before us as our model, our exampler; His life we should imitate to be Christians; His actions are for us to copy, and if we love Him, we will keep His commandments. He is our elder brother, hence joint heirs with Him to that incorruptible estate that has through Him been so graciously bequeathed to all the elect of God. This estate consists in a blissful immortality of light and love near the Throne.

WERE it not for the clouds that darken us, there would be no rainbow in our lives.

Items of Interest.

—GEN. Kauffman of the Russian army says England has gained but little in territory in the Afghan war, and has met with reverses which have been concealed by the papers.

—THE *South-western Advocate* says that "250 Catholic ecclesiastical teachers and 2,000 sisters of charity are at work among the colored people of the South, visiting from cabin to cabin."

—LIVING creatures would hardly seem the thing to post by mail, but on an average a million of packages containing canary and other birds, and bees, are annually sent through the German post-office.

—THE fears entertained that Russian influence in Bulgaria would be detrimental to religion and the Bible, have passed away. The Russians have favored the circulation of the Bible.

—THERE is a colony of Mormons in London, but they are not at all prosperous. The class of men enticed into it are generally from among those who find it hard work to maintain one wife and one family.

—A MAN seldom finds out that the Bible is not true until he discovers that his course of life is condemned by it. After that the Bible becomes a book that will not bear the tests of the scientific method.

—"SITTING BULL" and his warriors have left Canadian soil, and are now within the territory of the United States. There is great restlessness among all the Indian tribes in the Territories, and bloody conflicts are anticipated.

—AN English correspondent says that Mr. Spurgeon is a great beer drinker, and is in the habit of taking something stronger. His expression that he "smoked cigars to the glory of God," makes us fear the above report is true.

—ONE of the advantages of being raised in Russia is the certainty of having a good trade. Every young man, no matter what his station in life may be, must become independent by learning how to gain a livelihood with his own hands.

—THE commissioner of agriculture has ordered a large number of shoots of the bamboo plant from Japan, for the purpose of introducing the plant into this country. He is confident it can be successfully grown here.

—THE United States sent out an entomological commission this year to investigate the Rocky Mountain locust and other insect pests in the far West, which reports that there will be no general invasion of the Western States and Territories during 1879.

—A CORRESPONDENT of the *Christian Union* exposes the fact that slavery in its worst forms continues unchecked in Turkey, and that hundreds of youth from Christian families in the provinces overrun by the late war are held as slaves by their Mohammedan owners.

—*Zion's Herald* says the turning of a minister, called of God to preach the Gospel, to dabbling in politics and venturing into money speculations, is a spectacle to men and angels. The *Christian at Work*, which will be facetious even over grave matters, adds, "and a spectacle to devils too." And thinks the devil has too many spectacles of that kind.

—IT is stated on the authority of Dr. De Boismont that since the beginning of the present century not less than 100,000 Frenchmen have committed suicide. The statistics for the year 1876 show the number for that year was 5,567, which would show more than 400,000 in the present century. Undoubtedly 200,000 have perished by their own hands in that time.

—AN article in the *Independent* affirms that "Missionaries find that, except Mohammedans, the Jews are the hardest people to convert to Christianity." This is attributed to their knowledge of the fact that their religion was demonstrated to be true, and every religion having any just claim to be true is founded upon it; therefore it is not strange that they cling to it tenaciously. And yet they are actually losing faith in it. No people can always retain an active faith in a religion the facts and experiences of which are all of ages long past.

—A FRENCH railroad engineer recommends lime as a preservative of wood. In practice, he digs a large hole in the ground, in which he places the wood to be prepared, and covers it with freshly burnt lime, which is slowly slacked by the addition of water. About eight days are required to fully complete the process. The wood becomes so hard that it has been used for hammers in factories.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From White Rock, Kansas.

Dear Brethren:—

OUR church news for the Winter so far, is not so prolific and gratifying as we could wish, yet we have some encouraging things to relate.

Brother W. J. H. Bauman entered our field as a missionary on the 14th of December, and after five weeks of ardent labor at three different places within the limits of our congregation, we have eight applicants for admission into the body. Proceeding from here, in his course he entered the limits of Solomon Valley congregation, on the night of the 21st of January. Here, up to the last account, seven sermons were preached, and rewarded with five additions into to the church, and an apparent good feeling and revivifying of the spiritual powers of the beloved there. It would not be doing justice to pass silently by the superior singing and earnest warm-hearted hospitality and brotherly love that prevails among the Brethren of Solomon Valley. Another noticeable feature among the Brethren here, is their zealous non-conformity, plainness and order. Is not their peace and harmony and brotherly love and spiritual prosperity attributable to this in a measure?

With regard to the character and power of brother Bauman's labor in the ministry, we were more than gratified. Well filled houses, with tender hearts and flowing tears characterized the series every-where, especially at the close: yet the weather was severe and unfavorable much of the time he was here.

Spiritual labor upon the frontier is, in some respects, similar to the agricultural progress here—the sod has to be broken up and left rot awhile in many cases, before it is prepared to germinate and sustain the growing crop. Yet it is my opinion, that not a single Gospel sermon is ever entirely lost. Let us thank God and take courage. JAMES L. SWITZER.

Feb. 1, 1879.

From Republic Co., Kansas.

I LEFT Andrew county, Missouri, January 17th, and arrived at this place on the 18th. Met our brother-in-law at the depot, also met elder W. J. H. Bauman, of Iowa, and brother Fadely, of Burr Oak, this State. We were conveyed to the house of N. K. Williams, three miles south-east of Scandia. We were very glad to meet with the loved ones. It has been five years since we bade our brother and sister farewell; then to meet again after so many days it is a source of much pleasure. A few hours of social conversation, brother Bauman returned to his appointment three miles west of town, where he has been holding meeting. Brother Fadely and myself remained to fill an appointment at the school-house in this neighborhood, where we met at the usual hour for night meeting. Had a full house of attentive listeners. Next morning we were taken to the place where brother Bauman was holding forth the word of life to the people, where I tried to preach as God gave ability. After a hearty exhortation by brother Bauman, three arose, and said by their actions that they were tired of sin. On the night previous three more came out on the Lord's side, which makes six at that place. Thus you see that brother Bauman labors are not in vain. After remaining with brother a few hours conversing about things past, present and future, we bade him farewell, and returned to our appointment at the school-house, where we have been laboring one week. It seems that the people are well pleased with the doctrine of the Bible as preached and practiced by the Brethren. What will be the result of our effort, God only knows. We will continue the meeting a few days longer, then visit our Brethren in Jewell county. Will say that brother Fadely is a young minister, well read in Scripture, and fluent in doctrine. We divided the burden, but the work of the Lord is easy when we work for His glory.

So far I am very well pleased with this county, and can recommend it as a good farming country. Scandia is a thrifty little village. It is growing very rapidly. My sister is the only member that lives in this neighborhood. Our prayer is that ere long she may have the privilege of meeting regularly with God's people. Brethren preached a few times here, but to the most of the people the doctrine is new, but as far as I am able to judge, success will be the result, provided the Brethren continue regular meetings.

S. C. BASHOR.

From Rome Church, Ohio.

JANUARY 26. Preached the funeral of Samuel Snider, aged three years and three days. Congregations large and apparently interested.

Jan. 27. Two meetings to-day. Congregations large.

Jan. 28. Two meetings to-day, much interest, one baptized.

Jan. 29. Two meetings to-day. Visited the sick. Had pleasant interviews with them in regard to their future condition.

Jan. 30. Very interesting meetings, one baptized, making five in this church at this meeting and a few more applicants, and I hope many more will come. We now bid farewell and go away to meet no more on earth but hope to meet the loved ones above.

Jan. 31. Arrived at Green Spring church in time for evening meeting.

Feb. 1. Preached the funeral sermon of sister Melissa Shafer to a very large congregation of sympathizing friends. Disease, lung fever. Aged 29 years, 11 months and 16 days. She was one of those tender, loving, motherly sisters—was loved by all both in and out of the church—was a faithful Sunday-school worker, and a faithful Christian. O, how great the loss to father, mother, brothers and sisters, and to the church and to a dear companion, but your loss is her gain. She said, after talking to all kindly and bidding farewell, "I am now tired and wish to sleep. Darken the windows." Turning over on her side she died, or went to sleep in the arms of Jesus. Now, dear father and mother, prepare to meet your daughter in a better world. Husband continue faithful; it will not be long until you can take her by the hand again. May we all prepare to meet beyond the river of death.

JESSE CALVERT.

From F. P. Lœhr.

I CAME here with my wife to our former home, where we had lived twenty years, being connected with the church called Turkey Creek. Brother John Leatherman being housekeeper then. The church was then composed of less than one hundred members. The territory embraced sixty miles east and west, and about twenty-five or thirty north and south. Now at this time composes ten churches, averaging not less than two hundred members. For about twenty years harmony and union prevailed, but, as is always the case, Satan, the Adversary of God and man disturbed the fold, but thanks be to God. He heard the command "Get thee behind me Satan."

I attended a council meeting last Saturday in our "Big Church," which was conducted, not by the officials only, but by the church, both male and female members used the liberty to express their minds freely just as they did at a council meeting at Waddam's Grove, in Illinois, where I was present. If our members are made to feel not only at liberty to speak their mind, but really their duty to speak then love and good will doth prevail. I felt to make this remark because there is a lack in this respect here and there. The official brethren transact business among themselves that properly belongs to the body, which causes a coldness and indifference among the private members, hence the meagre attendance at church meetings.

I preach in the Disciple church, at Milford this week. I then go from church to church, to do what I can. We have very attentive hearers, and large congregations.

Milford, Ind.

From Black River Church, Ohio.

Dear Brethren:—

I WILL give you a short sketch of our meetings in the Black River church, Medina county, Ohio.

Brethren P. J. Brown and Henry Jacobs, of Congress, Ohio, came to us, by invitation, on the 14th of January, and commenced a series of meetings, and continued to the 20th, when brother Brown started for home. Brother Jacobs continued up to this date. Three had been received into the church, and on the 21st, one more was baptized, and on that evening when invitation was given, eleven more arose. Oh what rejoicing in the camp of the believers, to see Satan's ranks thinned and the believers strengthened by young volunteers. On the 22nd, these eleven were received into the church by baptism, making, in all, fifteen during these meetings. On the night of the 22nd was our last meeting. The house was filled to its utmost capacity, and the best of attention and order were given. The brethren preached the Gospel with power. Our prayers is, the Lord renew them abundantly.

Some of those received during these meetings, are quite young, but they are not too young to give their hearts to the Savior, and to flee the Satanic allurements.

On the evening of the 24th, brother Jacobs commenced meeting and closed on the night of the 27th. These meetings were held in a schoolroom in Friendsville. The Winbrenarians held meeting in the Reformed church at the same time, in the same place, but the people crowded into the school-room, while the Winebrenarians had scarcely any hearers. Six were baptized by brother Jacobs, and one made application. D. J. MYERS.

Homerville, Ohio, February 3, 1879.

From Fulton Co., Pa.

Dear Brethren:—

I WILL give a short sketch of our meetings here in the Licking Creek church. Brother Buckalew, of Clifton Mill, Virginia, came to us on the 7th of December. Commenced a series of meetings, which lasted until the 11th. He preached nine sermons, holding forth the Word with power, and encouraging the church to press onward, and warning sinners to flee the wrath to come. May the Lord reward him for his labors of love. Three precious souls were made to feel the need of a Savior, and came out on the Lord's side and were buried in the rolling stream, and arose to walk in newness of life. Afterward two more.

On the 18th of January, brethren James R. Lane and W. L. Spanogle, of Hill Valley, Huntingdon, county, Penn., came and labored until the evening of the 22nd. On the morning of the 23nd, two were made willing to come and take passage on the old Ship of Zion. After preaching and the Gospel rules were laid before them, we repaired to a place where the ice was removed and baptism was administered. Hope that all these lambs may be nourished in a proper manner. May they become as a city set upon a hill, that others seeing their good works might glorify their Father which is in heaven, and be constrained to do His will. How precious it is for Brethren to dwell together; and often we were made to feel if not like, yet similar to a Peter of old "It was good to be there. W. R. TRUAX.

From Whitley Creek, Ill.

Dear Brethren:—

LAST September, myself and family were visiting the brethren and sisters and friends in Christian county, in the neighborhood where we had lived for fifteen years, and where, as I verily believe, I heard the the first Gospel sermon. It was preached by brother A. S. Leer and brother Henry Brubaker, many years ago. When we came here there was but one member except my wife. We now number eight members, and if we could have preaching regularly, we would soon have many more. When I was in Christian county, I had the pleasure of hearing brother A. S. Leer proclaim the truth of the Gospel in its purity. I requested him to visit us in our isolated condition, which he responded to on the 15th of Nov. last, in company with brother Daniel Vaniman and Jacob Whitehead. Had eleven discourses. The result of which was, four were added to the church by baptism, and one more applicant. The applicant was taken suddenly ill about the close of the meeting, but she is still strong in the faith, and wishes to be baptized when it is convenient. May the Lord help her to hold out faithful, and not put it off too long. We had a good meeting, and I think many were almost persuaded to come out on the Lord's side. JAMES F. DAVIS.

Bruce, Moultrie Co., Ill.

From Creston, Iowa.

Dear Brethren:—

PERHAPS a little news from this part of Union county would be of some interest to you. The few brethren and sisters living here are still trying to serve our Redeemer as best they can under the circumstances. Our much beloved brethren M. Meyers and old father Sink gave us a monthly call until Winter set in, then we had no more preaching by brethren until the 15th or 16th of January brother Samuel Garber, of Decatur Co., Iowa, came to us and preached one week in the Methodist church, and it might be well to say that the best of order prevailed throughout the meeting. Our Platt friends showed the best respect to the elder. He gave all good advice, which if obeyed, will make our vicinity much better in the way of piety and true holiness. Though our Platt friends are noted for their Christian conduct, however plenty room for improvement. One Methodist friend remarked that if they could only have more such preaching, our community would be better off.

GEORGE W. KRIM.

Feb. 2, 1879.

Sunday-School Convention.

INASMUCH as the Brethren of the Middle District of Indiana, deem it necessary for the general advancement of the Sunday-school cause, and in order to come to a more successful action and unanimity of sentiment, it is, therefore, proposed to hold a Convention in connection with the Missionary Convention, (which has been announced) at the Spring Creek church, Kosciusko Co., Ind., beginning at 2 o'clock P. M., April 21st, and continuing with an evening session. A programme will be published in due time.

It will be remembered that the Missionary Convention is to be held April 22nd, the day previous to District Meeting. Those coming by rail will stop at Coltamer, on Detroit, Eel River & Illinois R. R., or Pierceton, on Pittsburg, Ft. Wayne & Chicago R. R., where they will be met with conveyances, by giving proper notice. A general invitation is given.

D. MILLER,
E. MILLER,
A. W. BOWMAN,
Committee of Arrangements.

A. W. BOWMAN,
Corresponding Secretary.
North Manchester, Ind.
P. C., please copy.

From D. N. Workman.

ACCORDING to promise, I have now visited the Owl Creek and Danville churches. Brother Calvert was to accompany me but sickness prevented. I then called on brother A. M. Dickey, who at once responded to the call, and drew the Gospel sword, and made deadly strokes at the enemy. Our meetings were very pleasant, and seemed to be enjoyed by almost all that attended them. The most of the brethren and sisters in these churches, seem to be very active in their Master's work. In the Owl Creek church there were five additions, and in the Danville there were twenty. So you can see, dear brethren and sisters, that the labors of these churches are not in vain in the Lord. We commenced the meeting Jan. 4th, and closed them on Jan. 28th. Now may the Lord bless and keep us all, is my prayer.

Ashland, Ohio.

From Central Illinois.

HAVING been requested to come and preach a funeral for sister Himes' sister's child, and to labor with them a while; and after consulting with some of our Brethren here, we gave consent, to go as the Master has said, "Go preach my Gospel." So we started, accompanied by brother G. W. Dale. Reached the place of meeting Saturday evening the 18th. Had good order and attention. So we continued meeting Sunday and every night until Wednesday night. Interest continued to grow better, and after we had talked to the people, we gave an invitation, and three persons came out on the Lord's side, to go with the people of God. So we announced another meeting for the following night and the next day at brother John Fikes. After services we went to the waterside, where prayer was wont to be made; the brethren having cut the ice open, which was about fifteen inches thick, and were buried with Christ in baptism. May the good Lord bless them and enable them to hold out faithful to the end.

At night we went back again to give them a farewell discourse, which resulted in the best of order and attention. Many good impressions were made. We felt as though we could not leave them, feeling the value of their precious souls, and so near the kingdom. Hope the seed sown will be as bread cast upon the waters, to be gathered not many days hence.

Next day, at 10 A. M., preached the funeral of sister Susan Garrison's child; then took our leave for Woodford county, where the Brethren had a meeting in progress. Met with them in their meeting-house, where we were kindly received. The next day, went to meet with the Brethren in Pike Creek congregation. Met with our dear brethren, Menno Stauffer and Henry Kuntz, of Piatt county, Illinois, who were laboring with the Brethren for the Master. May God bless their labors, is

our prayer. Staid with them until Saturday afternoon; then went to our social meeting, to meet with our dear Brethren at home. The next day attended regular meeting, and after services we started home.

Will say to to the brethren and sisters, that we met with in our travels, and especially those that live in Lacon, that they have our best thanks and well wishes for their kindness shown to us while with them. We arrived home Sunday evening the 26th. Found all well. K. HECKMAN.

Cornell, Ill., Jan. 27th, 1879.

From Pike Creek Church, Illinois.

WE have had meetings twice almost every day for over one week; brother Stauffer and Kuntz having volunteered to sow the good seed among us. It has taken root, indeed much more so than they are probably aware of; two were baptized, and others were only deterred through fear of the cold snow water. In justice to the Brethren, I beg leave to state, that without one single exception, all those who were fortunate enough to hear brother Stauffer speak, cannot find words proper, to express their satisfaction, and unbounded admiration, for his talent as a spiritual speaker; and let me add further, that your humble servant has seen the world in times gone by; has heard ever so many of the so much ranked eminent speakers, of almost every other denomination known; and during a residence of five years at Rome, while an officer in the French army, I have had occasion daily to listen to the sermons of the highest and most talented dignitaries of the Roman church, not excepting Pope Pius IX; but never, no, never before, have I heard words as beautiful, and arguments more convincing than those of our beloved brother Stauffer. Every syllable of which, the listener could trace from his lips to the very bottom of his heart. Many a time during his sermons, a desire arose within me, that I might be able to launch as I have in times past, the soldiers under my command, this plain servant of our Lord, against those modern theatrical performers of certain sects, whose high-toned, studied sentences are but calculated to confuse, instead of enlighten the mind of their hearers. Verily, verily, our Lord Jesus from over there, not from Rome, appoints his fisherman here below.

Brother Kuntz's remarks were short, convincing and to the point. He is also an excellent vocalist.

Once more, beloved Brethren, accept the most heartfelt thanks from your brethren and sisters here; and rest assured that we shall ever remember you, and the good time we enjoyed with you, while in our midst.

LOUIS LEDUC.

Chenoa, Ill., Feb. 2, 1879.

[The above shows what those from other lands think of the Brethren's plain, simple method of preaching the unadulterated truth. Take courage and press with vigor on.—EDS.]

Announcements.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

DISTRICT MEETINGS.

☞ The Brethren of the North-western district of Ohio, will hold their next Annual District Conference at Eagle Creek church, Hancock Co., Ohio, on Saturday, May 24th, 1879, at 10 A. M. Those interested in the missionary cause will please meet the day previous, at 1 A. M., to devise the best means for the spread of the Gospel. Those wishing to attend the meetings will stop off at Dunkirk, Ohio, and are also requested to notify the undersigned several days previous, so the necessary arrangements can be made to convey them to the place of meeting.

S. T. BOSSERMAN, Cor. Sec.

☞ The District Meeting of Southern Ind., will be held, the Lord willing, on the 9th day of April, 1879, in the Stony Creek district church, three miles East of Noblesville, which is the stopping place. We also desire to see all the churches represented at that meeting either by delegate or letter.

JOHN CAYLOR.

Primitive Christian, please copy.

☞ The District Council of Southern Iowa, will be held at Mt. Etna, Adams county, Iowa, April 7th, 1879. The Brethren will hold their Love-feast on Saturday the 5th of April, before the Council. A. HARADEN.

Primitive Christian, please copy.

☞ The District Meeting of Northern District of Indiana, will be held May 1st, 1879, in the Union Center District, at the Whitehead meeting-house, three miles west of New Paris, Elkhart county, Indiana. New Paris is the only railroad station to stop at.

JESSE CALVERT, Clerk.

☞ The District Meeting of the First district of West Virginia, will be on the 18th and 19th of April, 1879, with the Luneys Creek church, at their meeting-house, at Big Spring. Those coming by Boston & Ohio R. R., will stop off at Keyser, where they will have conveyances, by previously writing to Martin Cosner, and informing him of the number of passengers. No conveyance after the morning of the day previous to the day of meeting, unless by special agreement.

JACOB W. MCDONALD.

☞ The District Meeting No. 1, Virginia, will be held at the Valley meeting-house, Botetourt county Virginia, on the 18th and 19th of of April. It is requested that the churches by their representatives will pay in the amount of their assessment to pay expenses of the forth coming Annual Meeting. If you can possibly do more than the amount assessed, do so, as it may be needed.

B. F. MOOMAW, Receiver and Cor. Sec.

☞ The District Meeting of the Northern District of Iowa and Minnesota, will be on the 7th of March, in the meeting-house, four and one-half miles south of Waterloo, in Black Hawk county. The Brethren desire a representation of all the sub-districts.

J. A. MURRAY.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the papor, and separate from all other business.

COY.—Near Syracuse, Ind., Dec. 23rd, 1878, of scarlet fever, Tilghman, son of brother David and sister Jemima Coy, aged 17 years, 7 months and 5 days. Funeral discourse by Jesse Calvert and Davis Younce.

R. GALLAGHER.

MOE.—In Yellow Creek district, Annie Moe, aged 69 years, 7 months and 10 days. Services by John Meitler and others, from Rev. 14: 13.

OBENCHAIN.—In the Turkey Creek church, Pawnee county, Nebraska, sister Susie A., wife of brother James Obenchain and daughter of brother A. W. and sister Mary Miller, aged 20 years, 6 months and 6 days.

She suffered much, and bore her sufferings with Christian fortitude, and was fully resigned to the will of the Lord, whom she tried to serve since she was thirteen years old. ELIZABETH SMITH.

SPRINGER.—In the Antietam congregation, Md., December 17th, 1878, brother Emanuel Springer, aged 87 years, 11 months and 16 days. Thus has passed away, a faithful servant of God. J. E. S.

STRALEY.—In the Yellow Creek congregation, Bedford county Pa., Jan. 21st, 1879, sister Harriet Straley, aged 56 years, 6 months and 19 days. Funeral services by the Brethren, from Heb. 9: 27, 28.

C. L. BUCK.

SHALLENBARGER.—In the Lost Creek church, Snyder county, Pennsylvania, January 26th, 1879, brother John Shallenbarger, aged 87 years and 4 months. Funeral services by brother Solomon Sieber and others.

H. J. SHALLENBARGER.

BONYWITY.—In the Turkey Creek church, Pawnee Co., Neb., Feb. 1st, infant daughter of brother John and sister M. Bonywity. Funeral occasion by brethren William Smith and William Pullen.

WISE.—In Dunkirk, Ohio, on the 5th inst., at the residence of his brother, Mr. George, son of elder Christian Wise, of Mansfield, Ohio. Funeral services in the U. B. church, by the writer, from Psalms 39: 4 to a large audience. S. T. BOSSERMAN.

WYSONG.—In Elkhart county, Ind., Feb. 4th, of membranous fever, Alvin, son of brother Daniel and Mary Wysong, aged 1 year, 9 months and 8 days. Funeral services by J. Auglmyer and the writer, from the words, "Weep not for me, but weep for yourselves and your children." J. H. MILLER.

SHONTS.—In the borders of Mill Creek church, Adams Co., Ill., brother Robert Shonts, aged 70 years, 11 months and 1 day.

Brother Robert was blind for about twenty-seven years, during which time he could not do any work, but had to be waited on as a child. He died in the hope of the Savior; and we trust he will come forth with eyes to behold the glories of a better world.

SHONTS.—In the same family, Jan. 1st, 1879, friend Winfield Shonts, aged 28 years, 10 months and 18 days.

He, like many others, put off the one thing needful until it was too late.

SHONTS.—Sister Polly Shonts, wife of brother Robert Shonts (deceased), was born May 30th, 1813, and died January 22nd, 1879, aged 65 years, 7 months and 23 days.

She was anointed with oil in the name of the Lord, after which she expressed a desire to be absent from the body and present with the Lord. May the blessings of God rest upon the bereaved family who mourn the loss of their friends. H. W. STRICKLER.

BUCK.—In the bounds of the Big Grove church, Benton county, Iowa, November 24th, 1878, brother Thomas Buck, aged 88 years, 8 months and 16 days.

Brother Buck was born March 8th, 1790, in Bedford county, Pennsylvania. Was raised in and about Stoystown, Somerset county, Pa. Was married November 26th, 1816 to Catherine Williams. She died in Stark county, Ohio, March 27th, 1862. About two years after he was married again to sister Elizabeth Wintrode. One year after he was received into the church, and was a consistent member till his last. On the 3rd of June, 1877, he was struck with palsy, that he could not move his left arm and leg, and finally could move nothing but his right hand and head. In the meantime he called for the elders, and was anointed in the name of the Lord.

PETER FOSNEY.

Primitive Christian, please copy.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., February 27, 1879. No. 9.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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WORDS OF ENCOURAGEMENT.

BY F. P. LEHR.

Dear Brethren:

I CANNOT withhold from you the emotion of my heart produced by my late sojourn among you in Northern Ill., not only because of the general good will and kindness shown me far beyond my deserving, but much more because of the zeal of the Lord—the cause of suffering humanity, with which every heart seemed to be filled, and the readiness to do and to act, as well as to submit to one another in love. Oh! that all our beloved Fraternity could realize the bliss enjoyed by those who live not for themselves only, but for him who lived and died for a rebellious race, and left a pattern to be imitated by all that are born anew by a spiritual birth. Yes, if it were only possible that all such could see and understand that all they are and have, is the Lord's, whether they be intellectual or temporal gifts, and that all the members of that mystical body—the church of Jesus Christ—are in duty bound to serve one another, even as the members of our natural body, without reluctance, serve each other. There is no question asked if the foot is to be clothed, the hand will readily do it. This seemed to be so largely exhibited among you that it cheered me up and gave me new impulse to devote all remaining powers within me to the cause of my Master.

My heart was often thrilled with joyful emotions in looking over the attentive congregations composed of so many young and bright looking children, who had already submitted themselves under the banner of King Emmanuel, despising the gay follies of a wicked and perverse world. I wish to say to them in particular, be encouraged, be firm, be steadfast, be immovable; you are doing a great—a noble work; your meek and modest appearance speaks volumes in favor of a self-denying Savior. It is easy preaching and talking about humility to a mixed congregation when the samples of humility are before the eyes. Let me repeat the words of encouragement, my dear young brethren and sisters: if you stand firm and true, and walk consistent with your profession, you will not only gain to yourselves the esteem and love of all the children of God, but also that of the children of the world, and thereby create an influence in favor of the much despised religion of Jesus Christ. If your daily walk and conduct is in harmony, then you are an epistle known and read by all around you.

Now while I addressed myself particularly to the members of Illinois, I wish whatever encouragement is given them may be appropriated to every one deserving in all our wide-spread Fraternity. Wherever true merit is lacking, I pray you, my brethren and sisters in the Lord, resolve with me to double our diligence, and devote more of our time, if possible, more of our means, which God has blessed us with, to the alleviation of human misery and depravity.

"Can we whose souls are lighted,
By wisdom from on high?
Can we, to men benighted,
The Lamp of light deny?

Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned the Messiah's name."

Now a word to the old and feeble—those who have borne the ark of the Lord along: be of good cheer, entrust the work of the Lord into the hands of those whom the Lord has raised by our side to occupy when we are gone; put into their hearts the trust which he had entrusted into our hands. We all have made many blunders. The Lord has borne with us, therefore let us bear with our young brethren also.

And ye young, in the prime of manhood, don't loite by the way; go forward while the Macedonian call is made. And ye Joshuas and Calebs, lead the host along. Blow the trumpet loud and long.

Milford, Ind.

A FEW PROVERBS.

BITTER go round than fall in the ditch.
Better go alone than go in bad company.
Be slow to promise, but quick to perform.
Bitter go to bed supperless than to get up in debt.
Cut your coat according to the cloth.
Catch the hare before you sell his skin.
Charity begins at home, but does not end there.
Do not rip up old sores.
Doing nothing, is doing ill.
Diligence commands success.
Debt is the worst kind of poverty.
Dependence is a poor trade to follow.
Deeds are fruits; works are but leaves.
Do unto others as you would have them do unto you.
Every couple is not a pair.
Everything is good in its season.
Everybody's business is nobody's business.
False friends are worse than open enemies.
Fortune knocks once at least at every man's door.
Fire and water are good servants, but bad masters.
Great barkers are not biters.
Great gain and little pain makes a man weary.
Give a rogue rope enough and he will hang himself.—*Sel.*

FAITH.

BY M. MYERS.

Now, faith, the substance is of gain,
We hope beyond this life t'obtain:
The witness, though unseen we know,
That Christ doth dwell with us below.

By faith the world and all was made,
And heaven with beauties overlaid;
By faith the saints of old did walk
With God, and of his truth did talk.

By faith we quit our sin and shame,
And own our Savior's gracious name;
By faith we live and praise our God,
And pass beneath the chastening rod.

By faith we strive to walk the way
That leads from darkness unto day:
By faith the way is clear and bright
And lit with rays of blissful light.

By faith we seek a home above,
And dwell below in Jesus love;
By faith his Word we do obey,
And travel in the narrow way.

By faith we find the mercy seat,
And ever sit at Jesus' feet;
By faith we keep the word he spoke,
And gladly bear his easy yoke.

And now more faithful should we prove,
While dwelling in this world below;
And then a crown of life he'll give,
And take us home with him to live.

A WARNING AND INVITATION.

BY W. H. MILLER.

THOUGH I am young in years, and in the service of my blessed Master, yet I feel it my duty to give you, my dear unconverted friends, a little advice and warning. Every true man and woman know that they have a soul to save, or to be forever lost. I hope that all who read this article, are Bible readers.

There lived about 1800 years ago a man whose name is above every name, and that was Jesus. When everything was ruined and undone by reason of sin and folly, God sent this man, Jesus, down into this lower world of sorrow to suffer and die, that you and I might have everlasting life. He left the shining courts of heaven, where all is love, joy and peace to be the sacrifice for our salvation. He spent his time in teaching the people the way to eternal glory. He was rejected, betrayed and delivered into the hands of wicked men, a crown of thorns was put on his head; he was led away to Golgotha, was nailed to the rugged Cross, expanded between heaven and earth and suffered the ignominious death upon the Cross; was buried and after three days was raised again from the dead, and after forty days was received up into glory, and is now seated at the right hand of God, the Father, there interceding for you and for me, that we may be spared a little longer and return to the great Redeemer.

"To-day, if you hear his voice, harden not your hearts." I have no doubt in my mind but that you have heard that still, small voice whispering, "Come unto me, and I will give you rest." A precious rest—glory to God for such a rest. Come, sinner, and enjoy that rest; it is prepared for you by that same Jesus who died for your sins. Why will you not come when he has done so much for you? To-day is the day of salvation; come, now, let us reason together.

Suppose that great and notable day of the Lord should come while you are engaged in all revellings and abominable sports of the wicked, what do you think your condition would be? Do you not think it would be critical? I think you would call for the rocks and mountains to fall on you and hide you from the face of him that sitteth upon the throne, and from the Lamb forever. There will be a trying time for you if you are not prepared to meet God. You will have to be cast into outer darkness, where there will be weeping and gnashing of teeth, where Satan and the false prophets are. That will be a sorrowful separation. Parents will be separated from their children; brother from sister; wife from husband. Some will be thrust out into darkness, and others will go away into life everlasting.

The apostle John says, "He that knoweth to do good, and doeth it not, to him it is sin." All those who can distinguish good from evil, know what it is to do good. If you know how to do good, why not do it? It will be no disgrace. That same Jesus that we have been talking about, says, "He that is ashamed of me, and of my words of him will my Father also be ashamed."

"O turn ye, O turn ye, for why will ye die,
When God in great mercy is coming so nigh?"

Now I entreat you, as one that wishes your soul's well, to come to the Lord Jesus Christ; embrace the truth, hold to the truth and stand firm in it. Do not put it off till to-morrow, or next day, or some other time in the future, but come now. "The spirit and the bride say, come;" Christ says, come; the church says, come; and he that is athirst let him come and drink of the water of life freely. Come and go along with us, and hand in hand, we will go Zionward, "toward the mark for the prize of the high calling of God in Christ Jesus." We will go onward and upward to the city of the New Jerusalem. There is plenty of room to spare; there are thousands and multiplied thousands of the heavenly hosts praising God, but there is room for thousands more. "There is more rejoicing over one sinner that repenteth, than over ninety-nine just persons that need no repentance." Come to Jesus just now. Would to God that every one would accept of Jesus Christ. Your time may not be long on earth"—you may be called away in a moment of time. We do not know when, but make yourself a soldier in the army of the Lord. "Remember thy Creator in the days of thy youth."

Morrisonville, Ill.

A POPE.

FROM the following it would seem that it is not a very nice thing to be a pope after all:

"A German correspondent says that the pope is an object of universal pity at Rome; that he weeps piteously and has aged much; that he frequently packs up to go to Perugia, but at the last moment changes his mind; that he is in deadly fear of poison, and only eats food brought to him by his brother, making his own coffee, and keeping his wine under lock and key. Two attempts, the correspondent says, have already been made to poison him. When he took ill after drinking a glass of wormwood, some of the cardinals tried to dissuade his brother from bringing any other than the Vatican doctors; but he called an outside physician, who administered a powerful antidote.

BROTHER David Wolfe, of the Yellow Creek church, Marshall county, Ind., says: "We had a series of meetings in January last, resulting in eighteen additions by baptism, and others who have made up their minds to be baptized. Those who conducted the meetings were J. H. Swihart, and David Swihart, his brother, from Wabash county, Ind., with the brethren here."

LONGFELLOW aptly says: "The little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsations of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellow-man with Him from whose hand it came."

Prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.

WHAT CHRIST TAUGHT.

BY W. E. MCWILLIAMS.

REPENT, believe, and be baptized,
All my commands obey.
Is what Christ taught his people here,
Before he went away.

If words have any meaning, this
Is what the Scriptures teach;
But there are those, who in this day,
A different doctrine preach.

They preach that faith, and faith alone,
Is all that is essential:
Have faith and then you are assured,
Your heart is penitential.

Obedience then is not required;
Oh, how they do dissemble!
For we are told the devils, do
Also believe and tremble.

Tremble, but why, if they believe?
Because we find it given,
The Lord's commands they disobeyed,
While they were yet in heaven.

Angels they were, in heaven once,
But disobedient grew;
God spared them not, but cast them down,
Into hell's darkness threw.

If angels, they who dwelt with God,
Were from his presence driven,
For not obeying the commands,
That unto them were given.

How can his servants here on earth,
Expect to enter there,
If Christ's commands they fail to keep
He gave to them while here?

The advocates of "faith alone,"
Perchance too late will learn,
Faith with good works they must possess,
The heavenly crown to earn.

Dear friends, if you a home would gain
With Christ beyond the sky,
All his commands you should obey,
As far as in you lie.

For we are on probation here,
To us a Law is given,
By Christ, to guide us in the way,
That leads from earth to heaven.

But if we fail this Law to keep,
And from its teachings stray;
Christ will not claim us as his own,
In that great judgment day.

Oh, may we be of those who shall,
The welcome plaudit hear,
"Well done thou faithful servant, come,
With me my kingdom share."

You have proved faithful in this life,
My statutes did obey;
Into the joy now of thy Lord,
Enter you now this day.

CHRISTOPHER SOWER.

BY ABRAM H. CASSEL.

Dear Editors:

IN No. 3, page 7 of the BRETHREN AT WORK, I noticed a short sketch of Christopher Sower, which is but another instance of somebody's attempt to write what he did not know. I will therefore try to rectify the errors of it, and perhaps add a few particulars to it.

1. Christopher Sower *was not born* in *Hesse Darmstadt* as the author asserts; for he says in his manuscript journal, (which I have) that he was born on the 26th of September, 1721, in Laasphe, a small town six miles from Marpurg in the Province Witgenstein, in the north of Prussia, and emigrated with his father in the Autumn of 1724, instead of 1726.

2. He never settled in Philadelphia, either as printer and book-seller, or private citizen, for at that early day, very few if any, Germans settled in Philadelphia, as it was considered the "English's town." But about the same time that Wm. Penn founded the city of Brotherly Love, Daniel Francis Pastorious founded Germantown, or the "*German's* town," as it was then called, about six miles North west from the city where most of the Germans settled as they landed. And there also the little band of Brethren settled, who came over five years before, in 1719. And there Christopher Sower also settled on his arrival in America, and lived there till in the Spring of 1726, he says they moved to Lancaster Co., Pa., and settled on what was then called the *Muhlbach* or (Mill Creek) where they lived till sometime in April 1731. He says they moved back again to Germantown and bought a six acre town lot of Mr. G. A. Gruber (the writer has the original title of it), there he built for himself an unusually large, fine house for that time. His object in building it so large, was to accommodate the Brethren with a place to hold their meetings, as they had no church house then, and the most of their dwelling houses were too small to have meetings in; for they being, with a few exceptions, all poor Here they lived, and here both of the old people died, and were buried in a corner of their lot, as they had no graveyard at that time. The mother died in December 1752, and the Father in September 1758. And as Christopher junior was the only child, he inherited everything they had, and continued the various trades and occupations just as the old man had left them, until the Revolution broke out. When Germantown became so disturbed that for the sake of peace and safety, he took refuge in Philadelphia where he staid from the 9th of October 1777, till the 23rd of May 1778, he came back, and the next night he was taken prisoner and marched bareheaded and barefooted towards Valley Forge. But the night being so dark that they could not get along, so they crept into a farmer's barn till next morning, and arrived at the camp on the 26th. Was a prisoner there till the 29th when General Washington ordered his release, and General Gillespie gave him a permit or pass to go to his brethren in Methatchy, but not to Germantown as he would still be unsafe there. So he did not return home till the 23rd of June, and on the 28th he was warned out of his own house by lawless marauders who began to sell his goods.

He then took refuge with his father-in-law, Brother Henry Sharpneck, where he staid till the 7th of April 1780, he *moved* to Methatchy with three of his children to Brother Conrad Stem's, where he also died on the 26th of August 1784, and *not* in *Philadelphia*, as erroneously asserted. He is also buried there in the old Mennonite graveyard. The following Epitaph, said to be composed by himself, is on his tombstone:

"Death, thou hast conquered me,
'Twas by thy dart I was slain.
But Christ will conquer thee,
And I shall rise again."

3. It is asserted that he was a printer and book-seller before he came to this country, and had settled as such in Philadelphia. But the fact is, *he never was*, either a printer or book-seller; but a clock and mathematical instrument maker, which he followed until about 1735 or 36. Then the little printing press which the Brethren had in the old Country, was sent after them to Germantown, and as nobody seemed to have any room for it, Christopher Sower took it in custody. And as he was a *natural genius*, he experimented in the art of setting up type, in which he soon succeeded so well, that he printed a number of small hymns and other religious broadsides, which he distributed gratuitously.

While there was no German printing in America, there was such a lack for school books and other printing that necessity prevailed on him to open a little printing office in a part of his dwelling, which he did in the Summer of 1738, and printed, beside other matter, a German A B C book, and an almanac for 1739, the first in America.

The following year he printed a neat hymn book for the Fraternity at Ephrata, of 818 pages. But as soon as the office was established, he was earnestly solicited to print a newspaper, but he refused on the plea that the press had been procured by the Brethren for the glory of God, and he would therefore not profane it by publishing a newspaper. But he changed his mind and agreed to publish a paper about four times in a year. The first number of which was issued on the 20th of August 1739, under the title of "The Pennsylvania Historigrapher" or Reporter of events in the kingdom of nature and of the church. It was so well patronized that he soon issued it monthly, then semi-monthly, then weekly, and in size more than twice as large.

From the above, it is seen that the assertion of printing a magazine in 1735, is also an error, as the press had not yet arrived, and did not attempt printing a magazine until 1764, he published one under the title of "Das Geisthiche Magazine." *i. e.*, The Spiritual Magazine, or Things New and Old from the treasure of the scribes instructed unto the kingdom of heaven. And instead of printing the *second Bible* as asserted, he *did actually* print the first ever attempted in any European language; and considering the circumstances under which it was brought forth, it may well be regarded as the work of Providence, as well as a monument to his ingenuity. For let it be considered that the German Colonies were yet almost in their infancy, and that there was no paper-mill, no type foundry, and no printer's ink manufactory in America; and himself no practical printer. But he saw the great necessity of Bibles, and the untold difficulty of getting them from abroad; as there were at that time no facilities for importing them. The few that were imported had to come by way of England, where the boxes containing them were weighed, and sixpence per pound duty was charged. Besides, at least one hundred per cent to the Captain or newlander as commission for their transport, consignment, etc., which brought them to a price that poor people could not afford. Consequently the Bible Society of Halle, founded by Carl Hildebrandt a noble Baron of Costein, was appealed to; who very generously favored our colonies with a number of copies. So did also that of *Budingen*. But the supply was far short of the demand, which led him to consider the propriety of printing an edition of it himself. He communicated his intention to a few of his friends in Germany, who encouraged him in the hope that with God's help he might succeed. Upon which he issued a circular with a specimen page on the back of it and commenced making preparations. A Mr. Fleckenstein of Germantown assisted him in making the matrees to cast the type. The old anvil upon which they were forged, is still preserved. But while thus engaged, a Mr. Henrich Ehenfried Luther,—who was connected with a type foundry in Frankfort on the Main kindly presented him with a small font of type for the purpose. Sower regarded this as providential and was so much encouraged by it that he immediately commenced on it with an edition of one thousand copies, the last form of which was struck off in Agust 1743, a large quarto of 1284 pages.

Much more might be said about this, and the subsequent editions of it, that no doubt would be interesting to some of your readers. And also about his cast iron stoves, his philanthropy and other matters referred to in said article. But as this is already a great deal longer than intended, and the latter not being so suitable for a religious journal; I will close by asking the readers' patience with what I have written. But as the field is so large, it would have been easier to write a volume than to condense it in a nut shell.

Harleysville, Pa.

EVANGELIZING THE CITIES.

BY D. C. MOOMAW.

IT should be gratifying to every lover of apostolical religion, embellished with apostolical usages, to see that the embryo proposition to include the cities in our work, of evangelism soon meets with such practical and substantial responses as are indicated in No. 4, of the current volume of the BRETHREN AT WORK. This is as it should be. When we consider the fact that the morals and tastes and religion of a country, are powerfully influenced by adjoining cities, we have the key to the fact that the evangelizing of the cities was the most prominent feature in the apostolic system of missions.

An attentive review of the labors of the primitive missionaries, shows that the cities were the centres of their operations, and that the rural districts received their knowledge of the new religion from the cities.

Our church has reversed the programme, hence the enquiries are frequently propounded us. "Why do you not preach in the towns and cities?" The fact is, to our mortification, we write it, we have culpably neglected them, and if there should be anything in the future like "rising in judgment to condemn us," we may have some difficulties of a serious nature to adjust in the interminable future.

As the work has been inaugurated, it remains for us to see that it is executed in the most effective style.

1. The operations of the apostolical missionaries should be studied and copied as models, with those variations and modifications that will correspond with the variations and mutations of the times and customs. The *genius of the Gospel is pliant, with reference to harmless usuages, and habits, but rigid with respect to ordinances and commandments.*

It would have been another impossibility, and also an absurdity for the apostles and primitive Christians to have perpetuated the incidental or accidental usuages of that age.

Had that been essential to the purity of the faith, we would to-day, be an exact copy of the Asiatic churches in dress, manners, habits, occupations, etc. I do not think the apostles embarrassed the progress of the new religion by an interminable and uncompromising controversy concerning things that were not essentially sinful, or that would not affect the salvation of souls.

That the apostle Paul recognized the importance of adopting his acts to harmless circumstances, is evident from his circumcision of Timothy to conciliate the Jews, and his withstanding Peter, who withdrew from the Gentile Christians for the same purpose when he (Peter) should not have done it. A careful perusal of the fourteenth chapter of Romans will show how Christians should

conduct themselves toward each other. Had we the doctrines of that chapter ingrained into our hearts, I verily believe nine-tenths of the troubles that afflict our own congregations would never escape the brain of Satan.

2. There should be no fears of failure in the ultimate success of the work, either as to the building up of churches in the cities, or the support of the workers. I do not think the first missionaries expended large sums in their operations. They did not disdain to work with their own hands, for their own support, when they had the opportunity to do it, neither should our missionaries. Behold St. Paul assisting Aquilla, the banished Roman to fill a large contract for tents, at a reasonable compensation.

Now how would that suit a modern missionary? I presume our missionaries would not disdain to copy the course of that eminent apostle under similar circumstances, but a proper discharge of the duties incumbent on them would have little leisure for secular work. As to the funds necessary for the work, it occurs to me the church ought surely comprehend the responsibility of contributing promptly to it.

I think I do not over-estimate the financial *status* of the brethren when I compute the number of brethren whose annual income is $500 and upward, at 2,000; and of that number, do not 700 realize an income of from $1,000 to $5,000 annually?

If there are two thousand members with an income of $500, are there not 100 (one twentieth) who would contribute one fiftieth (the Jews used to consecrate one-tenth to the Lord), to the conversion of the cities? If we do not, remember the following propheey: Wickedness will continue to increase in proportion to the increase of population as two is to one, that is, as the population is doubled, sin will be quadrupled, and the money we withhold from the Lord's work will be used by Satan to corrupt the church and to destroy the souls of our children. The ministers who should either be in the vineyard themselves or working up the cause and interests of missions in their own congregations, will fritter the precious moments away, either biting and devouring one another, or selling their own souls and the souls of their fellow-members for the poor "pottage" of men's flatteries and official advaneements, etc.

And the seqnel of such a state of affairs will be, an outpouring of divine vengeance on our country, in pestilence or war or famine. Woe be unto us then when God begins to make inquisition for sin.

Let the names and vouchers continue to pour into the office of the BRETHREN AT WORK until one hundred are on the Lord's register, and then we will proceed to elect two of the Lord's messengers and send them out into the whited harvest field, to gather the ripened sheaves. If it would not be premature I would suggest that brethren should be chosen who are unencumbered by large families, and who have been found valiant in defence of our doctrine. Could we transfer Brother J. W. Stein to that field? The interests of Christ's kingdom could be safely entrusted to his hands. Brother A. Hutchinson of Mo., has been found faithful. What do you think of the following as the plan of election? Let each contributor signify his or her choice in a private vote addressed to Brother J. H. Moore, and the two brethren receiving the highest number of votes be declared elected, and if either could not accept, then let the next highest take his place, etc.

Let a brother at some central point, say Brother Moore, of Lanark, Ill., be chosen for treasurer and disburser and secretary, and let the prayers of the churches serve as canvassing agents to keep the treasury supplied.

Now brethren, don't fight against this work, lest you be found fighting against the Lord, and his mighty millstone fall on you and mash you to powder. If it be not of the Lord, it will fail. Just wait and see, in the meantime send along your X and your prayers, and if only one soul is converted, you have a one hundredth share therein, the value of which will be estimated and paid at the office of the Secretary of the treasury in the kingdom of God, when your souls is summoned up there to enter into that rest prepared for his people.

Let us hear what the brethren have to say. We don't want much discussion. The command is, "Go into the vineyard and *work*," not *discuss*.

THE CEMETERY.

BY ELIZABETH TRUAX.

I'VE been in sight of the city here,
I mean the place of rest,
Where many mouldering millions lie,
Returning into dust.

But at the resurrection day,
The first one and the best,
Who know which ones will then arise.
And be forever blest.

Who knows who will lie silent still,
Till the last trump shall sound:
No mortal here, but God can know,
And no one under ground.

For God has said that silence reigns,
In that last resting-place,
Until they meet their Savior here,
And see him face to face.

Oh, then how we poor mortals here
On earth should spend our breath,
So we vith Jesus may arise,
And 'scape the second death.

God only knows the day and hour,
Whn all must come to die;
So hewill give us all our dues,
In hll or in the sky.

HOV I REFUSED THE OATH.

BY H. W. LANDES.

"But bove all things, my brethren, swear not." Jaes 5: 12.

WHEN the apostles said this, they were more of one mind than we are no'. There was then one Lord, one fau, one baptism, and it made a vast differere what believers practiced. By their ractice they were distinguished from te world. They then believed what ames said, "swear not;" and Jamesys just what the Master had said soetime before, that they should not swar by *heaven*, not by the *earth*, not byhe head. Matt 5: 33. It is therefe right not to swear, which is to be pub an oath, or cause to take an oath, d James says, "neither by any other th." But to affirm is right, to assert ositively, or to tell with confidence? aul wants Titus to affirm some thingonstantly. It is also said that Paul firmed that Jesus was alive. Rhodwas sure that it was Peter who knock at the door, therefore she constantl affirmed that it was even so.

Th are many good-meaning professonow who can see no difference in thi They even say that they believe ; same that we do, only they have nother *form* of doing it—"It does ; make so much difference what we dwhat we believe. This outer worknot the necessary work."

A few years ago some school bonds were forged on some school districts in this State. The suit came off a few weeks ago, when I was summoned several hundred miles from home as a witness for the State. When many witnesses had given their testimony before me, one by one, they would march toward the witness-stand, lift up their hands, and say after the one who qualifies them, "so help me God." When I was called, I came forward and approached the clerk and said that I would affirm. He was so bothered that he hardly knew the affirmation. Then he lifted up his hand and requested me to do so too, which, of course I refused, and answered him, "yea, yea, instead of" so help me God." After I got through, I was asked, why I did not take an oath, I answered, that the Master said we should not, and so also did the apostle James. The answer was, "yes that is right, I believe the same as you do, only I believe in my form which our church believes in, that is the church of the United Brethren." We had quite an interesting talk, when another made this remark, "well, what would you do if that affirming was also against your belief?" I answered that to affirm was not against the Scriptures, and therefore I could comply with it. Now if this practice don't make a distinction, why was I asked, afterward, the reason that I would not take an oath? The fact is, the one that swears is known; the one that swears not is also known. "By their fruits ye shall know them."

Brethren, swear not, and the Judge of the quick and the dead will reward us according to that which we have done.

Osborne City, Kan.

NATURE AND REVELATION.

BY M. C. MILLER.

WE talk of born poets, which is all right. But sometimes we are inclined to talk of born Christians and born ministers. Is this right? When I hear a man preach a good sermon, I always think he has been a worker, and not only a worker, but that he is, to a greater or less degree, an inspired man. A man may speak fluently, he may speak learnedly, but he cannot speak with that power, or God cannot speak through him, unless he is a man in whom the Holy Ghost abides. Ministers must be born of the Holy Ghost if they would instruct their listners in the right way. It is God's work and not man's. A man may be well informed, he may be considered a wise man by the world, yet he must count it all as nothing in comparison with Christ. Again, a man may know but little, he may be considered ignoraot, yet be very wise, be very learned.

His education may have been received from that great Teacher. "Verily, verily I say unto you, he that believeth on me the works that I do, shall he do also." John 14: 12. To be born a Christian, or be a natural speaker, I think is a wrong idea. All have to become believers, to be Christians, and no matter how easy it may be for some to speak they have necessarily got to learn what to say and how to say it. Some have more talents than others, but then more will be required of them. So there is no excuse for any.

Sometimes the church calls a brother to the work of the ministry, who thinks he has no talent for serving in this direction. He never should think so; *never*. He may have no taste for it, but if we turn to the Old Testament, we will find, sometimes the prophets had no taste for speaking either. Sometimes they did not wish to go when they were called upon to go and preach to the people. Perhaps Christ would rather not have come into this world and suffered persecution and death; but he nobly said to his Father, "not my will, but thine be done." Then if we wish to be Christians, we must work the works of Christ. Please read the adventure of Jonah. He was fleeing from the presence of the Lord. He did not wish to go where he was sent, but after all his delay, see with what success his labors were blessed; yet it seems even with that, he was not pleased. Success could not lift him up. He was a true man—a true prophet. He honestly told the shipmen, that he was fleeing from the Lord, and also that because of him the storm was upon the waters, and he told them to throw him out into the sea, and he was three days and three nights in deep water, because he tried to run away from duty. The success of Jonah may teach us a good lesson. He did, simply what he was told to do. His sermon was a very short and easy one. No high education was required to tell the tidings. Any one with the right spirit could have done the same work, he had been sent to do. His tidings were ready, and he went and delivered them, with the success that was to be his.

BETTER BEEN BURIED.

THE well-known anti-tobacco man, George Trask, tells the following of himself:

"About fifteen years ago we gave a lecture in which we aimed to show that, as the common use of tobacco takes away desire for food, blood, muscle, health and strength, it must, without fail, shorten life, and if so, the habit would at last lead to the person killing himself, hence a breaking of the command of God, 'Thou shalt not kill.'

"As we closed, the preacher rose and said: 'I believe the argument in this lecture is final; I believe thousands who use tobacco are poisoned to death and cut short their lives. But I have a hard case to solve, and I wish Mr. Trask to solve it. I know a man within ten miles of this place who smoked his pipe to the day of his death; and he lived to be 104 years of age.'

"We confess we were puzzled. The question was to the point, and the people laughed at our expense. At last we hit upon the Socratic style of reasoning, and questions helped us out of the trouble. 'Sir,' I asked, 'are you sure the old man lived and smoked till he was 104?' 'Yes,' he replied. 'How did he look?' 'He looked like an Egyptian mummy.' 'Had he moral feelings?' 'O no; he seemed to have no sense of God or religion whatever.' 'Did he manifest any public spirit? Did he like good schools, good roads, good order and the like?' 'O no; no more than a mud turtle or oyster.' 'Had he a family?' 'Yes, a large one and a mean one—altogether too large.' 'Did he love his family?' 'No, I think not.' 'Did he hate his family?' 'No, I think not.' All in a word—did he love anybody or hate anybody, dead or alive, in this world or any world? 'No, I think not.' Well, well, brother, the conclusion of the whole matter is simply this,—the old man was dead fifty years ago, only you did not bury him"—*Selected*.

He that loses his conscience has nothing left worth keeping.

The Brethren at Work.

PUBLISHED WEEKLY.

I. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1 50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy *free* of charge, and for each additional name over and above the nine names) the agent will be allowed ten per cent, which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly address ed, will be at our risk. When sending drafts, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1 00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - FEBRUARY 27, 1879.

BROTHER R. H. Miller informs us that he is improving slowly, but is not able to do much yet.

IF Simon Harshman will forward his address, we will cheerfully forward his paper. We cannot send the paper unless we know the parties' address.

BROTHER D. B. Gibson's address is changed from Perrin, Clinton county, Mo., to Norborne, Carroll county, same State. His correspondents will please take notice.

FROM the *Primitive Christian* we learn that Brother J. P. Hetzel has resigned his charge of the church at Philadelphia, Pa. It is not said where he purposes to locate.

BROTHER Allen Boyer, of Leon, Ill., says: "We have had six weeks' meetings in the Waddam's Grove Church this Winter, principally conducted by the home ministers; the interest was good all through."

THE unsolicited article from Brother R. H. Miller, published in this issue, is highly appreciated by us. It is timely, and to the point. He shows the matter up in its true light.

THE Maple Grove colony, locating in Kansas, is meeting with good success, as about 75 church members have already signified their intentions *to take up claims and become members of the colony. This is an excellent way of establishing healthy congregations in the West.*

FROM D. C. Renner we learn that Brethren Krider and Cotterman lately held a series of meetings in the Bear Creek church, Indiana. None were added during the meeting. The brother also states that they are much in need of more help in the ministry, and desires ministering brethren to call and help them.

FROM S. L. Showalter, of the Station Church, Green county, Pa., we have the following: "We have recently closed a series of meetings, which commenced the fourth day of January, and closed the nineteenth, which resulted in eight accessions to the church, four by baptism and four reclaimed; and we think deep impressions were made on others who are probably counting the cost. The preaching was done by our home ministers, Adam Wise, James A. Murray, C. J. Showalter and Henry Wise. Meetings well attended and order good."

BROTHER Abram H. Cassel's article about Christopher Sower, in this issue, is interesting and well worth preserving. We invite Brother Cassel to write again. Our readers would be pleased to hear from him quite frequently, and as the brother is getting old, will not likely be here much longer. He has collected a vast amount of matter that would be valuable to our readers, and we suggest that he make an effort to get as much of it as possible before the public, that it may be preserved after he has gone to his long home.

ON another page, Brother D. C. Moomaw makes a few suggestions regarding missionary work in cities. While the brethren are sending in their names, and offering suggestions we will give the matter special attention, and in course of time may have some remarks to offer about the managing department of the project. Every step taken should be with care, that the glory of God and the salvation of sinners may be kept in view. Nothing should be done out of vain glory or for self-interest. Great care should be taken to respect the rights of others of the same body. The distinctive features of our people must be adhered to in the work, for towns are the very places where they are so much needed. Brethren and sisters, pray for the success of the missionary work.

BROTHER Silas Hoover, who has been laboring for some time among the Brethren in Ohio, has returned to his home in Somerset county, Pa. Hope he may soon be prepared to enter the field again, for there is much need of live, energetic preaching.

THE "DEACON'S" MISTAKE.

THROUGH the kindness of a brother, who lives in Ohio, we are in receipt of a copy of the January number of *The Deacon*, containing the objectional article referred to a few weeks ago. Referring to the BRETHREN AT WORK it says:

"One of our weekly papers now has a subscription list of over ten thousand names, we are told, the net profits on which makes a yearly income of clear profit of full four thousand dollars."

In reply to the above we state: It is self-evident that we know more about the business and condition of this office than any body else, and therefore what we say ought to be regarded as correct beyond doubt.

Regarding our circulation, it is likely that the BRETHREN AT WORK has as large a subscription list as any paper in the Brotherhood, but it is not ten thousand, though we hope it soon will be.

The assertion about our net profits being yearly full four thousand dollars is false from beginning to end. Our income is not half that amount. We think that we are doing reasonably well in business, but to say that we are making "lots of money" is incorrect. Brethren should not publish things they know nothing about, and thus set us in a false light before the Brotherhood. As the *Vindicator* copied a part of said article from the *Deacon*, and in substance endorsed what was said, we respectfully suggest to the editors of both of these papers the propriety of taking back what they have said about the BRETHREN AT WORK as referred to above, on the ground that we deny it being true.

As to the circulation and profits of other papers, or the profits arising from the lawful business in which any brother is engaged, we are not concerned, are not prying into, for we have all we can do to attend to our own business, and the calling of the Lord. And more: we have neither time nor disposition to look after and publish the private affairs of other men, nor to be "busy bodies in other men's matters." 1 Pet. 4: 5. Our mission is, to "sound out" the Word of the Lord, and to be about our Master's business. This is quite enough for the saints of God.

The following from our book-keeper and mailing clerk is respectfully submitted to our readers:

OFFICE BRETHREN AT WORK, }
LANARK, ILL., FEB. 21, 1879. }

To Whom it May Concern:—

This is to certify that the statements of the *Deacon* relative to the circulation and the proceeds of the BRETHREN AT WORK, are false. Having charge of the business of the office, I know the exact amount received and paid out, and the net proceeds lack very much of being $4,000. S. J. HARRISON, Clerk.

OFFICE BRETHREN AT WORK, }
LANARK, ILL., FEB. 21, 1879. }

Having been in the employ of brethren Moore & Eshelman as mailing clerk since April 1st, 1878, I hereby certify that at no one time have ten thousand copies of the BRETHREN AT WORK been mailed. However, the paper being a good and truthful evangelist, I would have no regrets were the list ten times ten thousand.

S. M. ESHELMAN, Mailing Clerk.

THE OLD ORDER.

NUMBER IX.

The Church of God.

THE church of God is composed of members. These members, both male and female, are heirs of God — joint heirs with the Lord Jesus Christ. They all come to the Lord in the same way. All are baptized into Christ. One did not *repent* into Christ, another *believe* into Christ, while a third was *baptized* into Christ, but each was baptized into the "one body," put on Christ according to the prescribed Rules. The privileges, honors and enjoyments belong to every citizen of Christ's kingdom. As a body, they are called "the elect of God;" "children of God;" "chosen generation;" "pillar and ground of the truth;" "peculiar people;" "holy nation;" "temple of the Holy Spirit;" "house of God;" "family of God." If one member is a child of God, another is no less so. If the "one body" is a "peculiar people," then each member in that body is peculiar. The rights of one member are not superior to the rights of another. There is no "high and low" in the family of God. The right arm is no more of an arm than the left arm. The left hand is no more than a hand. The rights and privileges of the left hand are not superior to those of the right hand. Both draw nourishment from the same source—both are alike honored. The eyes are not troubled and annoyed because the ears are in the same *head*. Neither are they sad, sorrowful, envious, or spiteful because they are not the feet.

"Well, since all are members of the 'one body,' there must be one set of Rules for their government; otherwise there would be confusion and discord." Very true; and since this "one body," this "holy nation" is to continue through all ages until Christ comes again, the "one Lord" gave them a set of Rules that are *perfect, complete, powerful*, as their law in faith and practice. They were made for the government of His people in Asia, Africa, Europe, America and the Islands. "In every nation he that feareth him, and worketh righteousness, is accepted with him." Acts 10: 35.

Climate has no effect on the Rules. Age cannot change them; neither can sex, race or color change them one whit. Not a part of them were designed for an old man, and a part for a young man; the whole of them were designed for *man*, whether old or young. Not a part were set forth for Africa and another part for America. The Chinese who submit to these Rules in their native land are just as much the "children of God" as the men who were born and raised in Kansas and who obey the Divine Rules. Their being born in Kansas does not make them children of God, nor give them superior privileges, rights and enjoyments in the "house of God." These Rules have the same governing power over a Dane as over a Frenchman. The winters of Minnesota and the sand storms of Africa have no effect on these perfect Rules. Heat, cold, rain, snow, sunshine and darkness cannot overthrow them. Strife, envies, loves, hates, judgments, walks and talks cannot set aside the Divine Rules. Opinions, thoughts, tastes, wishes and feelings cannot, in the least, affect the Rules. They are *fixed*. Courts, assemblies, conventions, councils cannot change them.

Words and sentences *not* found in the Bible, cannot be brought forward and substituted for those *in* the Bible. Some words and sentences found *in* the Bible, *cannot be taken out* and formed into a creed or discipline. If they are fit for a creed or discipline *out of* the Bible, then they are fit for one *in* the Bible. And more; they are better arranged *in* the Bible than they possibly can be when taken *out* of the Bible.

The Bible does not exact more of a man in France than it does of one in New York. The Book that reveals God to the man in Europe, reveals Him to the man in America. And the man who yields obedience to the Divine Rules in Switzerland, will talk and act like the one who has yielded obedience to them in Michigan. Better still; the man who is governed by these Rules in America will be the same in Ireland, in Germany, in Arabia, in Egypt. If submission to these Rules in America will make him a peculiar man, he will be peculiar in Japan, in Hindoostan, in Palestine, if he continues to yield obedience. If a man in Illinois submit to these Rules, and thereby be known as a Christian, will not the man, who submits to them in Spain, also be known as a Christian? If full submission to the Divine Rules, and to them only, on the part of a Greek, is all that is required of him, will not a full submission to the Rules, and to them only, on the part of a citizen of Virginia be all that God will require in order to eternal salvation? If those who lived in Palestine complied with these Rules, and thee only, and were saved, then those in America who comply with the same Rules, and to them only, will also be saved. If those Rules were all that were required of believers eighteen hundred years ago, will any more be required of believers now?

Had God seen fit to make *something not* in the Bible a condition of obedience, He would have put it *in the Bible*, for the Bible tells us what *we are* and what *we ought to be*, morally and religiously. Hence that which is not *in* the Bible cannot be proven *by* the Bible. I go further: that which is in the Bible needs not to be proven by the Bible. The mere fact that it is *in* the Bible is proof sufficient that it is right. If it be *not* in the Bible it is proof that the thing is not essential to obedience to God. The Rules of faith and practice being perfect, there is no need of proof from the imperfect. Imperfection cannot equal, much less surpass, perfection. The Rules of God being perfect, more than they, cannot be required. Less than the Bible Rules is not worth seeking after. God will not condemn the man who believes and obeys the Bible, and nothing but the Bible. Reader, what think you?

M. M. E.

THE WAY YOU SAY IT.

EVERYTHING which we do is either right or wrong; if it be not wrong, then it is right; if it be not right, then it is wrong; if it be right, then it is not wrong; and if it be wrong, then it cannot be right. Right and wrong are opposite in meaning, therefore what is the one cannot be the other.

There is just one thing in the world and that is power. This is either positive or negative. We decide which of these two it is by its application. Whenever it is applied to promote truth, piety, virtue, peace, prosperity, it is positive, but when opposed to these, it is negative.

God is positive; the devil, negative. Christians are positive; sinners, negative. God does good; the devil, evil. Christians are kind and merciful; sinners, rough and abusive. The positive builds up, the negative tears down. Whatever is not positive is of the devil, whatever *is* positive is of God.

A man is more excusable for doing what, in itself—according to the letter of the law—is wrong, under some circumstances than others. It is even right to violate the *letter* of the law when necessity demands it. We learn this from what Christ said to the Pharisees when they found fault with his disciples for doing "that which is not lawful to do upon the Sabbath day." Christ calls attention (1) to what David had done, which was in open violation to the *letter* of the law, and yet no one had ever suspected he did any wrong. (2) "The priests * * * profane the Sabbath, and are blameless." We regard this as conclusive proof that circumstances of necessity make it right to violate the letter of the law. But circumstances *never* make it right to do wrong. If circumstances make it right to violate law, then it is *right* to violate, and *wrong* not to do it.

The Scripture is profitable for doctrine, reproof and correction. It is, not only the privilege, but the *duty*, of the minister, with the Scriptures, to reprove his hearers of any sins of which they are guilty, and correct any errors which they commit. So with the contributors to our religious journals—in short, so we ought to do with each other; but it is very important that it be done in a proper way—that a good spirit pervade the work.

We are all human and prone to evil — all come short of perfection. We ought, therefore, to bear in mind, that those with whom we deal and associate, are made better or worse by our conduct. If some of our friends do wrong, we can only prove that we are better than they by doing right. If our friends do wrong by us it is our duty, as Christians, to *tell* them of it, but not to abuse them. If we think our friends neglect their duty towards us we should inform them of it in a kind and affectionate way, then if there is any good principle in them, they will do better; but if we abuse a man it is calculated to excite his evil and base nature causing him to treat us worse than before. We would further observe, that we are often mistaken when we think our friends are neglecting us and that they are to blame for it, and it is certainly very uncharitable to censure any one for a wrong of which he is not guilty.

Attention to the business of this office and the different impressions which the different letters, that have been received, have made, has caused me to publish these thoughts for your consideration. Acting in the the capacity which I do my opportunities are unsurpassingly good, from which to make observations. On the one hand are those doing business with the office, on the other is the office doing business with them. Generally, I think those who do business with the office mean to do just what is right, and if they knew the strictures placed upon the employees of the office to attend to every-

...promptly and accurately, they would ... care the proprietor for wilfully neglecting them. Since I have been here no one ... intentionally neglected. Occasionally ... mistake occurs, but we *always* correct it as ... as we are notified of it. However, we are ... notified of errors in such a way that we ... make the corrections. Then the parties ... expected the correction to be made become ... vexed and write in a *wrong way*.

And now I wish to call your attention to what ... in the first part of this article concerning ... circumstances altering cases." A man, when ... sted, might say what he would be excusable ... but if *written* it would not be excusable, for ... it is written is done deliberately.

The editors are as anxious that their subscribers get what they subscribe for as the subscribers are themselves, and the subscribers are ... more disappointed when they do not get ... that they subscribed for than the editors. But ... as this is, it is hard to get the patrons to ... As a specimen of what I consider to be ... proper letter of a genuine Christian, I subjoin the following:

FEBRUARY 10, 1879.

Dear Brethren:—

WE took your paper last ... and we like it very much. We got all the ... but 14 and 16. We take it again this ... We got numbers 1, 2, 4, but numbers 3, ... we did not get. Our Post Master says they ... not come. The love of God be with you.

* * *

This letter is kind. Every one who reads it ... made better—is made to love the writer. We ... just what the brother wants. His name ... address are given. The letter is short. He ... to realize that we have no time to read ... necessary matter so comes to the point at ... In an office like this, where fifteen to ... enty thousand letters are received in a year, ... some *days* a hundred or more, it is a matter ... much importance that letters BE BRIEF.

S. J. HARRISON, Clerk.

A DANGEROUS COURSE.

AMONG the papers published in our brotherhood, we fear a spirit of contention will ... ring up, tending to make division and discord. ... one of the greatest dangers is that of misrepresentation. If one of the papers misrepresent another, in its objects and purposes, there ... soon unpleasant feeling arise. To avoid ..., the true position and purpose of each paper should be accepted in its own avowed object ... given by itself. There are some good things ... all of our papers, and if we were able to afford the expenses we would take them all, and ... are thankful to some of the editors for sending us their paper free.

The reason for writing this article at this ..., is this: An editorial in the *Deacon* and ...ied in the *Vindicator*, will be taken, generally, to put the BRETHREN AT WORK and *Primitive Christian* in a false light before the reader. ... cannot speak so positive of the *Primitive* ...tian as I had nothing to do in forming the ...racter of that paper, but I judge from the ...se it pursues. With the BRETHREN AT ... I did have something to do, and I believe ... something once, setting forth the course, ...thought should be taken in the paper. The ... editorial comes in conflict with that, there... I speak again that all may see the true ...ition taken in our paper. We here give part ... the extract taken from the February number ... the *Vindicator*, page 57:

"The *Deacon* thinks it 'pays well' to be non-committal on 'vital church issues.' Guess he ... to get and keep a fair paying patronage, it ... best for an editor to talk and write so as to ... all and hurt no one."

We presume the right of our brethren to ... with us should be granted freely, and that, ... without any hard feeling, but we want the ...der to see the precise point about which we ... We take the position that these *vital* ... (on which we are censured for being non-committal) have been, and ought to be settled ... our Annual Meeting. They have all been ...ussed there and decisions made upon them, ... may be again). In these discussions at A. ..., we have been as free and outspoken as any ... Brother Quinter, too, of *P. C.*, has been ... free at A. M. to discuss all the *vital issues* ... come up. I think it likely that none in ... brotherhood have been more outspoken on ... issues at A. M., than some of the editors of ... *P. C.*, and B. AT W.

Now here is the point of difference with that editorial: We believe the A. M. is the proper place to discuss these *vital issues*, not in our papers. The editors believe it right to discuss them in their papers, as well as at A. M., only with this difference: at A. M. both sides are discussed while in their papers they would discuss only one side, and continue the discussion from year to year just as done at A. M., only they have but one side of it in the paper. To get the idea clearly before you, suppose at our common church meeting some matters of difference come up, and are investigated, discussed and settled, the best that can be done by the church. But one party says, we will not let that decision of the church alone, but publicly write and speak against the decision of the church, just as they did at church meeting: they will be governed by their own opinion, not by the decision of the church, either publicly or privately, in the church or before the world. Now, suppose that course is continued, from year to year, when would the church have peace? Never while time lasts. But in that church is another party, who say, we will accept the decision of the church as the best that can be done now; we will not write or speak publicly against it before the world, but wait till another meeting, if there be anything wrong, then bring it up in a legal manner and try and get it better, and not be all the time fussing from week to week about the *vital issues, or any other issues.*

Now we belong to this latter party, who believe our differences should be discussed at church meetings, District meetings and Annual Meetings. We believe when these *vital issues* are discussed it should be a free discussion for both sides. A discussion of one side only, in any case, will be more likely to produce prejudice and hard feeling, than it will of wisdom and knowledge; a continual discussion of both sides may be a source of knowledge, but it would produce division in some of its forms. Then we think our position is clear in this matter, when we advise the B. AT W. to go to A. M., discuss and argue all these *vital issues*, as much as you choose, get the best decision you can, then accept that decision for the time being, and wait till another year, then better it if you know how. But for the good of the church, for the peace of the brotherhood, don't be continually discussing these differences on *vital issues* in your paper. Be settled and fixed in the work for peace and union, and love in the church; do not be led into this contention among brethren, or moved from your purpose by these insinuations that you work *to please all and hurt none.* Let the brotherhood decide this matter, let them decide whether they want this continual debating in our papers, let them decide if they want these questions discussed at A. M, and there stop the contending among brethren. If the brotherhood wants the discussion to continue, from year to year, especially on one side of the question, if they want a paper to keep up a continual warfare on somebody, even on the A. M., I hope they will not find it in the B. AT W. But I am confident the brotherhood wants and needs papers that respect and accept the decisions of A. M. on all *vital issues.* They will support such papers, and they will be a great means to keep union and harmony in the church.

We have tried to make our views plain in this matter, and have done so with due respect to the *Deacon* and *Vindicator.* Justice required of us to set this matter plainly before the brotherhood, that the plain difference, and the different courses taken by the papers referred to, may be clearly seen, for our only object is to get the true position of our paper before the brethren, and in making the contrast with their position, if we have not done them justice we are ready to correct.

There are three positions that may be taken by the papers published in our brotherhood: First, a paper may take one side of all *vital issues*, and publish nothing but that side, rejecting all that may be said on the other side. Second, a paper may discuss both sides, and open its columns to all that may be said on either side; each of these can have continual discussion, but on very different principles. The third is our position, that these discussions be confined to A. M., and not continued or permitted in our papers.

But let us look at these vital issues a little further if we can find them. We suppose they are such questions as the Missionaries, the Sabbath School, Education, Non-conformity, &c. Now if we have guessed the meaning, all of these questions have been before A. M., and decided by it. And we advise the B. AT W. not to fight against the decision of A. M. on these subjects, not to publish anything against them in the paper, not that we believe the A. M. infallible, but there is a right way—a legal way, to bring all of them up again and discuss them at A. M., and have them changed. But further the B. AT W., and all other brethren have a right to carry out and advocate publicly and in the church all the decisions of A. M., but no brother has a right to oppose them publicly, except in their discussion at church, District, or A. M. To grant the right of every brother to oppose publicly every decision of the church and A. M., would be virtually destroying the A. M. itself, and setting up not only congregationalism, but individualism, and destroy all the union and oneness of the church.

Here another matter is brought up incidentally. That is, the nature of the decisions of A. M. Some brethren have held the A. M. as a legislative body—that is not correct. They might just as well call a church meeting a law making body. The A. M., and all church meetings are judiciary, merely as a court to decide upon all questions brought before it. The A. M. has no power to originate bills, and pass them as a law; but hear the case brought up from a lower court, or District Meeting, and decide it, as a Supreme Court would do. Its decisions are to our brotherhood, as the decisions of the Supreme Court to the citizens of the United States, not as the Congress, to make laws, but to decide the case according to the laws already made. So our A. M. decides the case brought before it, according to the Gospel—the law God has made for the government of his church. All these cases that come up must be decided by some body, either each individual must decide for himself—that would be individualism; or the church must decide it — that would be congregationalism; or each District Meeting must decide for itself—that would be division at once on the principle of State rights or secession; or the A. M. must decide it according to the 15th of Acts. That is union and Gospel, and the order of our brotherhood—the only safe ground there is for us. Tried and proven for more than a century, it has held our church together as one body, and we shall sustain it as our fathers have done, and our papers should walk in their footsteps. Search the old paths—support the way we know gives peace, union and strength, and oppose any course that brings division, weakness and discord. While we have so many papers multiplying in our brotherhood, it requires more caution to guard against hard feeling, and division. We have no right to blame brethren for starting a paper, we can only have a right to blame them when they run their papers so as to do harm. But when we get too many, and I think we have that now, some must go down or consolidate, but while they do last, we hope they will do good if possible, not be trying to bite and devour one another, for generally persecution turns back with coals of fire to burn the fingers of the aggressor. I have spoken plainly, apologies are not needed because we are brethren. R. H. MILLER.

MOOMAW'S PROPOSITION.

HAVING for its object the preaching of the Gospel by the Brethren in the different cities of the United States. Those wishing to contribute to this fund will send in their names on a card, or otherwise, but do not send the money till further notice is given. When $200. is promised then two men should be selected and put to work. These men to be selected by the vote of the donors. They should be men sound in the faith, and able to teach others also—men who are willing to labor with those in the common walks of life. Search the Scriptures carefully and see to what extent the Apostles labored in cities.

The following amounts have been subscribed, and other names will be entered as they come in:

D. C. Moomaw, McDonalds, Va.	$10.00
S. T. Bosserman, Dunkirk, Ohio,	10.00
Franklin Anglemyer, Leeke, Ind.	1.00
Wm. R. Clark, Bellaire, Mo.	1.00
E. B. Winslow, Hamlin, Kan.	1.00
Catharine R. Sopher, 1307 Olive St. Philadelphia	.50
Daniel Stump, Medle, Kan.	1.00
Arthur Brubaker, Wabash, Ind.	1.00
Minnie Christopher, Helena, Mo.	1.00
Catharine and Henry Tinkel, Marion, Ind.	1.00
J. G. Harley, Port Providence, Pa.	10.00
Tobias Kimmel, Elderton, Pa.	1.00
Daniel Vanbuskirk, Violet, Ill.	1.00
James L. Switzer, White Rock, Kan.	1.00
J. A. Kepner, Johnsville, Ohio.	1.00
Wm. Peebler, Atchison, Kan.	10.00
John D. Shearer, Atchison, Kan.	10.00
Wm. T. and Mary A. Hamlin, Hebron, Neb.	1.00
Total to February 18	$92.50

We would be pleased to publish all the encouraging letters received at this office, but can spare room for a few extracts only:

Arthur Brubaker: "I am poor, but thank the Lord, I can work with my hands and earn enough to help the proposition one dollar."

Catharine Suplee: "O, that such may be sent who are willing to preach to the lowly, and the outcast in the highways and hedges, and if possible, 'compel' them to come in while time and opportunity are offered."

James L. Switzer: "I think our little membership here of 40, will put at least one thousand cents into the work. Brethren, every-where, rouse up! Put your shoulders to the wheel."

J. A. Kepner: "The subject of spreading the Gospel has been much handled, pro and con, and is, perhaps, not well understood by some. We are inclined to think that it depends on several things. In the first place, it depends largely on the motives. If the proper motive be kept in view, the blessing of the Lord will follow. I am fully persuaded, in my mind, that if the church, as one man, would unite in the cause of spreading the Gospel, that the Lord would be pleased, and his blessing would surely follow. Some of us, who are quite well advanced in years, and have been thinking over these things for a number of years, are so firmly convinced that the Brotherhood has been somewhat slack in that respect, that it needs no comment at this time. But when I think back over the past history of the church, think what has been done, and what might have been done, and even what the church is doing now, and then think what the church might do, I am made to tremble, to think of the responsibility that rests upon us, especially so when I look around and see how the Lord has blessed us. So, Brethren, go on in the work of spreading the Gospel, and be assured that the Lord will bless you for all the good work you do, and when our labors are over with us here, then we shall hear the welcome invitation, 'come up hither.'"

J. G. Harley: "I see Brother Moomaw makes a proposition to have the Gospel preached throughout the large cities of the United States. I fully indorse that move. I think that is according to the Scriptures, for the Master said, that the Gospel should be preached throughout the whole world, to every creature; but then we want to send men who are sound in the faith—men who will preach the cross of Christ, fearless of what men shall do unto them; who will not shun to declare the whole counsel of God—men who are filled with the love of God in their hearts, who will know nothing but Jesus Christ and him crucified. Men like Samuel Hillery or John Stein or Alexander Reese or hundreds of others like them. We don't want money seekers, or men pleasers in this work. They would be of no use; now, if you send men like those, I will give my order for ten dollars. I know the Lord will bless the work."

The following letter from Atchison, Kansas, also approves of the missionary move. The writer says:

Dear Brethren:—

In Vol. 4, No. 2, of BRETHREN AT WORK, we think the right step has been taken, in the right direction, by Brethren Moomaw and Sharp, on the missionary question. The cities are neglected too much. The old order was to go from city to city." Titus 1: 5. We number about ten members here; four in the city of Atchison and six within nine miles. We have no preaching. Now Brethren, who will be sent to preach for us? Brother Wm. Peebler authorizes me to give his name for ten dollars when the work is commenced here. The humble writer will give the same. Brethren, come, we will see to your wants as well as we can. Don't forget us when passing through here. This is a railroad centre; railroads running in every direction. Will some of the Brethren stop off and drop a few seeds? We hope there will be more missionaries sent out until every soul that is groping in darkness comes to the light of the Gospel.

Yours in love of the Truth,

JOHN D. SHEARER.

Atchison, Kan.

It will be noticed that these two brethren promise ten dollars each when the work commences in the city of Atchison. As they intend their money to apply to work done in Atchison, it might not be amiss for them to secure the services of some good evangelist and work up the interest in that place. We suggest that they either do this or else let their amounts go into the fund without any reservation. Atchison would be an excellent point at which to build up a church.

BROTHER Daniel Miller, writing from the Wisconsin mission field, says that eighteen have been received into the church by baptism, and one reclaimed, with increasing prospects of good yet to be accomplished.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Will some one tell me how long Noah was building the ark? ISRAEL PENROD.

Some one will please compare and explain Acts 1:18, and Matt. 27:5.

Also Ex. 21:10 11, and John 1:18. H. H. B.

Will the BRETHREN AT WORK please give an explanation on Matt. 24:17, which reads as follows: "Let him which is on the housetop not come down to take anything out of his house."

Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left." JANE RUBEY.

Please give an explanation on Acts 2:47: "And the Lord added to the church daily such as should be saved."

Romans 8:33: "Who shall lay anything to the charge of God's elect?"

Timothy 2:10: "Therefore I endure all things for the elect's sake." HENRY SCHRANTZ.

Will you or some of your readers please explain Matt. 19:11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

JUDAS AND FEET-WASHING.

Was Judas present when feet-washing, the Lord's Supper, and the Communion were instituted? Some one will please explain. J. M. DETRICK.

MY opinion is that he was present at the first two only. John 13. "After that, he poureth water into a basin, and began to wash his disciple's feet, and to wipe them with the towel wherewith he was girded." Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he know who should betray him; therefore he said, Ye are not all clean." Verses 10, 11. "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." Verse 26. "He then, having received the sop, went immediately out; and it was night." Verse 30. From the above we would conclude that he was present during feet-washing and part of the supper, but went out before it was over. Neither would we suppose that after he had conceived to betray his Lord he would be a fit subject to partake of the Communion.

A. W. VANIMAN.

Virden, Ill.

THE FOUR BIRTHS.

Please explain John 1: 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What births are here referred to, natural or spiritual?

J. Y. SNAVELY.

HERE are four births named, but only one with promise. 1. "Of blood"—such as the Jews claimed from Abraham, being blood kindred and descendants of the line of Abraham. Upon this pretext, John the Baptist rejected many of them who came to his baptism.

2. "Of the will of the flesh." Choosing a way religiously, in which there is the least cross, or self-denial, and in which the flesh can be most gratified, and where the carnal mind keeps the ascendency; whatever the form or pretensions may be.

3. "Of the will of man." Following the multitude; being led by popular opinion, or taking up such a kind of religion as will please the most people, and by which you may secure the most friends and honors. All these are without promise.

4. "But of God." Those who repent of their sins, renounce everything the Word of God forbids, submit to all the Lord's commands, take up the cross, deny themselves of all sinful lusts, obey the Lord in preference to the nearest friends in the world, and thereby declare that they love Him most; thus being born of the Spirit, led by the Spirit, and sanctified by the Spirit, the promise is everlasting life.

A. E. ESSENMACHER.

Union City, Ind.

QUESTIONS ANSWERED.

Please give an explanation of Rev. 22:2. It reads thus: "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." A BROTHER.

THE prophet Ezekiel describes the scene thus: "And by the river, upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for ment, and the leaf thereof for medicine." The prophet gives the plural number trees, as tree in the singular is here used, it must be what is called an *enallage* of the singular for the plural number. The trees of life were distributed througout the city, along the streets, and along the banks of the river. Street is also an *enallage* or substitution of the singular for the plural number.

Manner is an interpolation, it does not belong to the text, it is simply twelve fruits, that is, fruit twelve times in the year, as is explained by the clause, "yielded her fruit every month." By the leaves of the tree are perhaps meant the truths of God's Word, which are the only antidotes to sin. But thank God, these leaves are a sufficient antidote; if properly applied, they will heal the nations of that terrible leprosy of sin.

Will some one be so kind as to explain Matt. 5: 29, 30: "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off," etc.

S. A. FLICKINGER.

"Causes thee to offend," Bible Union Translation. The word "offend" is *skandabethra* in the original, and appears to be compounded of *skandalon* a stumbling-block, and *lathra*, private or hidden. It is then something concealed, and placed in one's pathway, over which he may stumble and fall.

If the right hand or right eye, which, no doubt, means the profitable, or honorable employment, or the darling idol, be the occasion of this stumbling, pluck it out, or cut it off. Leave the employment, tear the idol from you. Whatever loss the one may occasion, whatever pain the other, better, far better suffer in this world, than to suffer eternally.

MATTIE A. LEAR.

THE RIVER OF DEATH.

BY J. W. SOUTHWOOD.

'Tis over the river I'm going,
The river so icy and cold;
To dwell in that city of glory,
Whose streets are all covered with gold.

Assist me, dear Savior, to ever
Be faithful my duty to do;
In word and in deed and in action,
My daily vocation pursue.

So when my last breath I am breathing,
And my days on earth are all o'er;
I'll meet Thee in peace up in heaven,
To dwell on that beautiful shore.

Help me to be instant in praying,
And faithful to every trust;
So when from this earth I'm departing
I'll pass to the home of the just.

The river of death is so chilly,
That many its waters do fear;
But all must pass over that river,
No matter how gloomy and drear.

I should that all now were preparing
To cross the cold river of death,
Before the dark stream they are nearing—
Before they must draw their last breath.

So when they come down to this river,
There Jesus will be their best friend,
And with Him to rest up in heaven,
They then shall in triumph ascend.

Come brother, come sister, come sinner;
Come great, and come small, and come all,
This river of death you're approaching
Then do hear the Savior's kind call.

INFLUENCE OF THE STUDY AND OBSERVATION OF NATURAL OBJECTS UPON THE MIND.

BY B. STUYER.

HOW few, how very few indeed, there are who can appreciate the great soul culture that is derived from a careful study and observation of the natural objects which surround us in such great profusion on every side! or have any adequate idea of the tender and elevated emotions experienced when surrounded by these mute, though instructive, teachers which proclaim in the most unequivocal and irrefutable manner the power, wisdom, grandeur, sublimity, love and beneficence of the Ruler of the universe. Who can stand on a starry night, —gaze up into the clear canopy of heaven, and behold the glittering stars, countless in number, illuminating, by their pale and mellow light, the earth below, without having created within him an indelible impression of the greatness and wisdom of their Creator? Who can gaze upon the ocean, now one boiling, seething mass of water, threatening destruction to everything within the range of its power, now a calm and placid surface on which the smallest boat could float with impunity, and not be filled with awe at the manifestations of the laws of nature and the unbounded power of their Author? Who, I say, can penetrate the bowels of the earth and there behold the beauties and wonders hidden from external view, and the various minerals for the use and comfort of mankind, without acknowledging the design of their Creator? Who can gaze upon the majestic forest, composed, as it is, of stately monarchs, the growth of which was only accomplished in centuries, and of smaller growths covered with verdant foliage, and many with the most delicious fruits, and from whose foliage issue forth strains of delightful music, and not feel that their Creator has most wisely and bounteously provided for man's comfort and pleasure? Look at the orchard now covered with beauteous blossoms which exhale delightful perfumes succeeded by fruits. Look at the field and meadow now clothed with vernal foliage interspersed with flowers, whose beauteous colors and delightful exhalations make a most pleasing scene; see these grasses grow up changing their color from a green, to a golden hue and bearing upon their stalks the grain which forms the nutrient materials that sustain our beings, we are almost instinctively led to exclaim, truly the Author and Bestower of all these blessings is a powerful, benevolent and loving Being, whom to honor and serve should be the delight of our lives.

In view of these facts, I would say to every young person, and all indeed, observe and contemplate the objects which God has given for our study; let all the objects of His creation with which you come in contact, be an open book from which you can learn a lesson of trust and humility, and by conjoining with this, a careful study and practice of His Word, you will be truly enabled "to look from Nature, up to Nature's God."

THOUGHTS AGAINST INFIDELITY—ITS CURE.

BY H. C. LUCAS.

THERE is a remedy for unbelief of the authenticity and truthfulness of the Sacred Oracles. Men who deny the inspiration of the Word of God, are wilfully ignorant of Bible language, and facts connected with the fulfillment of prophecies of the Bible.

Ask them concerning the destruction of Babylon, Tyre, Damascus, Egypt, &c., and the seemingly singular fulfillment of the words of the prophet in every instance, and they are not informed on those things at all, or but very imperfectly.

If suitable works on the subject of the cause of unbelief and means of rescue, could be placed in their hands, and they could be induced to read them carefully and investigate the subject with fairness and fulness, we could have abundant reason to hope for their full recovery from their terrible thralldom in the darkness of unbelief.

For some time I have thought it would be well for followers of the Master, and friends of His Word, to keep a small library of suitable books in their respective neighborhoods, and circulate these wherever they could induce their neighbors to read them, no difference whether they were avowed disbelievers or not; for many times there are serious doubts that are not expressed. And it would doubtless be beneficial to all to read these works, having a tendency to strengthen and establish more firmly the faith of believers.

THERE IS A LAND OF PURE DELIGHT.

WE learn from an American writer that the author of this familiar hymn (Isaac Watts) wrote it at South Hampton, his native town, while sitting at the window of a parlor which overlooked the river *Itshen*, and in full view of the Isle of Wight, "beyond the swelling flood," representing "the land of pure delight."

"Where everlasting spring abides,
And never withering flowers."

And then we suppose, as the poet looked upon the waters then before him, he thought of the final passage of the Christian,—

"Death like a narrow sea divides,
That heavenly land from ours."

—*Selected.*

WHEN God has broken thy idols it is not for thee to put the broken pieces together again.

Items of Interest.

—A TERRIBLE famine is reported in Upper Egypt.

—THE Bible is now freely circulated in Portugal.

—IT is feared that a general commercial collapse is imminent in Sweden.

—GREAT alarm prevails in Europe concerning the rapid spread of the black plague.

—THE gold mines of Georgia are said to produce not less than $1,000,000 per annum.

—The Winter continues excessively severe in Europe. Paris has been blockaded with snow.

—THE electric light in the cathedral at Bristol, England, is pronounced a "brilliant success."

—A TORNADO blew down four houses and one church in Iuka, Miss., Jan. 30. Six lives were lost.

—THERE is a Baptist church with a congregation of a hundred at the "city of Samaria," where was Jacob's well.

—CHICAGO ranks next to New York City in amount of business with the post office department of the Government.

—THE Texas Legislature has passed an act, requiring all railway trains to stop not less than five minutes at any station.

—THE Mormon dignitaries at Salt Lake denounce the decision of the Supreme Court, and defy the authority of the United States.

—WELL authenticated reports say that Protestantism is rapidly increasing in France. It is also reported that the Jesuits are fast growing in France. What then?

—COMPLAINTS come from Idaho, of Mormon outrages. Some who were engaged in the Mountain Meadow massacre have settled there, and have not fully changed their habits.

—"FORMERLY one sermon converted 3,000 sinners," said Elder Burgess, of Butler University, (Ind.), in a sermon recently; "now it takes 3,000 sermons to convert one sinner."

—OUT of 3,500,000 persons in London, there are church sittings for only 1,082,826, not quite a third, leaving over 2,417,000 without any possibility of hearing preaching of any kind.

—THERE are rumors, apparently well-founded, that Queen Victoria is seriously thinking of abdicating the throne of Great Britain in favor of the Prince of Wales.

—THE Pope has sold the last ship of his navy. Sensible! What does the head of the church want of a ship of war? St. Peter, from whom he claims descent, was a fisherman, not an admiral.

—A TORNADO struck the town of Lockport, Texas, on Sunday evening, Jan. 26, demolishing forty houses, including churches, the Courthouse, and Masonic Hall. One child was killed and several persons badly hurt.

—"SERMONS" are becoming more and more mere farces. One reported in San Francisco recently, was on the subject of "Economy," and one in Oakland, subject, "Early Settlement of California." About as much Gospel in them as in Josh Billings' aphorisms, or in Mark Twain's Innocents Abroad.

—THE Indians in the United States and Territories are estimated at 275,000 in number. Of these, 70,000 are church members, including Catholics, and more than 200,000 nominal Christians; 112,900 are so far civilized that they dress like American citizens, and 40,000 have learned to read.

—A SOLID or cubic inch of gold weighs 10.15 ounces troy, and is worth $209 84. A cubic foot of fine gold is worth $362,600. United States coin is nine-tenths fine. A cubic inch of this in gold weighs a little more than nine ounces troy, and is worth $169.28; a cubic foot of this standard gold is worth $292,500.

—DISSENTERS in Russia number over 15,000,000. The Stundists, who have the same relation to the Greek Church that the Methodists do to the Church of England, are increasing so rapidly that the Minister of Public Worship has dispatched a commission to Odessa to inquire into the circumstances attending the growth of that and other heterodox sects.

—A FARMER named Donaldson, living in Robinson township, Washington county, Pa., had his cellar cleaned up, a few days ago, when $700 in notes were found under a lot of planks, in a tin box, and $200 in gold in a tin cup. The farmer believed it was placed there by his father, and calling his two brothers together, made an equal division of the spoils.

Correspondence.

These things write we unto you, that your joy may be full.—John.

Wayside Notes.

Visit to the White Oak Church, Highland County, Ohio: to the Stone Lick Church, Clermont County; the Beaver Creek Church, Green County.

WE left our home on Tuesday, Dec. 31st, and at Belfost, Highland county, met Brother James A. Ridenour, of West Virginia, who preached in our vicinity for some weeks, till we could get ready to go on with him in the same work. By night we got to the house of brother Jonathan Moser, near Hollowtown, in which is the house of the body, known as the White Oak church. This body of Brethren should not be forgotten, for they are but few in number; have no minister, and at present only one deacon. However they need not to give up, for two adjoining churches supply preaching twice a month. They, also, have an interesting Sunday-school, with good attendance, and kept up throughout the Winter, which we regard as being a most favorable indication that the truth is still loved, and may yet prosper. At this place we had three meetings, with good attendance, and very good interest; and felt when we left that we had stopped our meetings too soon. One made application for membership, and others, no doubt, would have done so, had we staid longer; but our word had gone ahead, and we had to go. We trust that others will go soon endeavoring to build up the cause at this place.

We staid with brother Moser, whose health is still quite poor, but is thought to be improving. From his home we drove west eighteen miles, to Clermont county. This was the coldest ride we have ever had; nor do we desire any more such. We had to face the wind all day, and that too with the mercury several degrees below zero; but we came through all right. At night got to brother Pringles, where we remained; and from there sent word to the church, that we had come.

On Friday, the 3rd, and with the mercury ranging from 20° to 28° below zero, we came to the church at

STONE LICK.

Here is another body of Brethren, who are not so highly favored as they might be, and as they should be. There is none other near them, and they also feel that they are neglected. They have now two ministers, and some forty members. They, like most others, feel that they are neglected, but still they have one rare blessing, and that is, they all seem to be at peace with themselves.

At this place we had, with one exception, meeting twice a day until February the 10th, when the writer drove to Green county. Brother Ridenour however remained, and preached four times more, and closed on Sunday night, with three applicants, and others almost persuaded; hence as before, the meeting had to close when it should have gone on, for the applications for membership were made at the last meeting, and the feeling amongst all classes was such as it had not been before. But the meeting had to close, and on Monday brother James came to Green county. We then came through to Salem church, of the Disciples, and there met brother B. F. Darst, from the Beaver Creek church. The meeting here was not large, but it was thought to be because of a supposed case of small-pox in the neighborhood. The sexton of this church is one, E. Rogers, a native of Bedford county, Pa. With this pleasant family we staid till Saturday night, when we, with friend Rogers, went forth to Sugar Creek church, used by the Christians, (Newlights), at which place we met the parson, Mr. Rush, of Dayton, Ohio; at the request we spoke to this very attentive people, upon the thought that God not only calls for our worship, but calls for it to be given in the right way. John 4:24.

From this place we went to the home of one, Swift, and there lodged. They had never before met any of our people, and were very anxious to learn of our faith and practice. These, as many others that we meet, seem very much dissatisfied with the many systems of religion; and they all lament the fact, that there is so much of the world in all the churches, and more especially the fact that the little truth that is preached must cost so much. There is, we believe, a great demand now for a better class of preaching, and that too with less cost, than can be under the present system. In other business, the best wages are paid those who do the best work, and the most of them in this, those who get most, or require most as a general rule, do the least work.

A more kind "farewell," we have never heard, than was given us as we left this pleasant home.

From this place we went north, and by 10 A. M., on the 12th, we had reached the Brethren's church, at

ZIMMERMAN.

Here we spoke on Sunday and Sunday night. Brother James came on Monday noon. Here we remained for two weeks. Had preaching twice each day, with a few exceptions; and mostly large and attentive audiences.

We visited elder Moses Shoup, now in his eighty-sixth year; and found this old father, a pioneer in the State and church, to be in better health, than for months past, and feels much interest in the final success of the Word. Were also to the house of brother Daniel Shoup, when it was thought that his family of twelve children, and as yet unbroken, must give up one of their number. The disease was diphtheria, and very bad, but it is now thought that the little daughter will recover. We also visited the school of brother William Shoup, and as well that of a Miss Darst, and find in both, every faculty for making the tender plant both, wise and good. These teachers seem to prize their calling, and both seem well qualified to fill it.

We left the meeting on Sunday the 26, and came over to Lower Miami, elder George Holler's charge, and brother James staid at Zimmerman till Monday, 27th, when the meeting closed, with thirteen additions and three applicants. May the Lord's blessing attend this body of believers, and as well all others who love the name of Jesus. LANDON WEST.

From Brother Hope.

M. M. Eshelman; Beloved Brother:—

WILL you receive some hints from your old Danish friend, and heed them?

1. As a work in the press, use your pen only as a recreation. 2. Leave the Sunday-school in the hands of others. Do not imitate God in being every-where; and do not the work that others should do for their own good. As a rule, be in your bed at ten o'clock, and rise not before five. 3. Let your usefulness be known by preparing and fitting and pushing others into work, who shall come after you, but who, too often, are crowded out, and even forbidden to come forward, that others may see their own name as a seal to everything. 4. Be ever so eager on this point, that you spare none, not even old sisters, but get them to work in the vineyard. If the work be divided in each church as it ought to be, none will have it too hard and none will be idle. 5. Remember you are called on to work as a minister until all come to the unity in faith, and to a ripe old age, and the fullness of Christ. If you do this, and that is the only Gospel order, then you will have many helpers, and get time to rest and live long, and never fall into the snare, to let the devil cheat you out of your life, by working yourself into an untimely grave. 6. Let your office work be as short and as little as possible. Let the Brethren be at work as much as possible. The paper will be more edifying and answer better to its name. 7. Better no editorials at all than one run out in haste. Better have your readers look disappointed for an editorial, than have them carelessly pass it by, because they get tired of the never-failing mannas.

If you have room, dear brother for all these rules, you will get a little time to rest now and then. If you have only room for some, then take freely, and use what you can; but please look at them on all sides before you turn them out. You know they come from one who loves you a little, if not much. Finally, remember I have no fault to find, only at a glance have seen no need to kill yourself, if you take care, and use prudence. Let the Brethren do the main work in your papers, that your editorials may be as salt grains in the whole mass. Use brevity in word and in work.

If you will adopt these rules you will feel somewhat better, and live longer. You have often wrote similarly to me, and wrote so in the paper. Please, physician, take your own pills and you will be cured.

Meetings in town are more and more attended, and increased in interest. Hope some good may come from them. Two have applied to be baptized, and Eskildsen has gone to see and baptize one if she is ready.

Hjorring, Jan. 18, 1879.

Why Not Go South?

I FEEL glad to see the spirit that is in the Brethren for the speeding of the Gospel by sending missionaries, tracts, and the Brethren's papers. They are all doing a noble work, and I hope there will still be a greater effort than has yet been made, for we see that in every country where we get our papers circulated, that the result is good. Seeing this, I am induced to work for the Brethren's papers in every section I visit, hence there are many names sent in by others that do not come on our list. I hope all the Brethren will work in this way, and thereby we will get a wider circulation for our papers, and if we can't get those who don't belong to us, to subscribe, just hand them your papers, and you will in that way, preach some telling sermons, sowing some seed that will after while bring forth much good fruit. May the Lord continue to bless our dear editors in their great and noble enterprise. But while I am thinking over the good that is, and can be done by preaching and sending our papers and tracts out, it does appear to me that our efforts are confined too much in one direction, that is north and north-west, and the south too much neglected. Why is this? The cry is, "go west." Yes, the cry comes hurling back, "come west," and why? "Here you can get great gain." I do not see any wrong in this, but why is there so little said about going South? It is not because the people in the South are not as precious in the sight of the Lord as any where else, no, the blessed Lord shed as much blood for them as for any other people: and for them He says, "go ye," and now who will go? There are States having no preacher of the Brethren. The dear Brethren of the South are doing all they can. I know their zeal for the cause, for that is my native home. They have too much to do; they need help; the territory is too large for them to cultivate. Now who will go to some place down there, where there are no Brethren, and help to spread the Gospel farther South? I feel confident that there are many places where much good could be done, if some Brethren would settle there, and preach the Gospel as taught and practiced by our people. Oh, I think so much about it, that if I were able to go, and had means to sustain my family, I would go and spend the remainder of my days in preaching the Gospel of our blessed Lord to those people. But I am poor, and cannot do as I would wish in this respect. Should I ever be blessed with the means to enable me to preach the Gospel where it has not yet been preached, I certainly would go South. May the Lord speed on the time that large churches may be planted all over the Southern States, is my earnest prayer.

ISAAC BILLHIMER.

Edna Mills, Ind., Feb. 12, 1879.

From Sandy Church, Ohio.

Dear Brethren:—

OUR series of meetings began at the Freeburg meeting-house, on the 27th of January, and continued until the evening of the 1st of February. Brother Silas Hoover, of Somerset, Pennsylvania, was with us, and labored earnestly for the salvation of souls. I am sorry to say there were no additions to the church at this place, although there was a good interest manifested in attendance and in giving attention to the word preached. We hope the seed sown may bring forth fruit, some thirty, some sixty, and some a hundred fold, in due time.

From here the meetings were moved to the Reading meeting house, on the evening of the 1st, where brother Hoover, accompanied by others, labored earnestly in the Master's cause, pointing sinners to the Lamb of God, and warning them to flee from the wrath to come. Here we were made to rejoice in seeing eight precious souls leave the ranks of Satan, and come out on the Lord's side. They have enlisted under the blood-stained banner of King Immanel, to go forth as soldiers of the cross, and to fight the battles of the Lord.

Brethren, here we can see the benefit of Sunday-school, and are trying to obey Christ, when He says, "Feed my lambs."

Our meetings closed on the evening of the 9th. Brother Hoover bade us farewell, and started for his home in Pennsylvania. May the good Lord bless him, and crown his efforts, is our prayer. D. S. BUSH.

From Jewell Co., Kansas.

THE White Rock congregation, I believe is in a prosperous condition. Although a cold Winter, we find love and zeal will cause it to bud and bring forth fruit at all seasons of the year. It has been well nourished and warmed this Winter with Gospel truths, by able and talented brethren. Brethren Lemuel Hillery, William Bowman and S. Bashor, have all been sowing the good seed broadcast among us, and it is springing forth, as there is quite a number soon to be engrafted into to this branch of the Vine, and others, I am convinced, are digging deep for the hidden treasures of the Gospel, which, when found, we hope will cause them to turn their eyes upon Calvary, and behold a crucified Redeemer. Elder James L. Switzer and brother Lawrence Garman, are still working for the cause of Christ, and we hope to see rich clusters of fruit growing out of their labors. We have had several persons from other branches engrafted into this. They seem to be doing fine; and we hope the winds and storms of sin may never tear them loose, that they as well as the rest of this little congregation, may prove faithful, is the earnest prayer of your humble brother in Christ.

D. R. CONLEY.

Feb. 7, 1879.

Burned to Death.

BURNED to death on Christmas' day, little Cora Hunter, aged nearly six years. Just after returning from a visit to grandfather and grandmother, little Cora was taking care of her two younger brothers in the house, while her mother was doing the evening milking, a few paces from the door. Suddenly the door opened, and Cora ran out into the wind with her clothes all ablaze, crying, "O, mamma! mamma! I am burning." The strong wind made the blaze burn fiercer, and her mother in trying to put out the fire, came very near burning herself. All the clothes were burned off of the child in three minutes. She was then carried into the house, and after midnight, breathed her last. What seems remarkable, is that after the first fierce heat she did not appear to suffer much pain, and passed quietly and peacefully away.

Brother Bauman preached the funeral sermon on the 27th, from Solomon's language, "Boast not thyself of to-morrow." Many will remember the strong appeals and telling applications he made. We laid little Cora in the grave, and turned sadly away, thinking of her last agonizing and prophetic cry, "O mamma! mamma! I am burning."

JAMES L. SWITZER.

A Minister Wanted.

WILL you please state in the BRETHREN AT WORK, that we are in need of a minister. Brother Jonathan Swihart, who has been our minister, has gone to Indiana, and left us without a shepherd, and I fear his flock will doubtless more or less go astray. This is a good farming country; good for fruit, and a good railroad point. I hope that this may come to the eyes of some minister who will come and preach for us. Our church is rather small, but there is a chance for an increase.

Communications from any minister will receive prompt attention. GEORGE DALE.

Chariton, Lucas Co., Iowa.

A Visit among the Churches of Upper East Tennessee.

Dear Brethren:—

AS I had a pleasant and profitable visit among the Brethren of Upper East Tennessee, I hope a little account of it with a few observations may be of some interest to the readers in general, and as we are glad to have people move among us from the North and East, I hope a little description by the way of the hill country, will not be amiss. East Tennessee is a valley of valleys, lying between the Cumberland Mountains, on the West, and the Alleghanies on the East. It is all divided into long and narrow valleys between low ridges, running in the same general directions with the mountains.

Besides its productiveness in coal, iron and many other useful minerals, it presents a great variety of soil. Though much of it is well worn by the systemless farming of slavery times. It has some very good and productive lands, and a people who are kind and hospitable, and show a steady tendency to more progressiveness than there was found here in days gone by.

From this place (eleven miles west of Knoxville), we have almost a straight road up through Beaver Creek and Richland valleys to Meadow Branch church, a distance of fifty-four miles, and from there twenty-three miles to Cedar Grove.

The church at Meadow Branch had not been very prosperous for some time. Its minister and some of its members had moved away several years ago, and being a new church, and alone without a minister, and too far from other churches to receive much help, soon began to

decline, and certain parties in the neighborhood talked of wiping out "that little Dunkard church." But the Brethren, not being quite ready to be wiped out, and having yet a little strength, and having kept His word and not denied His name, went to work and built a meeting-house. Last Fall the Brethren went and held a series of meetings there. The Lord revived them, and confirmed them in their faith; and fifteen were added to their number. The members of this church live mostly among the hills and knobs. Some of these hills are quite rich to the top, while others are thin and slaty.

After meeting with the Brethren here four days and three nights, I took my journey up the country, accompanied by brethren Bartly Harris and Jacob Isenberg, the latter being a minister in the second degree since last October.

On the night of the 16th we preached to a goodly congregation, at the house of brother Samuel Wells, in the bounds of the Cedar Grove church. This sub-congregation was also built up since the close of the war.

On the night of the 15th, we stayed with a family in which the mother is the only member of the church, while her husband, though kind and hospitable, is not quite favorable to the strict discipline and doctrines of the church. Here the family is growing up, the oldest daughter about grown, and I think about ready to side with her mother, on whose brow are traces of sorrow and struggles that can be better imagined than described. May the Lord strengthen and sustain her, that by a chaste walk, she may win those to the cross of Christ, who are endeared to her by the strongest ties of nature. May she realize in the future the full fruition of Psalms 126: 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

From brother Wells we went to Cedar Grove, where we stayed four days and nights, and had eight meetings. Here, as at the other places, we met warm hearts and hands. Among them, a young sister, seeming strong in the faith and only twelve years old, having joined the church over a year ago. There are other precious sheaves there, which I think are almost ready to be gathered. This church extends over a large territory, and they have a number of ministering brethren, three of whom are yet young in the ministry.

On the 21st we went to White Horn, sixteen miles south of Cedar Grove, and fifteen miles east of Meadow Branch. Brethren Thomas Berry and Perry Beckner are the ministers. Here we had three meetings, and got just well enough acquainted with the brethren and sisters to be sorry to leave, but the time was set when I would try to be at home, and I began to feel that, "be it ever so humble, there's no place like home."

What I yet wish to say for the church at White Horn, is that the sisters, young and old, were not ashamed to take off their bonnets in the house of God. May the Lord bless them for it. C. F. DEGWILER.

Beaver Ridge, Penn., Feb. 11, 1879.

From Fillmore County, Nebraska.

Dear Brethren:—

ON Monday evening, January 27th, elder Henry Brubaker and brother Uriah Shick, of Beatrice, commenced a series of meetings three miles north-west of this place. The meetings continued until Sunday evening, February 2nd. The Word was preached with such convincing power that four souls were convinced of the duty they owe to their Lord and Master, and solemn impressions were made upon others. If the brethren could have remained with us a while longer others would have enlisted under the banner of King Emmanuel.

We felt sorry and lost when the two dear brethren and sister who was with them, left us, but we will put our trust in the Lord, and live in hopes that some dear ministering brother will come over and help us to labor in the Master's Vineyard.

I will say to readers of your paper, that this is a good country, and I am not afraid to advise Brethren to locate here. There are now sixteen members here, earnestly praying for a minister to settle among them. I will gladly give any information desired concerning the country, to any one that wishes to address me at the above named place. JOHN J. JORDAN.

Exeter, Neb., Feb. 6, 1879.

From Nettle Creek Church, Indiana.

Dear Brethren:—

BROTHER William Deeter came to Locust Grove, Nettle Creek church, on the 27th of December, and held forth the doctrine for nine or ten days. The immediate result was three additions. Many deep and we hope, lasting impressions were made; some of which are likely to bear fruit in the immediate future.

Brother Deeter is a zealous defender of the Truth, and has his heart in the work; and as he intends devoting all his time to preaching, the Brethren would do well to keep him in the field. Give willing hands a chance to work.

Nettle Creek church is in a prosperous condition, numerically, yet much room for spiritual improvement. It numbers over four hundred, including eight ministers.

BENJAMIN F. WISSLER.

February 9th, 1879.

Notice to the Brethren of the Maple Grove Colony.

WE hope all our members will secure their certificates of membership before leaving the church in which they are living, as it is much easier to obtain a letter while present in person, than to get one by writing back for it, and more especially if there should be some little difficulty in the way, which had to be settled before a letter could be obtained. We have had some experience in matters of this kind, and we have a case now in this arm of church, wherein the members failed or neglected to get their letter before leaving. There now seems to be some difficulty in the way, which will require considerable writing between the parties before the matter will be settled. We therefore advise all our members that expect to locate with the colony this Spring, or at any future time, to secure their letters before leaving. There is a number of families in this neighborhood that will start in a few weeks for Norton county, Kansas, the location of the colony, and will organize a church as soon as located, or they will, rather, take their organization with them. But the majority of the colony members will not go until September or October next.

There is a strong probability that there will be a railroad through the colony in less than twelve months. We insist, therefore, on all that want claims in that locality, to go immediately and secure them without delay. Our agent, J. R. Hamilton, writes under date of Jan. 30th, that emigration had already begun to flow into that part of the country. We have now belonging to the colony, enough to give us about seventy-five church members, many of these have already secured their claims, and others will go soon to secure theirs.

N. C. WORKMAN.

From Joseph I. Cover.

Dear Brethren:—

ACCORDING to previous arrangements by the counsel of the church, a series of meetings was begun Jan. 25th, at Fairview meeting-house, in the George's Creek branch, Fayette county, Pa., under the care of brethren William and Solomon Buckalew, both of Salem congregation, Preston county, West Virginia. They came in the cause and service of Jesus, and were in the hands of the council and of the Holy Spirit, preaching peace and reconciliation to the church and to sinners, sparing no human energy on their part to do souls good. Five souls were induced by the strong holds of the Gospel Truth, and demonstration of the spirit, to leave the world of folly, sin and crime, and like new born babes to the lowly meek Jesus, to come to the cross and be baptized into the fold of Christ, thereby showing fruit into the holiness, and be obedient to the heavenly call. We think we have reasons to be thankful to the Lord for what he is ever willing to do for his church and people.

Many strange things have been reported of this branch since the labors of the committee of the A. M., but truth is stronger than fiction, and must prevail. So dear Brethren, opposers to the church of the living God will have to bear their own reward.

New Geneva, Pa., Feb. 14, 1879.

Announcements.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

DISTRICT MEETINGS.

North-western District of Ohio, at Eagle Creek church, Hancock Co., O., May 24th, at 10 A. M.

Southern Ind., in the Stony Creek District, three miles east of Noblesville, April 9th, 1879.

Southern Iowa, at Mt. Etna, Adams Co., Iowa, April 7th, 1879.

Northern District of Ind., in Union Center District, at the Yellowhead meeting-house, three miles west of New Paris, Elkhart Co., Ind., May 1st.

First District of West Virginia and Luneys Creek church, at their meeting-house, at Big Spring, April 18th and 19th.

District No. 1, Virginia, at the Valley meeting-house, Botetourt Co., Va., April 18th and 19th.

Northern District of Iowa and Minnesota, in the meeting-house, four and one-half miles south of Waterloo, in Black Hawk county, Ia., March 7th.

☞ The District Meeting of Northern Kansas and Southern Nebraska, will be held April 7th, at Burr Oak, Jewell county Kansas. Those coming by rail over the B. & M., will come to Red Cloud, Nebraska. Please inform brother Wagner, at Red Cloud, and the writer at Salem, Kansas. Please inform us in time, and you will be met at the depot.

JAMES M. BAILEY.

(P. C. and Vindicator, please copy).

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

STONER.—Mr. Daniel Stoner died at his residence, near Union Bridge, on the 28th Ult., aged 92 years, two months and 16 days. The deceased was a member of the Brethren church for sixty-five years, and the last of eleven brothers and sisters.

PLANK.—In English Prairie church, Woolcottsville, Ind., January 17th, 1879, brother Eli Plank, aged 62 years, 4 months and 22 days. Funeral Services by David M. Truby. N. U. SHUTT.

FADELY.—In the Long Branch congregation, Harrison, Co., Mo., Feb. 8th, 1879, Sarah Ann, infant daughter of friend Jacob and sister Susan Fadely, aged 1 year 4 months and 22 days. Funeral by William B. Sell.

BROWN.—In Sugar Creek church, Allen county, Ohio, sister Lydia Jane Brown, daughter of brother Solomon Miller, aged 21 years, 11 months and 21 days. Funeral by the Brethren.

VINCENT.—In the same church, infant son of William and Hattie Vincent, aged 7 months.

DANIEL BROWER.

WENDT.—In Huron Co., Ohio, February 5th, 1879, Clara Mabel, daughter of Frederick and sister Wendt, aged 3 years, 4 months and 27 days. Funeral services in the Methodist church in New Haven, by the writer.

GEORGE W. ELLIOT.

SNOWBERGER.—Near Waynesboro, Pa., Dec. 15th, sister Mary Snowberger, aged 96 years, 7 months and 4 days.

She was a member of the Brethren church for eighty years. Her walk and uprightness of life corresponded with the profession she made. Her kind and charitable heart always remembered the saying of Jesus, "The poor ye have always with you." Yes the poor never went away hungry or cold. Many brethren and sisters shared her hospitality. She survived her husband thirty-three years. She had twelve children. Her oldest son is in his seventy-eighth year. She has seen her descendants down to the fifth generation, having two grand-daughters that have grand-children. Her funeral sermon was preached by the writer and Jacob Snider to a very large audience of relatives and friends.

J. F. OLLER.

ERY.—In the Cedar Lake church, Dekalb Co., Ind., Jan. 31st, of typhoid pneumonia, brother John Ery, aged 50 years, 7 months and 25 days. He leaves a dear companion, a sister, and six children to mourn their loss.

PARNEL.—In the same church and on the same day, and same disease, brother John Parnel, aged 52 years, 8 months and 25 days.

He leaves a dear wife and seven children to mourn their loss. The funeral of these two brethren was preached at one time at the same house, by the writer.

JEREMIAH GUMP.

P. C., please copy.

EMMERT.—In the Arnold's Grove district, Carroll Co., Ill., of dropsy of the heart, brother George Emmert, aged 70 years and 2 days.

The deceased was an exemplary member of the Brethren church from his youth up. His sufferings was at times most extreme, but he bore all patiently, always desiring the will of the Lord to be done, whether it be to live or to die. Wishing to be obedient in all things, he called for the elders of the church to administer the rite required in James 5: 14. May the Lord bless the bereaved family. Funeral services from Rev. 14: 12, 13, by the brethren, to a large assembly of relatives and friends.

J. J. EMMERT.

ROOT.—In Wabash church, Indiana, sister Nancy Root, wife of brother Jacob Root, aged over eighty-one years. Funeral services by brethren J. Crumley and W. Minnich.

OGAN.—In the same church, Dec. 19th, of consumption, brother George Ogan, aged 41 years.

He united with the church during his sickness. He leaves a wife and four children to mourn their loss. Funeral services by brother D. S. Caylor.

N. F. BNOBAKER

CLARK.—In the Bachelor Run church, Carroll Co., Ind., Feb. 1st, 1879, brother John Clark, aged about 43 years.

He leaves a kind wife and six children to mourn their loss, which we hope is his great gain. He was once more willing to renew his covenant with God, by being anointed according to James. Funeral discourse by the Brethren. JOHN F. KINSEY.

Business Department.

Not slothful to business, fervent in spirit, serving the Lord.—Rom. 12: 11.

MONEY LIST.

It is not safe to send over $1.00 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send coin in letters. Below we publish, from week to week, a list of all money received at this office, by mail, and not otherwise receipted. If any errors occur, report them immediately:

Emma J. Biggle 15 ; Simon Oakes 2 00 ; S. M. Beyer 15 ; [illegible] nebue 24 ; N. Doane 39 ; Mary E. Lewly 4 00 ; [illegible] Miller 2 50 ; W. H. Young 9 50 ; S. Schultz 2 00 ; E. B. Slaster 1[illegible] C. Dilly 2 00 ; Jas. Workman 18 00 ; Jacob Sears 1 50 ; D. H. [illegible] 1 50 ; P. Beechley 2 50 ; Wm. T. Price 50 ; Harry E. Tate 20 ; [illegible] Plank 2 00 ; Fred. Swingley 50 ; O. J. Shively 10 ; Wm. Young 2 0[illegible] Kulp 1 25 ; W. A. Moore 4 00 ; A. Mock 2 50 ; M. E. Shultz 5 0[illegible] Bollinger 50 ; Daniel Stump 10 ; Samuel Mellinger 9 50 ; L. S. [illegible] 75 ; J. K. Harley 3 75 ; E. Brubaker 3 50 ; A. Flora 1 50 ; D. L. Mo[illegible] Nettie S. Houston 50 ; J. B. Pearson 50 ; A. J. Hixon 1 00 ; J. [illegible] Clarence Davis 50 ; Samuel Reed 12 50 ; J. S. Shriver 3 00 ; J. [illegible] W. C. Tretter 1 35 ; Mary Myers 1 50 ; Samuel Ryman 1 00 ; A. B. [illegible] 1 00 ; J. C. Myers 4 00 ; M. Keller 11 05 ; M. Holton 1 50 ; E. Schr[illegible] 1 50 ; Susan Winters 1 00 ; W. W. Simmons 1 50 ; G. W. Rosle 2 00 ; M. Holley 3 00 ; J. W. Butterbaugh 3 50 ; J. D. Mower 50 ; Mary A. Ty[illegible] 50 ; C. F. Wirt 75 ; Moses Kinzig 10 25 ; S. A. Meiser 1 75 ; A. Sister [illegible] S. Graff 2 50 ; I. Larick 1 50 ; S. B. Shirley 1 50 ; Henry Flory 1 [illegible] Chas. M. Beal 1 00 ; W. K. Simmons 50 ; B. McWilliams 50 ; A. Miller [illegible] W. Adams 3 00 ; J. Blough 1 50 ; O. Bolton 1 75 ; J. M. Blickenstaff 1 [illegible] E. A. Beckwith 1 50 ; W. Nichols 1 50 ; M. Miller 50 ; E. D. Pelfrey [illegible] Zook 75 ; J. H. Miller 50 ; Chas. Horner 50 ; Amos Fan 1 50 ; J. Mack [illegible] 2 00 ; H. A. Snyder 1 50 ; M. M. Dietz 1 00 ; J. Humbert 2 00 ; N. L. Bo[illegible] 27 ; Jno. Wales 1 00 ; A. M. Snyder 50 ; L. M. Teeter 50 ; J. Z. Mack 1 [illegible] H. M. Blue 2 70.

POOR FUND.

Below we acknowledge from week to week money, received to be used for sending the BRETHREN AT WORK to poor members, who are not able to pay for the paper. Those sending money for this purpose will always state distinctly that it is for the POOR FUND. We would like very much to have every reader who feels able, to contribute a dollar to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Let each one help a helping hand, and do good to the poor.

L. Berkey, Black Hawk Co., Ia	1
A. B. Miller, Elkhart Co., Ind	
Sherman, Ohio	
J. Humbert, Summit Co., O.	
Previously reported	
Total to date	

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving initials only) and paid for out of the above fund, charging but one dollar for a year for the paper.

Dear, Wis	1
C. M. B., Sherman, Ohio	
Previously reported	
Total to date	

OUTSIDERS FUND.

THERE are thousands, and members of the church, who might be greatly benefitted by reading the BRETHREN AT WORK during the year, and in order to reach as many of this class as possible, we contemplate to make the following liberal offer. Send us the names of such persons as you think would read and appreciate the paper, and we will receive and enter them in a book, as they come in, and send them the paper as long as the money can be raised to pay for it, charging but one dollar for a year. Hope all our readers will make donations to this fund, and thereby assist us to do a good work among those whose names may be forwarded. When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

L. Berkey, Black Hawk Co., Ia	1
A Sister	
J. M. Bildemore, Benton Co., Ia	
John Wales, Stephenson Co., Ill	
Previously reported	
Total to date	

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund.

J. C. Bowman, Black Hawk Co., Ia	1
J. W. Windrode, Lasalle Co., Ill.	
J. S. Bonig, Clinton Co., Pa	
Previously reported	
Total to date	

Forward us the names of those only who still appreciate the paper, and do not forget to donate something to the fund.

Books, Pamphlets, Tracts, etc., for Sale at this Office.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 64 pages, price, 15 cents; 10 copies, $1 00.

Philozophy of the Plan of Salvation.—12mo. By [illegible] Walker. This is a work of uncommon merit, clear, instructive, and should be in the hands of all students. Cloth, $1.50.

Moomaw and Jackson's Debate, on Trine Immersion, &c. Bound in cloth. Price, 50 cents.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the wine spread before them; He has just announced that one of them should betray him. Each of the twelve in their seat is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1 00.

The Gospel Hammer, and Highway Grader, or the Way Cleaned from the Way of Life. By S. H. Bucher. Bound in Cloth. Price, 50 cents, or seven copies $3 00.

One Baptism.—A dialogue showing that Trine immersion is the only ground of union, that can be consistently occupied by the leading denominations of Christendom. By J. H. Moore. One copy 10 cents; 12 copies, [illegible]

The "One Faith," Vindicated.—By M. M. Eshelman. 40 pages, price 10 cents; 12 copies $1 00. Advocates "earnestly contends for the faith once delivered to the saints."

Cruden's Concordance to the Bible.—Best edition, imperial 8vo, Cloth, $2.75; Library Sheep, $3.50.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	[illegible]
Night Express	
Accommodation	

EAST BOUND.

Day Express	[illegible]
Night Express	
Accommodation	

Tickets are sold for above trains only. Passengers trains make connection at Western Union Junction. [illegible] SMITH, Agt.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction, where they need wait but five minutes for the train for Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. Or reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to Western U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., March 6, 1879. No. 10.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

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ACTION IN BAPTISM.

BY JOHN FUNK.

HOW often is the mind of the conscientious, innocent, unassuming "seeker after truth" made to wonder why so many of the learned "divines" and "theologians" of the present age, are so loth to acknowledge the forward action in baptism? With all their education in the classics, and all their knowledge of sacred literature; with the English, Greek and Latin lexicons in one hand, and the Bible in the other, they almost invariably practice the backward action in baptism. While all the evidences, that can be produced from the Holy Scriptures, are in favor of the forward action.

In the Mosaic baptism of the Israelites, the Lord said, "speak to the children of Israel that they go *forward*." Exodus 14: 15. Paul says we should not be ignorant of this circumstance—Jesus' baptism of sufferings in the God-honored, heaven-blessed "Garden of Gethsemane," was a triune action by a *forward* action; and who dare deny it? His ignominious death upon the Cross, in the "likeness" of which penitent believers are "planted," was by a forward action. And in fact the whole plan of salvation in God's economy of grace, has a forward tendency. "Press towards the mark for the prize," was Paul's example, and he says we should be followers of him as he was of Christ. Suppose ye, he went backward? If so, how could he see the "mark?" Jesus says, "Come unto me," and Paul says, "ever looking unto Jesus the Author of our faith. What is the influence? Can we go unto Jesus and ever be looking unto him as "the author of our faith, if we have a backward faith (or faith in backward action)? Is Christ the author of it? I think not. We cannot look to Jesus as the author of backward action. If we go backward to Jesus, how can we look to him? For the Father who sent *him* to *save* us, has created us with our eyes in the forepart of our heads, and in close connection with our reasoning faculties, (and use your eyes and reason together), designed for the use of the body, in a forward action—a going forward and upward. There is no backward action or backward tending in all the duties enjoined upon the Christian.

The commission as given by the Lord to his disciples, (see Matt. 28: 19), is the acknowledged formula for baptism, by all the professed Christian churches; so far as my knowledge extends, and what does it teach? It teaches that the believer must be baptized "into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost." Now in order to get into each of the names of the Godhead, it requires a forward action for each of the divine names. Into implies a forward motion. To illustrate: When you enter into a contract with neighbor B., you make a forward move, in order to meet his propositions. But if you draw back, or out, your contract will not be consummated, hence there will be no contract.

The forward action in this case, means contract, or in other words compliance. The backward action, means, no contract; so also is it the case with baptism. The forward action, means *obedience*, or baptism. The backward action disobedience, hence no baptism. The forward action is caused by attraction, or a drawing spirit, and is always connected with obedience. But the backward action is produced by a repulsive spirit, or spirit of disobedience, with which it is connected. For example: When Christ said unto his disciples, "no man can come unto me, except the Father draw him, or it were given him of my Father." "From that time many of his disciples went back and walked no more with him." John 6: 65, 66. Why did they go back? Because they had a spirit of disobedience, John 6: 60, 61; they resorted to the backward action.

I will also refer you to the case of the "sow that was washed, who returned to her wallowing in the mire." Now of whom was this spoken? Doth God care for swine? Paul saith, "doth God care for oxen?" "Doubtless for you it was written." So; also, in reference to the "sow," it was written for our instruction and warning, that we who claim to be believers in Christ should not resort to *backward action*. 2 Peter 2.

There is the case of the soldiers, who came to the Savior to arrest him. When Jesus said, "whom seek ye?" They answered him, "Jesus of Nazareth." Jesus saith unto him, "I am he," and as soon as he said that, "they all went backward and fell to the ground." Naaman, the leper, learned that the backward action meant disobedience, and the forward action, obedience; which is clearly demonstrated by the result of his action. There is the case of Eli, who "fell backward and broke his neck;" another example of backward action. Why does Luke tell us to "remember lot's wife?" Because she was an example of disobedience; for she looked back and became a pillar of salt, and the Lord had commanded her not to look back. Now, let us hear what the prophets say on the subject. Isaiah says, "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters. They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away *backward*." Isa. 1: 5. Also, "in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart, words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter." Isaiah 59: 13, 14. And again, "But they hearkened not, nor inclined their ear, but walked in the counsels and in the imaginations of their evil hearts, and went backward and not forward." Jeremiah 7: 24. "Thou hast forsaken me, saith the Lord, thou art gone backward; therefore I will stretch out my hand against thee and destroy thee." Jeremiah 15: 6. So much for backward action.

A few remarks in reference to the Greek word *eis*, (into). Elder L. B. Wilks, of the Christian church, of Lexington, Kentucky, while engaged in a debate with Mr. Jacob Ditzler, of the M. E. church, South of Lewisville, Kentucky, held in Weisiger hall, Lewisville, Kentucky, from the 13th to the 23rd of December, made the following very penitent remarks: "*Eis* has a forward tendency, looking forward, and is never rendered back or backward; *eis* is the strongest word in the Greek language to express the word *into*." See the book of the Lewisville Debate, page 580, Wilks ninth reply.

In conclusion: Who would desire to enter into heaven backward? I think none would desire that posture, for they would not be able to see the Lord's face, in that position. If you start for heaven backward, will you not enter there backward, (if you enter there at all) except you turn about?

"O turn ye, turn ye, for why will you die,
When God in great mercy is coming so nigh."

Ripon, California.

POOR IN THE SPIRIT.

BY DANIEL BRIGHT.

"Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matthew 5: 3.

THERE are two ways of being poor; poor in the spirit, and poor financially. There can no better definition be given of typified spiritual, as well as financial poverty, than the instance of the prodigal son, given by our Savior. Being far away from father, kindred and friends, and having wasted all his substance with riotous living, in the midst of a mighty famine, he could no more make a livelihood for himself. He, therefore, joined himself to a citizen of the country,—being altogether done with himself. He gives himself unto a man of means, in the humble submission of gladly being clothed with just such garments as he may give him, and to eat just such food as may be given him. This is a true picture of real poverty. But such poverty has no blessing connected with it.

To be in like manner, poor in the spirit, has the promise of a rich blessing. "For theirs is the kingdom of heaven."

This being "poor in spirit" consists in thorough knowledge of one's self. The more we learn to know ourselves, the poorer we become in spirit; and the more helpless we find ourselves to be. Naturally inclined to that which is evil, enslaved by the power of darkness, hampered with evil propensities, burdened with the heavy weight of guilt,—the fruit of his sinful nature, man finds himself altogether undone. But such conviction being caused by the operations of the Spirit of God, as soon as man comes to such a degree of being "poor in spirit," he, with his gentle wooings, invites him to come to Jesus. "Come unto me all ye that are heavy laden, and I will give you rest." And man, knowing his degradation, feeling his weighty burden, and seeing his extreme poverty, will call and beg for help, and seek for aid and succor, and will find the promise of God verified unto him, "He that seeketh shall find; he that asketh shall receive; and he that knocketh, unto him shall be opened." Thus, seeking he shall find the kingdom of heaven; thus, asking he shall receive a gracious entrance and admittance thereinto; and thus knocking, unto him shall be opened the rich bounties of its treasures, to the comfort and consolation of his poor and panting spirit. Ah! truly, "Blessed are the poor in spirit," for possessing the sublime principles, and inhaling the love-inspiring, peace-restoring atmosphere of the heavenly kingdom, theirs are its comforts and consolations—"Peace and joy in the Holy Ghost." Though they are poor yet are they rich. Though they mourn, yet are they comforted. Though they weep, yet can they rejoice. For "whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things to come," all are theirs. But though all things are theirs, they are not their own, for they are bought with a great price. The Lord having purchased them through his own precious blood, and they having humbly submitted their all unto him, and surrendered themselves unconditionally to his sovereignty, they are his. Whether they live or die, they are nevertheless the Lord's. Thus to know the depravity of one's own heart, the inability of pleasing God according to our sinful nature, and at the same time having the blessed assurance of being adopted into the family of God, finally to be heirs and joint heirs with Christ, we experience the promised blessing, "Theirs is the kingdom of heaven." The promise is not theirs *shall be* the kingdom of heaven, in some future time; but theirs *is* the kingdom of heaven, though not in its personally manifested state, in its immortalized power and glory, but in its heavenly principles which mold and prepare us to be legal subjects for the inheritance of it in its manifested power and glory of immortalized bodies; in its comforts and consolations of living in "righteousness," having "peace with God and towards all men, and under all circumstances, "joy in the Holy Ghost."

But there is another state of being poor in spirit, but with which no promise is connected. We sometimes find persons who have much to say about the poverty of their spirits; but when we search into the secrets of their lives, and find the fruits of having their hearts filled with jealousy, envy and malice towards their fellow-beings; we wonder no more at their complaining about the poorness of their spirits.

Nothing renders man more miserable than cruel jealousy; nothing embitters his spirit more than malice; and nothing wounds his soul more than hatred and envy. The person whose heart and spirit is in such a condition, is truly poor. Of such, it cannot be said, "I know thy poverty, but thou art rich." But, thou art *poor indeed*. Such a heart and spirit must first be purged by the operation of the Spirit of God, and assume the principles of the kingdom of heaven, before it can realize the promise, "Theirs is the kingdom of heaven." "Theirs is peace and joy in the Holy Ghost." Oh, that all those "which hear," Luke 6: 27, may be regenerated and renewed through the Holy Spirit, so as to fulfill the injunction of our Savior, "Be ye therefore merciful, as your Father is also merciful." Oh, that they may be so humble, so "poor in spirit," as to obey Jesus in this: "Judge not, and ye shall not be judged;" condemn not, and ye shall not be condemned; and O! may they all experience the peaceful reality, the sublime sweetness, the heaven and earth full of joy, in fulfilling his most endearing command, "FORGIVE, and YE SHALL BE FORGIVES;" theirs shall be the kingdom of heaven, with its comforts and consolations, here in this vale of tears, and in its consummated glory and power in the world to come.

WHILE one mind may be able to grasp sublime ideas, another may be capable of lofty flight; yet both are from God: which should teach us that whatever talents or fame we possess, to Him alone belongs the praise.

THE MONEYLESS MAN.

[This beautiful poem was composed years ago by Henry Stanton, Marysville, Ky. Such gems of poetry are not often met with, written by authors whose names are never known in history].

IS there no place on the face of the earth,
Where charity dwelleth, where virtue has birth?
Where bosoms in kindness and mercy will heave,
And the poor and the wretched shall ask and receive?
Is there no place on earth where a knock from the poor
Will bring some bright angel to open the door?
Ah! search the wide world wherever you can,
There is no open door for the moneyless man.

Go look in the hall where the chandelier light
Drives off with splendor the darkness of night;
Where the rich hanging velvet in shadowy fold
Sweeps gracefully down with its trimming of gold
And mirrors of silver take up and renew,
In long lighted vistas, the 'wildering view;
Go there in your patches and find if you can,
A welcoming smile for the moneyless man.

Go look in your church of the cloud reaching spire,
Which gives back to the sun the same look of fire,
Where the arches and columns are gorgeous within,
And the walls seem as pure as a soul without sin;
Go down the long aisles—see the rich and the great,
In the pomp and the pride of their worldly estate.
Walk down in your patches, and find if you can,
Who opens a pew for the moneyless man.

Go look to your judges, in dark flowing gown,
With the scales wherein law weigheth quietly down;
Where he frowns on the weak and smiles on the strong,
And punishes right and justifies wrong;
Where jurors their hands on the Bible have laid,
To read a verdict they've already made;
Go there, in the court-room, and find if you can,
Any law for the case of a moneyless man.

Go, look in the banks, where mammon does hold
His hundreds of thousands of silver and gold;
Where, safe from the hands of the starving and poor,
Lies, pile upon pile, of the glittering ore;
Walk up to the counter, ah, there you may stay,
Till your limbs have grown old and your hair turns gray,
And you'll find at the bank, not one of his clan,
With money to lend to a moneyless man.

Then go to your hovel—no raven has fed
The wife who has suffered so long for her bread;
Kneel down by her pillow and kiss the death
From the lips of the angel your poverty loss—
Then turn in your agony upward to God,
And bless while it smites you, the chastening rod
And you'll find at the end of life's little span,
There's a welcome above for the moneyless man.

A home in heaven! what a joyful thought,
As the poor man toils in his weary lot!
His heart oppress'd, and with anguish driv'n
From his home below to his home in heaven.

Selected by FRANK ALLEN.

OF PRAYER.

BY B. F. MOOMAW.

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." 1 Tim. 2: 1.

BY this, we learn that it is meet and right to pray and give thanks for all men, and the reason why. Proceeding in his charge to Timothy, the apostle exhorted and enjoined that, "first of all" as a matter of the highest importance: "Supplications, prayers, and intercessions" suited to every emergency, and accompanied with thanksgiving, should be made in behalf of themselves, each other, and for all men without distinction, and without exception of their enemies and persecutors, in the spirit of genuine philanthrophy.

Prayer is an expression of our desires to God, with an humble confidence that we shall obtain them through the mediation of Christ. The object of prayer is God alone through Jesus Christ as the Mediator. All supplications, therefore, to saints or angels, and all worship of the creature, however exalted, is useless and idolatrous; but we should address the Father through the Son, depending on the Spirit to help our infirmities. *Rom.* 8: 26; Eph. 2: 18.

The different kinds of prayer may be public or private, in the family or closet, consisting of invocations or intercessions, ejaculatory or occasional.

Public prayer is proper and useful, is an imperative duty, and a glorious privilege, enjoined by the highest authority, and encouraged by the most illustrious examples, and precious promises, especially when practiced with becoming sincerity, when mainly intended for the ear of God, with a pure desire for the benefit of the audience, without any desire for self-aggrandizement or intention of pandering to the partialities of the hearers, but with an eye single to the glory of God and the good of souls. The surest guarantee for success in the service, is a clear conscience with which we can bring ourselves into immediate presence of God, and talk to him as a man would talk, face to face, with his friend, and feel as if we were present with God alone, "the spirit helping our infirmities" there will be no such thing as vain repetitions, multiplying synonymous words to express an idea, as though God did not "know the same we mean before the thought is formed within." There will be then no humming and hawing to fill up time between sentences; but with a knowledge or our own sincerity and honesty of purpose, and that God is present with us, and a knowledge of our wants, we can tell him all in the most plain and simple language, and "we know that he heareth us, if we ask according to his will."

Private or closet prayer consists in the secret breathings of our soul—the holy aspirations of our minds, the spontaneous promptings of the Holy Spirit within us, never influenced or induced by outward circumstances, as may be the case in public prayer. This kind of prayer may be either ejaculatory or occasional; thus the Christian prays always, as exhorted by the Master, Luke 18: 1, and may be performed either mentally of vocally.

In our calm and undisturbed moments, while musing upon the mercies of God, and contemplating our dependence upon him, the uncertainty of life, the dangers attending us, and the temptations to which we are exposed, we may silently invoke God's carefulness over us by his supervising and protective providence, and to grant us the exercise of wisdom and prudence, so that we may in no way dishonor the profession of his name, or provoke his displeasure. But when exposed to sudden danger or taken by surprise by accident, or the approach of an enemy, in the hour of trial or temptation, in our social, political, religious or commercial intercourse, we may ask God to suggest, control and overrule all for our advantage and for the glorifying of his name; this may be done mentally or vocally. Besides this, occasional seasons should be set apart for private or closet prayer, to retire from the outside world for secret and solemn devotion. This is the native element in which the true Christian lives, the atmosphere he loves to breathe. This sentiment is beautifully expressed in the 124th hymn:

"I love to steal awhile away
From every cumbering care,
And spend the hour of setting day
In humble grateful prayer.

I love in solitude to shed
The penitential tear
And all his promises to plead
Where none but God can hear.

Family prayer, though not *positively* commanded in the Scriptures, yet it is doubtless entirely proper and beneficial in its effects. We are commanded to be found, not only always, but every-where praying, and as the places are not especially mentioned, we are at liberty to make our own appointments, and we cannot think of any place more suitable, than in the family circle, and in no way better calculated to benefit ourselves by thus securing the continual presence of God with us, his Spirit permeating our whole being, a continual growth in grace, and a means by which we may bring up our children in the fear, nurture and admonition of the Lord, the result of which is, when other things in the family regulations are in harmony, with the sanctifying influence of the Holy Spirit, the children are at an early day brought into the fold of Christ. This is true, as the rule demonstrates by many examples, anything to the contrary is the exception.

To illustrate: I recently had a conversation with a young brother on this subject, whose father kept up this service in the family. He says to me, that, "once in the days of my youth, father was away from home to be absent for a season, and one evening after dark I was returning home, being out a little late on duty, and the thought occurred to me, that now there will be no gathering of the family around the altar; no prayer going up to God from that altar until father returns. This thought so distressed me in that dark lonely night, that my heart was filled with emotion, and the big unbidden tear rolled down over my cheeks." How sad the thought that at that great day, when the books are opened and the nations are judged, that there will be, then and there, parents whose lost children, will approach them for a dereliction of this important duty.

The quotation at the head of this article, enjoins that intercessions be made for all men, especially for the rulers of the nations. Oh, how earnestly ought we to be engaged in this exercise! Seeing that the prosperity, happiness and religious liberty, of the people are so much dependent upon the character of those who are in authority; seeing that the blessings of heaven have always attended the nations over which righteous sovereigns presided, and the indignation and wrath over those that were otherwise, and in this, as well as other things, ought we not watch as well as pray, and to do all that we can do to secure such, without sacrificing our Christian principles? "God save the commonwealth."

Under this section of our subject, we may present our duty to pray or intercede for our enemies. This is a duty most *positively* commanded by the great Author of our blessed Christianity, to pray for them that "hate and despitefully treat us," and I opine comes as much in collision with our nature and requires more humility and more grace than any duty required at our hands. How, then, shall we commence this arduous work? It occurs to me that the only way that we will be likely to succeed for good, is first to take the beam out of our own eye, and by returning good for evil, where it can be safely done, without the risk of having them trampled underfoot, and being turned upon and rent, and then we may consistently pray for such interposition on the part of God, and such blessings from his hand as will result in our mutual good and to the glorifying of his name. And when we would propose to engage in this service, it should by no means be in the public assembly, in the presence of our supposed enemy; but in our private or secret devotions "where none but God can hear."

It is sometimes the case, that men, through the mediation of the spirit of jealousy or envy, and other of the worst of passions belonging to our poor, frail and fallen human nature, that we may be guilty of instituting and waging a relentless warfare against the object that we have selected and prosecuted so vigorously, and continually, until patience and forbearance ceases to be a virtue on their part, and they are driven away from us; confidence is totally destroyed and they are compelled for self protection to withdraw their fellowship from us, and because in all this we fail to accomplish our object, and if they are, or are not provoked to expose our deformity, we are likely to construe every act of theirs into an intention against our interest, or our designs. We therefore count them our enemies, and by soft words and fair speeches, induce the unwarry to believe and sympathize with us. Such is human nature or human depravity, and has been exemplified in many instances, and abounds upon the page of history, both sacred and profane, and has been the fruitful cause of the destruction of kingdoms and empires, and the flowing of rivers of the vital fluid of human existence.

I sometime since heard a lecture upon this subject, and the speaker dwelt at considerable length on the point of praying for enemies, and assuming that it was a powerful instrument in the accomplishment of a reconciliation, and doubtless it is so if properly applied. The preliminaries as stated above, having been attended to, but while listening to the lecture my mind was led to enquire in the circle of my acquaintance for examples to which the lecture might be applied, and they were found,—cases of various forms, and among them, some of the peculiarities of which I thought I understood, and was led to believe that if the aggressor would cease to be an enemy, and so to act as to restore lost confidence, it would not require much prayer to secure an amicable adjustment and a perfect reconciliation.

ECHOES FROM THE WEST.

A Short Lecture By D. B. Gibson, in the Falls City Church—Winter.

MY dear young friends, you have now made up your minds to follow Christ your Savior, and I will remark that it is impossible to follow him and at the same time follow the world. "Ye cannot serve God and mammon." Ye cannot serve God acceptably and follow Baal too. God's people are a separate people—always were and always will be. When we see a people claiming to be *Christians* and *following* the world—its maxims and fashions, we have an absurdity and impossibility.

I shall ask nothing of you that is not required by the Word of God. Notice Paul's instruction to Timothy—a bishop. "I will that men pray every-where, lifting up holy hands without wrath or doubting." "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array." 1 Tim. 2: 8, 9. This is the requirement of God's Law, not man's law. This is God's order; not our order. If it was our order, we could change it to please ourselves; but it is God's Law, and "the law of God is perfect;" hence unchangeable, and must remain forever.

The Scriptures require plainness and

non-conformity to the world. 1 Pet. 3: 2, 3; 1 Tim. 2: 8, 9; Rom. 12: 1, 2. Our people require plainness and non-conformity to the world; therefore our people are God's people.

Again Paul says, "every woman praying or prophesying with her head uncovered, dishonoreth her head." 2 Cor. 11. Therefore we require of our sisters that they cover their heads at time of worship with a plain covering, and thereby prove their subjection to the Gospel. Again, we read in God's Law—not from human discipline—"Swear not at all." Matt. 5: 34. Again, James says, "Above all things, my brethren, *swear not*. Our Brethren do not swear because God's Word forbids it. A church that allows oath-taking contrary to God's Word, is not God's church.

Again, we read, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, vengeance is mine and I will repay saith the Lord." Rom. 12: 19–21. Christ's sermon on the Mount, Matt. 5: 6, 7, also forbids war and retaliatiation. God's Word does not allow fighting. See John 18: 36. "My kingdom is not of this world," * * * or else "my servants would fight." Our members are not allowed to avenge themselves, nor go to war, because God's Word forbids it. God, for a wise purpose, reserved for himself, the right of dealing out vengeance. We would be poor objects to deal out vengeance; we would not know when to stop. We see men will sometimes undertake to deal out, who do not know, when to stop, but kill their fellow-man; become murderers, and "we know that no murderer shall inherit the kingdom of God." Our church is opposed to secret societies. We read in God's Book, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14–18. This passage of Scripture, with a number of others, forbids secret societies. Our church is opposed to secret societies; therefore, we are the church of Christ.

We regard these passages of Scripture as an essential first teaching to our applicants, in order that you, as well as all our applicants, may know what will be required of you before you unite with the church of God—"the ground and pillar of the truth."

The 18th of Matt. was referred to and read as usual, and such questions were asked, and remarks made as were appropriate for the occasion.

WINTER

is upon us. We sensibly feel its icy grasp. Like the revolutions of the earth, it comes in its turn. Sometimes it may seem to be delayed by Autumn's chilling wind, but at last it must come. After the waters were assuaged from the earth, God did not only say, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Gen. 9: 13, but also said, "While the earth remaineth, seedtime and harvest, cold and heat, and Summer and Winter, and day and night shall not cease." Gen. 8: 22. Winter comes because God has ordered it so, and it continues to come because God said it should not cease. Winter, like all other seasons of the year, has its advantages and disadvantages: its joys and its sorrows. While we may suffer much under the hammer of frost and piercing winds, it makes enjoyable the home and fireside. At no season of the year can home be more fully appreciated than when we are driven together by the howling storms of Winter to enjoy the genial warmth of a comfortable stove in some humble cottage. It is then that we can realize how pleasantly we are situated, and more especially when the temperature of the weather sinks mercury down to twenty degrees below zero.

Such as have plenty of everything necessary to render themselves comfortable and happy in cold weather, no doubt, wish at times that Winter was here already. While others, less favored with the comforts of life, dread its return.

Reader, this season of the year affords an excellent opportunity to do good to suffering humanity. It is now, that a poor lad and his suffering sister, would duly appreciate a comfortable home,—a warm and comfortable garment. Few of us, comparatively speaking, know anything of the amount of suffering for the want of sufficient clothing and shelter from the chilly winds of icy Winter. "I was naked and ye clothed me," Matt. 25. Again, Winter seems to be the time employed for acquiring knowledge. It affords a time for study and meditation, not only to the rising generation as they are making preparation for future usefulness, but it also affords much useful time for ministerial work.

The work of evangelism seems to be more energetically carried on in the Winter than any other season of the year. This is fully verified by the work that is being done, of which we have a report in almost every paper. We do not know as people are more likely to die in the Winter than in the Summer, but it seems sometimes as if the Lord had to wait a little with *his work* for a more convenient season. This season, if ever it comes, must be in the Winter.

Religious work always seems to prosper better in Winter than Summer. This is not so because God favors this season of the year more, but because any cause dependent upon human agency, prospers in proportion to the time and energy employed in the cause.

God's work claims our attention at all seasons of the year alike. Let us pray for more universal energy at all times.

C. FORNEY.

Falls City, Neb.

At Folkestone, England, an extraordinary person calling himself "Elijah, the prophet," has been astonishing the people of that town. He goes about dressed in sheepskins, and carries above his head a placard bearing the words, "I am Elijah, the Prophet," and quoting from Malachi as his authority, "Behold I will send you Elijah, the Prophet, before the coming of the great and dreadful day of the Lord." He has addressed several gatherings, and has a notion that England has some connection with the Ten Lost Tribes. An attempt has been made to punish him for causing an obstruction in the streets, but the magistrate dismissed the charge.

OUR HEAVENLY KING.

BY J. W. SOUTHWOOD.

OUR heavenly King
To Him we sing
Our songs of grateful praise;
While here we stay
We'll Him obey,—
Thus spend our earthly days.

So when we die
With Him on high
We'll reign forevermore;
And sing His praise
Through endless days,
On heaven's golden shore.

For there's sweet rest
For all the blest,
And none shall weary be,
Who dwell in love
With those above,
And Christ their Savior see.

Then let us strive
While we're alive
To gain that happy land;
Unceasing pray
Both night and day
For His protecting hand.

For Christ is all
And those who call
On Him shall live in peace,
Where love is pure,
And friendship sure,
And pleasures never cease.

Then let us try
To live on high,
With Christ who's all in all,
Which we can do
If we'll be true,
And heed His gracious call.

THE INFIDEL AND THE BIBLE.

A VIRGINIA banker, who was chairman of a noted infidel club, was once traveling on horseback through Kentucky, having with him bank-bills to the amount of twenty-five thousand dollars, when he came to a lonely forest, where robberies and murders were said to be frequent, he was soon lost through taking a wrong road. The darkness of night came quickly over him, and how to escape the threatened danger he knew not. In his alarm he suddenly espied in the distance a dim light, and urging his horse forward, he at length came to a wretched looking cabin. He knocked, and the door was opened by a woman who said that her husband was out hunting, but would shortly return, and she was sure that he would cheerfully give him shelter for the night. The banker tied up his horse and entered the cabin, but with feelings that could better be imagined than described.

There he was with a large sum of money, and perhaps in the house of one of the robbers whose name was terror to the country. In a short time the man of the house returned; he had a deer skin cap, seemed much fatigued, and in no talkative mood; all this foreboded the infidel no good. He felt for his pistols in his pockets, and placed them so as to be ready for instant use.

The man asked the stranger to retire to bed, but this he declined, saying that he would sit by the fire all night. The man urged, but the more he urged, the infidel was alarmed; he felt sure that this was his last night, but he was determined to sell his life as dearly as possible; his infidel principles gave him no comfort. His fears grew into perfect agony. What was to be done? At length the backwoodsman rose, and reaching to a wooden shelf he took down an old book and said, "Well, stranger, if you won't go to bed I will, but it is my custom always to read a chapter of holy Scripture before going to bed." What a change did these words produce! Alarm was at once removed from the skeptic's mind. Though avowing himself an infidel, he now had confidence in the Bible. He felt safe; he felt that the man who kept an old Bible in the house and read it, and bent his knees in prayer, was no robber or murderer.

He listened to the simple prayer of the good man, and at once dismissed all his fears, and lay down in that rude cabin and slept as calmly as ever he had under his father's roof. From that night he ceased to revile the good old Bible. He became a sincere Christian, and often related the story of his eventful journey to prove the folly of infidelity.—*Sel.*

A DIALOGUE ON MASONRY.

THE following conversation is said to have taken place between two neigbors—P. and D.:

P.—Good morning, Mr. D. What seems to be the matter? You look so downcast.

D.—It is no wonder. I suppose you have heard that my son John has joined the Free Masons.

P.—Yes, but that is nothing strange. I rather looked for it before this.

D.—Why so, Mr. P.?

P.—Because he has been taught from his childhood that Masonry is both profitable and popular.

D.—Mr. P., are you trying to insult me more than my son did? From a child I have taught him that Masonry is both selfish and sinful. I have also been to the expense of getting for him all the anti-masonic books I could hear of, even the *Christian Cynosure*. I have done all in my power to get his mind fixed against Masonry.

P.—Mr. D., let me explain the matter to you more clearly, and then see if we cannot find where you have taught your boy contrary to what you think you did. There are some things stranger than either words or books. Are there not in our town produce merchants who are Christians, and at the same time anti-masons? Are there not in our town all kinds of merchants who are anti masons?

D.—Yes, but what has that to do with the case?

P.—A good deal. Have you not for the last twenty years sold all your grain to Mr. A., a rank Mason? Do you not buy all your groceries of Mr. W., and your dry goods of Mr. B., and are they not both Masons? It is not only you, but nearly every pretended anti-mason will deal with Masons in preference to men of their own minds. Your son is ambitious, just going into business, and is not blind about such things. He knows that the Masons are sworn to support one another, and also have the patronage of most all anti-masons. If all the anti-masons would stop supporting Masons, the thing would not stand two years. Were I a young man, just going into business, and had nothing in view but making money, I would join the Masons. Now Mr. D., I presume you can see why I was not surprised when your son joined the Masons.

D.—I see the point. I have done wrong, and many others are doing the same and do not know it.

Many have yielded to go a mile with Satan, who never intended to go with him twain; but, when once on the way with him, have been inveigled further and further, until they know not how to leave him. Thus he leads poor creatures down into the depth of sin, by winding stairs, and they see not the end of that to which they are going.—*Worthington.*

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the eight names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - MARCH 6, 1879.

IF Simon Harshman will send us his address, his order shall be cheerfully attended to.

THERE is a bill before the Legislature of Illinois, to prohibit first, second and third cousins marrying.

BROTHER J. W. Southwood's address is changed from Monument City, Indiana, to Lincoln, Wabash county, Indiana.

THE address of Brother Daniel Fry is now changed from Mt. Carroll, Illinois, to Kent, Stephenson county, Illinois.

LOTTIE Kelring writes that the Woodbury church, Pennsylvania, is prospering. Four have been added to the church since the first of January.

IF the person from North Liberty, Ind., will send us his name, we can give him credit on subscription, and send the book ordered, viz.: "Bible vs Materialism."

THE price of the BRETHREN AT WORK, from the first of April to the end of the year is $1.10. A number of new subscribers might be obtained on these terms.

Two more have been baptized in Denmark: one of them a young man of promising usefulness. Brother Hope writes encouragingly of the prospects of the mission.

BROTHER David E. Price, writing from the Central Mission field, says that he is having very pleasant meetings—well attended by attentive hearers. Two were added to the church at Lacon.

BROTHER Lemuel Hillery has gone to Woodford county to hold a series of meetings. From there he goes to Carthage, Missouri, and thence to Kansas, to spend considerable time preaching in that State.

A GENTLEMAN, writing from Jerusalem, gives a lamentable picture of the distress prevailing in the Holy City. The Winter rains have been very scarce, and the land throughout is scourged by swarms of locusts.

SOME of our readers wish to know whether we will keep the Brethren's Hymn and Tune Book for sale. As yet, we have made no arrangement to that effect. When the book is completed, and ready for delivery, further notice will be given.

BROTHER C. H. Balsbaugh says: "I have often been profoundly grateful that the Lord gave us our beloved Brother Stein. * * * * Never did the commission receive a more thorough analysis. Poor Ray, writhes and groans and foams as if in the embrace of a *Boa Constrictor*."

PERSONS subscribing, or sending subscribers, for either of our papers, should *always state distinctly* whether the subscription is to extend for one year from date, or only to the end of the present year. The price of the BRETHREN AT WORK to the end of 1879 is only $1.30.

BROTHER Henry Landis, one of our hard-working agents, living in Carroll county, Indiana, has been confined to his bed for some time with the lung fever, but when heard from, February 17, was improving. May the Lord spare him for still greater usefulness.

THE *Mouth of Gold*. A series of dramatic sketches illustrating the life and times of Chrysostom is an interesting volume, and cannot fail to edify any one who is fond of poetry. Price $1.00. Published by A. S. Barnes & Co., 111 and 113 William St., New York.

BROTHER T. N. Basset says: "My address is Tehama, Cherokee county, Kansas. We have a fine country. The church, here, consists of twenty members, one speaker and three deacons. We would be much pleased if more help in the ministry would move here, and help carry on the work."

THERE has been many a dog-fight over a bone that did not have one particle of meat on it, and so have people often fallen out about things that were of no earthly value whatever. They who quarrel and fight are sure to lose more than they gain. Better give up the love of contention and keep peace in the family.

WRITING from May Hill, Adam's county, Ohio, W. Q. Calvert says: "We (the home ministers) closed our series of meetings here to-day, Feb. 16th, it having been in progress two weeks. Five young men of good character and standing made application to be received into the church. The brethren and sisters are very much encouraged. Thank God for the blessings which he adds to our labors."

OUR aged Brother, John Metzger, is in the field, and hard at work again. It seems that nothing but death will stop him. He always says, "It is better to wear out than to rust out." If some of those, who are rusting out for the want of a systematic plan to carry on missionary work, would follow this old brother's example they would have but little time left to grumble about plans or any thing else.

THE FREE DISCUSSION is the title of a monthly, published by Brother L. O. Hummer, of Topeka, Kansas. Our impression is that the paper is a little too "free" for the good of our humble and self-denial religion. It is enough that we be as our Master, whose kingdom is not of this world. Care should be taken to avoid the mixing of the church and world. The paper is edited with ability, and contains some solid thought.

BROTHER Jesse Calvert, writing from Herring, Ohio, under date of February 21st, says: "I came here Saturday the 15th, and on the 16th, dedicated the new church, a very good building, 40x53. It was filled to overflowing, and good attention given to the preaching, which continued till to-day with good interest. Nine were added to the church by baptism, one restored, and another to be restored to-morrow. I left the meeting in the hands of Brother D. Brower, as I was compelled to leave for other fields."

BROTHER John Metzger, under date of February 22nd, says: "On the 30th of January, myself and wife left home for Indiana, where I have lived for a number of years, and on the 31st met with the Brethren in church meeting in the old meeting-house. An election was held for three speakers, resulting in the choice of Samuel Saylor, Joseph Neher and Solomon Blickenstaff. I left my home yesterday morning, and came here to Adams county, Illinois. Had meeting near Lorraine last evening; good congregation. I will likely remain here one week. Hope the Lord will prosper our work."

BROTHER John Nicholson, writing from Bristoville, Ohio, says: "Our Toledo meeting was a success. Our meeting in the Maumee church, Defiance county, Ohio, closed with ten accessions. Brother R. K. Berkeybile, from Toledo, assisted me part of the time. The meeting in Poplar Ridge church closed with four additions, and two others made application. These two were members of the United Brethren church. In the meeting I held here Brother A. Berkeybile preached two discourses. At the meeting on the south side of the Maumee River, I preached five discourses, and baptized one, a young man of considerable talent. Arrived home safely on the 17th of February."

WM. C. THURMAN was in Lanark last week, and preached a few times in the Advent church. He called on us a few times while here, and explained his new views of the prophecies. He is still working away on the prophecies of Daniel, but has learned a lesson from his past mistakes, and now sets no definite time for the coming of Christ. His present theory is that Daniel, as it reads in the Hebrew, says nothing about the coming of the Lord, but speaks more particularly of the breaking of the Arab power, and the opening up of Palestine to the return of the Jews. He has another new theory about baptism, but we did not learn what that is. During the last year he has been living in Chicago, where he has a small congregation. His home is in Boston, but he now goes to Virginia. We give the above as a matter of news, thinking that some of our readers would like to know what the man is doing.

BRETHREN David Frantz, Wagoner and Miller lately held four meetings at the Urbana church, in Champaign county, Illinois. That congregation stands in need of more ministerial aid. It would do well by some good, energetic minister who will settle among them. Address A. J. Bowers, St. Joseph, Ill.

BROTHER J. G Royer, writing from Monticello, Indiana, says: "Our meetings held at three different places in our district of church, were well attended, and the preaching of the Word attended with encouraging results. The church has been warmed up. Nineteen sinners made willing to take up the cross of Jesus; many others set to counting the cost, and we believe much good done in the name of Jesus. Brethren Daniel Shively and Daniel Bowser from Peru, Indiana, Samuel Myers from Adamsboro, and Abraham Miller from Wolcott, visited us during our meetings, and held forth the Word of Life. May the Lord bless them and us all, and keep us faithful to the end."

THE editor of the *Woodbury* (Md.) *News* says: "We attended a church in Baltimore not long since, when the preacher prayed earnestly that God would bless him in his sermon and direct him what to say, that he would dictate every word that he should utter. When the time came for him to preach, he pulled a manuscript out of his pocket and read a sermon that he had written months ago and preached a dozen times. We should pronounce actions of this kind sacrilegious, hypocritical, and mockery of God of the worst type. This thing is often done and we think calls loudly for a reform in our fashionable pulpits."

THE following shows whether it does any good to send out tracts and pamphlets: "I do not belong to your church, still I am a faithful reader of your papers and books. I read all the pamphlets and tracts I can get hold of, and some of them have made lasting impressions on my mind. I wish I had more of them; they are the very thing to do good. Send them out all over the land, into places where they do not have preaching. You know not what good they do. There is one brother living in my neighborhood, and we like to hear your people preach. I am almost a believer of your doctrine. I am trying to learn more of your church, and what I know, I believe to be right. I wish I had the tract, called the "Railroad Sermon;" I think I will send and get a lot of them.—REBECCA J. ROBERTS."

THIS is the way a boy writes: "I have been a reader of your paper, and was beginning to get quite interested in it, and the principles that it advocates, but I have not seen its columns in my parents' house this year. I am a boy thirteen years of age, and my parents are members of the church, and we are poor. I know there is a poor fund containing money to be used for sending the paper to those who are not able to pay for it, but I have a dollar, and I will send it in this letter, so send the paper along for eight months." We wish every poor family had a boy in it like that. That boy has pluck, and the world is in need of thousands of just such boys. Hope, when he grows up to be a man, that he will always keep a religious paper in the family. God, bless the poor boys.

ANOTHER CHANCE TO DO GOOD.

AS there are a number of churches and Sunday-schools desiring copies of the BRETHREN AT WORK, for free distribution among the outsiders who attend the services, we conclude to make them a special offer, for we believe this is one method of doing a great deal of good. The *Children at Work* may be distributed among the children and young people, while the BRETHREN AT WORK should be placed in the hands of those who are older. In answer to inquiry already made, we make the following liberal offer:

BRETHREN AT WORK	For 4 months.	For 6 months	For 1 year.
10 Copies to one address	$1 70	$ 2 60	$ 5 10
15 " " "	2 50	3 60	7 50
25 " " "	3 50	7 25	14 10
50 " " "	5 50	11 25	22 00

Here is a chance for doing missionary work in every congregation in the Brotherhood, especially those congregations that are somewhat isolated, and where the doctrine of our people is not so generally known. Congregations feeling disposed to do this much of spreading the truth in their localities, among their neighbors, should raise the money, and order a number of papers for three or six months, to be sent to some one whom they may appoint to take care of and distribute them after the close of services. If you are holding meetings at some isolated points, send for copies of the paper and distribute them among the people. If it is found out that you have good papers to distribute after meeting, you will have no trouble about holding the congregations. The reading of the paper will awaken an interest for preaching, thus causing the people to search more diligently for the truth.

Much, however, depends on the contents of the paper. Our people are generally very cautious about what they distribute, and we thank God for it. The world is too full of pernicious literature already. We shall do our utmost to keep the columns of the BRETHREN AT WORK clear of objectionable matter, and aim to publish only such articles as may be a credit to the cause, so that no one need feel ashamed to hand the paper to either his neighbor or a stranger. Our object is to preach the Gospel, earnestly contending for the faith once delivered unto the saints.

If this method of spreading the truth suits you, and you think it will accomplish good, lay the matter before the members and see what can be done.

FUTURE RECOGNITION.

Please give us your views on future recognition. Will we know each other in the future? By answering you will oblige many brethren.

A BROTHER.

WE have much faith in the doctrine of future recognition, believing it clearly taught in the Scriptures. The following, spoken by the Savior to the Jews, is satisfactory evidence to that effect:

"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 24–28.

Here, we are taught that the disobedient Jews, who rejected the Savior, shall weep and gnash their teeth when they see Abraham, Isaac and Jacob in the kingdom, and they themselves thrust out. As they shall *see* Abraham, Isaac and Jacob, it follows that they will be able to recognize them, either by former acquaintance, or by their being pointed out to them. This is one proof of future recognition.

The transfiguration is our next point of evidence:

"And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias." Matt. 17: 1–4.

Long before this time Moses had died and was buried, while Elias, who was translated, never saw death, yet they were known by the three apostles, who were with the Savior on the Mount. It makes no difference how they found out one was Moses and the other Elias, the point proven, is that these two men were recognized after death, and it is but reasonable to suppose that they also knew each other. Peter's language in the fourth verse shows that he knew them.

Our next reference is the case of the rich man and Lazarus:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Luke 16: 19–23.

Lazarus lay at the rich man's gate—they learned to know each other in this world, and when they reached the unseen world, or the abode of disembodied spirits, they at once recognized each other, though far apart, for the rich man saw Abraham *afar off*, and Lazarus in his bosom.

It is not likely that we will know any less after the resurrection than now. It is safer to presume that our knowledge will increase rather than diminish. If this be true, we certainly will recognize each other, and even if we do not just happen to know each other when we first meet, there will be plenty of opportunities for finding out who this, that one, and the other is. We shall, in some way, become acquainted with Abrahmu, Isaac, Jacob and all the prophets. They, as well as others, will be pointed out to us and in this way we may become acquainted with thousands who walk and talk in the land of the redeemed. Let us labor to meet each other beyond the river. J. H. M.

QUERIES ANSWERED.

I would like to ask you a few questions, to be answered through the paper; (1) Was Christ himself a carpenter by trade? (2) In what did the Master mean the disciples had followed him in Matt. 19: 28? (3) Why do the elders break the bread the same as the brethren? (4) Did Christ drink the contents of the cup, when he said, "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom?" Matt. 26: 29. Your brother in Christ,

H. W. Landis.

CHRIST was a carpenter by trade, for Mark 6: 3 says: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him." This is decisive proof that he, who made the world did not think himself too exalted to work at a useful employment the greater part of his life on earth, thus setting a good example before his followers who should come after him. Idle ministers, and idle professors, are not true Christians. They are of but little benefit to either the church or the world.

2. Matt. 19: 28 reads as follows: "And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

The rendering of this passage, as it stands in the common version, is not good. Christ himself was not regenerated, hence no one can *follow* him in the regeneration. Below we give a few renderings, which will likely throw some light on the passage:

Anderson's Translation. "Jesus said to them Verily I say to you, That, in the restoration, when the Son of man shall sit on his glorious throne, you also who have followed me shall sit on twelve thrones, judging the twelve tribes of Israel."

Wilson's Translation. "And Jesus said to them, Indeed, I say to you, That in the renovation, when the Son of man shall sit on the throne of his glory, you, my followers, shall sit on twelve thrones, judging the twelve tribes of Israel."

The language doubtless refers to that great resolution, or change in the universe when the dead shall rise, and there shall be a general change and a new order of things start up. The meaning of the passage would seem to be about this: "Verily, I say unto you, that ye which have followed me, shall sit upon twelve thrones, judging the twelve tribes of Israel, in the day of renovation when the Son of man shall sit on the throne of his glory."

3. This question is puzzling many minds, and we discover that quite a difference of sentiment prevails. We have on hand an article, written by Brother Wm. B. Sell, of Missouri, giving some of the reasons why the sisters do not break the bread of communion. The article will be published soon. But with all due respect for the practice of the general Brotherhood we must say, that we have never been able to see it just as they practice it. After having carefully examined the reasons usually given, and compared them with our understanding of the Scriptures, we are confirmed in our conclusions, that there should be no distinction between the brethren and sisters regarding the breaking of the bread, or passing the cup. Our idea would be to make no more distinction in the breaking of bread than in feet-washing or the Lord's supper, but that in all these things there be neither male nor female, neither bond nor free, but that we all be one in Christ. We might present a number of reasons for our views on this question, but think that the Brethren at Work is not the place to discuss matters of this kind.

4. We think not; for the Savior took the cup, gave thanks, and gave it to the disciples, telling them to drink all of it. Matt. 26: 29. A careful reading of the narative, as recorded in Mutthew, Mark and Luke would seem to indicate that he did not partake of either the bread or cup after the giving of thanks. J. H. M.

CHILDREN'S MEETINGS.

ONE evening after meeting in Lanark, some little boys and girls came to the writer and wanted a children's meeting just as soon as possible. Well, the brethren thought it "possible" to name Monday evening, Feb. 17th, for such a meeting; so when the time came there were about fifty little boys and girls present, and quite a number who were not so little. After singing a few good hymns, Brother D. F. Eby spoke to them about singing with the spirit. Some hymns teach joy, hence should be sung in a joyful spirit; some are solemn, hence should be sung in a solemn spirit. Brother Moore then told them something about the life and times of the Savior. Brother M. V. Sword followed with some Bible incidents with which the little boys and girls seemed quite familiar. The course was a short review of Bible stories taught the Infant Class. This class is composed of about thirty little boys and girls who are not supplied with books, but who are taught Bible facts by Brother Sword, in a plain conversational way. The writer then spoke to them a few minutes, closing with the following: Two men went from Jerusalem to tell king David what Absalom intended doing; after they had gone a little ways, a boy saw them and went and told Absalom, who sent men after them to arrest them. The two friends of David went to a man's house in Bahurim. This man had a well in his yard, so the two friends went down into the well, and the woman "took and spread a covering over the well's mouth, and spread ground corn thereon;" and the men who were after them could not find them. Question: Who were the two men who hid in the well?

Before the meeting closed, the children requested another meeting, hence an appointment was made for Monday evening, Feb. 24th. This was a pleasant meeting; about seventy-five children were present, besides many older people. One thing which forcibly impressed my mind was this: Brother Harrison was at meeting about ten or twelve minutes before the time, and many children being there also, he said, "Let us sing." All were ready at once, and joined in singing a hymn. Another hymn was selected (the children doing that part promptly), and Brother H. asked how many were brave enough to start it. A few hands went up. "All right, ready, sing," said he. A few voices were heard at first, but before a line was sung, all were quiet. Then said he, "How many are willing, not only to start, but to sing the piece *through?* How many are, not only *willing* to do it, but how many are *brave* enough to go through?" More hands went up now than before. "All right, ready, sing," said he, and nearly all tried. At first it seemed they would fail, for they had neither the same key nor the same time; but before they were through with the first verse, all had the same key and the same time. "Now," said he, "this is what we want. You will have this work to do sometime, and we want you to be able, not only to *start*, but to go *through*. And when you start, you will likely make more or less blunders; but don't stop for them, — *go on, press forward*, and you will be sure to succeed." Yes, verily: for the man who will stop because he blundered is not wise. Go on and do better is far more sensible.

After prayer the little folks were addressed by S. J. Harrison, M. V. Sword, Lyman Eby and the writer. The question about the two men in the well was answered, and another one given them. The talks were brief, interspersed with singing. Care must be taken at such meetings that the children be not wearied. We began promptly at seven and closed at eight; and all seemed happy and joyful. May the Lord help all of us to be more concerned for our children, and try to do them all the good we can. Oh, what a blessing to have good children, and if they are not good, whose fault is it? Let parents answer this. M. M. E.

FIRST ANNUAL MEETING.

Will some one be so kind as to explain, through the Brethren at Work, when and where the first Annual Meeting was held? A Brother.

ANNUAL Meetings, among the Brethren, are but a little over a hundred years old, they having been introduced, or rather *came* into use, gradually.

Soon after the Brethren commenced settling in this country, and organizing churches, they found it necessary to hold church meetings for the purpose of attending to such business as pertained to the good of the cause. They were remarkable students of the Bible, it being their only rule of faith and practice. They were humble, and had a disposition to learn from each other. At their church meetings, they were free to talk over the points of difference between them, in order that they might come to a greater unanimity of practice. Questions of importance were introduced and talked over in a Christian spirit. Sometimes grave difficulties came up, and were disposed of according to the best light and knowledge they possessed, always pointing to the Bible as their standard of truth, and their only bond of union.

At first, the churches were confined to a small portion of territory, and held their yearly Feasts, which seem to have been preceded by council meetings, which were attended by members and ministers from every church. This method was found sufficient for every purpose for the first thirty or forty years, but as the churches multiplied and spread into other States, thus rendering it impracticable for all the churches to be represented at every feast, it became necessary to set apart every year a certain time and place for this general council meeting. In this way our Annual Meetings were introduced among the Brethren, but just when we are not able to tell. We know of no history giving the date of the first Annual Meeting among us, save what we gather from the Brethren's Encyclopedia, page 10. Brother Kurtz gives the date of the First Love-feast in Germantown, Pa., on Christmas day, December 25th, 1723, but says nothing definitely about when and where the first Annual Meeting was held. Likely brother Abram Cassel can supply our lack of information on this point. As the Brethren first settled in the vicinity of Germantown, Pa., it would seem reasonable that their first Annual Meeting was also held in that vicinity.

In those early days these meetings were held in a very simple manner; very much like our present council meetings. They had no clerk, nor were any minutes kept. Every thing was asked and answered by the word of mouth. Important cases were frequently answered by letters, which were sent to the churches where such difficulties existed, or from where the case came. The object of these yearly meetings was not to legislate, or make laws, but to ascertain what the Scriptures taught on all questions that came before the meeting. With them every thing was settled by the Bible—they referred to chapter and verse, if it were possible to do so. They did their best to reproduce the Apostolic order of church government, and conformed, as best they knew, to the exact teachings of the Scriptures.

This is what we are pleased to call the old order, or rather the Apostolic order. It is the original ground occupied by our ancient Brethren one hundred years ago, and by the apostles more than eighteen hundred years ago, and is the only ground that is infallibly safe.

J. H. M.

TO BE ENLARGED.

LAST June the *Children at Work* was first issued from this office as a semi-monthly, exclusively designed for children and young people generally. On the third of October we began to issue it weekly in order to meet the demand of Bible-schools, and many of our subscribers. Improvements in contents and appearance have been made from time to time, as circumstances would permit. The hearts of many dear children have been made glad, and, we trust, brought nearer to Jesus who died and arose for them. Perhaps not a few of us who are older in years, have been fed also, and thus added to our faith and comfort in divine things. To us the privilege of talking to the children, is highly appreciated. From them will come the future church, or rather by them will the house of God be perpetuated. They will constitute a link in God's great chain which he is making for his own glory.

These children are living in a *reading* age, and it is important *what* they read. It is by reading that many minds will be moulded, hence great care should be taken to give them the right material with which to shape and polish their minds. The Bible is the only Book that can do this work right; all other works are only helps to get *to* the Bible.

Up to the present we have been laboring under some disadvantages in publishing the *Children at Work*, and the income barely paid expenses. These things, however, are of little weight when compared to the benefits accruing to the youth. We are still willing "to spend and be spent" for the good of the youth. And in order more fully to reach their minds, and to give room for much good matter that has been sent to us, we some time ago concluded to enlarge the paper; hence shall soon send the readers of the *Children at Work* a larger paper at the same price — *fifty cents a year*. We hope our readers will do what they can to extend its circulation. Send for sample copies, and for price list to those who want to distribute the paper free. Do not think to go into the business to make money, for there is not "lots of money" in it, but if you want to work, looking to Jesus for your reward, come and help us. There is plenty of vexation and labor in the publication of a paper, but the consciousness of doing good, and leading souls to Christ, is sufficient incentive to overcome all the trials. Come, then, and help in the great work of leading souls to Christ.

THE TRACT WORK.

BROTHER G. W. Hoxie, of Applegate, Jackson county, Oregon, says: "According to offers made for sending pamphlets free for distribution, I request you to send some to me, for I am the only brother here in the ministry. I tell you I need all the help I can get to make the doctrine known. As fast as I read your papers I send them forth for others to read, and when they tell me that they have read them, and re-read them three or four times, it does me good. My soul does bless the Lord for the kind offers made by the Tract Association. I sent you money for tracts before, but my money is about out, and I am poor, but still I am willing to work for the salvation of souls. Oh! brethren, if you could only send some one to labor with me in the Gospel, how glad I would feel."

The money appropriated by the Association for the free distribution of tracts was all used before this brother's order reached us, yet his call was too urgent to be refused, so we sent him a package of pamphlets at our expense. May God bless him in his efforts at doing good.

THE BRAZIL CALAMITY.

THE sufferings in Brazil baffle description. It seems that the worst of calamities are reserved for our day. But as the end draweth nigh we may look for such things:

New York, Feb. 14. — The *Herald's* letter from Brazil gives a frightful picture of the drought, famine, and pestilence raging in the northern portion of that country for more than a year past. It is said to be the greatest calamity known in two hundred years. Half a million people have been swept away by starvation and disease. The small-pox and black plague carried off victims in appalling numbers, and thousands of bodies are rotting on the open trenches at Ladoga, Funda. Thousands of other corpses are torn and devoured by wild animals. The starving peasants eat up their own offspring. Some places, including the city of Corea, are depopulated. There are terrible struggles for life. The children are abandoned, and the young souls sold for bread. Thousands of living skeletons were to be seen. Government aid is tardy. The letter presents a picture of woe such as can hardly be paralleled in history, except by the siege of Jerusalem and the black death which desolated Europe in the fourteenth century.

BUSINESS NOTICE.

If any of our subscribers do not receive their papers regularly they will please inform us at once, giving their name and address in full, always stating by whom the subscription was sent and when. Do not write abusive letters, but explain yourself fully. We do not send the paper to any address unless the party has subscribed for it, or some one has subscribed and paid for him. We send no dons to parties who have not ordered the paper, and if the paper should chance, by mistake, to go a few weeks over the time of subscription we are responsible.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Some one will please compare and explain Acts 1: 18, and Matt. 27: 5.

Also Ex. 21: 10 11, and John 1: 18. H. H. R.

Will the BRETHREN AT WORK please give an explanation on Matt. 24: 17, which reads as follows: "Let him which is on the housetop not come down to take anything out of his house."

Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left." JANE REEDY.

Please give an explanation on Acts 2: 47: "And the Lord added to the church daily such as should be saved."

Romans 8: 33: "Who shall lay anything to the charge of God's elect?"

Timothy 2: 10: "Therefore I endure all things for the elect's sake." HENRY SCHRANTZ.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

NOAH'S ARK.

Will some one tell me how long Noah was building the ark? ISRAEL PENROD.

THIS is a question I doubt whether a person now living can answer correctly, as I know of no history, either sacred or profane, that tells us the amount of time used in its construction. If Brother Penrod would have asked the question, How long do you *suppose* Noah was building the ark? I would answer thus:

According to the dimensions and specifications of that building, as laid down in the Bible, I would presume it would take four men about seven years to construct it. And as the number "seven" seems to be sacred throughout the sacred writings of the Bible, I suppose Noah was engaged seven years in building the ark. We often hear it said from the pulpit, that Noah was preaching to the Antideluvians one hundred and twenty years, and that the ark was under construction the same length of time. I find no such Scripture, and ministers should be careful, and not make Scriptures of their own.

JOSIAH G. WINEY.

Campbell, Mich.

QUESTIONS ANSWERED.

Please explain John 1: 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What births are here referred to, natural or spiritual?

J. Y. SNAVELY.

THE relative pronoun *which* refers, as its antecedent, to *them* in the preceding verse, who had received Christ, and to whom he gave power to become the sons of God. Persons who become the sons of God are born of the spirit. The Jews set great value on their natural descent from Abraham. And perhaps no people ever had more to be proud of, in the matter of ancestry, than had the Jews. Some of the noblest and grandest characters that grace the pages of history are numbered in Abraham's line. But much as they valued this, this birth of blood, this royal, noble blood, or much as they valued their legal rites, their births of the will of the flesh, the apostle informs them, that these births will avail them nothing, but if they will be saved they must be born of God, and they could only thus be born through faith in Jesus Christ.

Will some one give us an explanation on 1 Cor. 3: 12, 13? 1. Who is the builder? 2. What the material? 3. How shall a man's work be tried by fire? 4. If a man's work be burned, how shall he be saved yet so as by fire?" B. B. WHITMAN.

As to the first question, the apostle himself has answered that, any man, an indefinite number, whoever wishes to use the material, may do so.

2. What the material? It is optional with the builder to use good or bad material, if he select the gold, silver, precious stones, meaning good, sound doctrine and practices, such as are provided in God's great storehouse, the precious Scriptures, he can, with these, erect a building that will abide the test of any fiery ordeal. But if he select the wood, hay, or stubble, representing the false and pernicious doctrine and practices that prevailed then in the Corinthian church and which have since prevailed, to the detriment of this holy building, then when the fiery test comes these human creeds, human opinions, false glosses, no matter what they may be, how venerable they may be, will be consumed by the devouring fire.

3. How shall a man's work be tried by fire? It is not literal fire here spoken of, but the fire of God's judgments. Fire being the most penetrating and searching thing known in nature, the metaphor is frequently employed in Scripture to denote the penetrating nature of God's tests, as gold, silver, and precious stones can endure the fire, they can stand the ordeal, wood, hay, or stubble will be consumed. Just what the judgments are to which the apostle alludes, cannot perhaps be determined. Some think that the day, he speaks of, is the time of the destruction of Jerusalem, and the sweeping away of the Jewish polity; if so, then we may know what the apostle means by the term fire. The term points out the extreme rigor, and totally destructive nature of those judgments.

If a man's work be burned, how shall he be saved so as by fire? If the material used were wood, hay, or stubble, meaning doctrines not drawn from God's holy Word, then, of course, they must perish in the fiery test, but the builder, what of him? First, he shall suffer loss; great indeed will be his loss. He may have preached with great earnestness, he may have endured many hardships, he may have labored very diligently, no matter, if his teachings were not pure, unadulterated truth, all his labor will be in vain, all his work, no matter how much labor they may have cost him, must and will be burned up.

"Yet he himself shall be saved; yet so as by fire." His personal salvation will be a hair's breadth deliverance if he be saved, a mere escape. If his false teaching be the result of ignorance, God, in his mercy, will extend salvation to him, but it will be barely salvation, if, however, there be a portion of willful and obstinate ignorance in him his case is far more critical. The above is certainly a solemn warning against error. The man who teaches or practices an error is exposed to imminent danger. Unless his misconceptions be the result of sheer ignorance, and he be very sincere, he has not one particle of ground for hope. Oh, let us, by God's grace, disabuse our minds of error.

MATTIE A. LEAR.

THE CHARACTER OF HAPPY LIFE.

How happy is he, born and taught,
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill!

Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the worldly care
Of public fame, or private breath:

Who envies none that chance doth raise,
Or vice; who never understood
How deepest wounds are given by praise;
Nor rules of state, but rules of good:

Who hath his life from rumors freed,
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make oppressors great:

Who God doth late and early pray
More of his grace than gifts to lend;
And entertains the harmless day
With a religious book or friend:

This man is freed from servile bands,
Of hope to rise, or fear to fall:
Lord of himself, though not of lands;
And having nothing, yet hath all.

—*Selected.*

PEACE.

BY W. J. H. BAUMAN.

PEACE is something that ought to be cherished by every Christian; peace with all men is what we should strive for. To establish peace was the object of the Savior's mission on earth. Peace means to be quiet, free from war or disturbance. But peace, like everything else, may be abused; and a good thing turned into a curse will invariably prove the worst kind of a curse. To illustrate: A certain man having business away from home for several weeks, employed a man to take care of his things while he was absent, and told his neighbor what a good, steady hand he had employed. "Yes," said his neighbor, "if he were a little steadier he would stand still entirely." Thus it is with many people. If they were a little more peaceable they would stand still entirely, and let everything go to destruction for fear of hurting somebody.

Often members in the church will sacrifice principle (unwittingly) for fear somebody will think hard of them. This looks like healing the outside of a wound while the inside is getting worse all the time.

Gospel peace implies the removal of cause. It is healing in its nature and permanent in its cure. Instead of being deceptive and smuggling in disposition it is open-hearted and frank. It seeks the good of all, and hence when it sees any one jumping over the precipice of sin, it will lift the warning voice, though it may be spurned and repulsed harshly. It will keep on laboring for the good of others whether their labor is appreciated or repulsed. They will tell the people their sins and the house of Jacob its transgressions whether the people or the house of Jacob like it or not. Their object is peace on a permanent basis. They recognize the correctness of Solomon's saying: "Open rebuke is better than secret love." O, brethren, let us labor for this kind of peace. It may hurt for the time being, but will most assuredly afterwards yield the peaceable fruit of righteousness. If we make enemies by telling men the truth, we have Jesus in our company; he did the same.

Peaceful men, according to the Gospel, are men of principle, and instead of seeking their own praise, honor, and applause, they seek the glory of God, and find honor only in the principle of truth and love. They seek not their own, but the good of others; and as no one's good consisteth in being wrong, they will not flatter the wrong doer. Their speech will be seasoned with Gospel salt. They will be controlled by the serpent's wisdom, and the dove's harmlessness. We should always labor for peace of this kind. In our lives should be exemplified the song of the heavenly choir at the time of our Savior's birth: "Glory to God in the highest; peace on earth and good will toward men." God should be glorified in our bodies and our spirits for they are his. "Hallowed be thy name" should shine forth conspicuously in our character. That peace is our object—should be exemplified in all our intercourse with our fellow-men. Our speech, our conduct, our all, should exemplify the fact that good will towards all men reigns in our hearts.

If Gospel power reigns in our hearts, we will have no pleasure in the destruction of any; not even of our enemies. Such peace never kicks the falling, but does all in its power to reach forth the helping hand to the needy. This kind of peace is taught by Christ, in example and precept. When he addressed the scribes and Pharisees as hypocrites, &c., he aimed to do them good. When he told the sellers and buyers in the temple, that they had made the Lord's house a den of thieves, he intended their good, though he brought upon himself their displeasure. He sought not his own, but the good of others. In the severe reproofs of the martyr, Stephen, as well as in his humble resignation to the treatment he received, and in the prayer he offered, the principles of true peace are exemplified.

May God help all to follow after peace and holiness, without which no man shall see (enjoy) the Lord.

Nora Springs, Iowa.

THE HEART.

THROB, throb, throb. Never sleeping, but often tired, loaded with care, chilled by despair, bleeding with wounds, often inflicted by those who do not understand it, or burdened with affection, it must beat on for a lifetime. Nothing finds a lodgment in its chambers that does not add to its labors. Every thought that the mind generates steps upon the heart before it wings its way into the outer world. The memory of the dead loved ones are mountains of weight upon its sensitiveness; the anxieties of the soul stream to the heart and bank themselves upon it, as the early snowdrifts cover the tender plant; love, if it loves, fires it with feverish warmth and makes it the more sensitive; hate, if it hates, beats it to desperation and fills it with conflicts. Still it works on. When slumber closes the eyelids the heart is beating—beating beneath all its burdens; it works while we sleep; it works while we play; it aches when we laugh. Do not unnecessarily wound it; do not add to its bleeding wounds. Speak a kind word to cheer it; warm it when it is cold; encourage it when it despairs.—*Selected.*

WEBSTER once beautifully said: "If we work upon marble, it will perish; if we work upon brass, time affects it; if we rear temples, they will crumble into dust; if we work upon our immortal minds—if we imbue them with the just fear of God and love of our fellow-men—we engrave upon those tables something which will brighten for all eternity."

"I AM a home missionary," once observed a Christian mother; "six pairs of little eyes are daily watching my looks, as well as listening to my words; and I wish my children never to see in me that which they may not imitate."

Items of Interest.

—A COLONY of Swedes intend to settle in North-east Georgia.

—FLORIDA orange-growers are experimenting in making wine from oranges.

—ARCHBISHOP Purcell's financial liabilities foot up to a million dollars. It stirs Catholicism deeply.

—THE Wesleyans of England have resolved to build one hundred chapels per year for the next ten years.

—THE Bible has been translated complete into the Turkish language. There are 28,000,000 people in Turkey.

—MR. SANKEY has been having overflowing meetings in Newcastle, England, sometimes holding four a day.

—IT is estimated that the snow in Scotland this Winter has occasioned a loss to the Highland sheep-farmers of £100,000.

—AT a meeting of the Ladies' Anti-Polygamy Society, Salt Lake, it was stated that "Brigham Young owned a large distillery."

—SOUTH Carolina has abolished her only divorce law, thus leaving no way at all open to secure a divorce.

—THE valuable library of the Birmingham and Midland Institute, numbering 80,000 volumes, has been burned.

—TOBACCO leaves are fatal to cows, as a Kentucky farmer learned a few days ago by losing three valuable animals which ate some of the weed with their hay.

—THE Anti-Chinese bill has passed the House by a vote of 155 to 72. It prohibits the importation of over 15 Chinese on a vessel owned by a United States citizen.

—THE pope has sent ten Jesuits to Central Africa to evangelize the countries traversed by Stanley and Livingston. The mission will cost $40,000, and includes 500 porters, servants, etc.

—A CHICAGO doctor recently prescribed for a baby a mile away, attacked with the croup, which was held up to a telephone so that he could listen to its breathing and hear its shrill cough.

—PROFESSOR Cox, of Indiana, who recently examined the Arizona mining region, says that the mining property of Southern Arizona, once developed, would supply the world with precious metals.

—THE *Daily Inter Ocean* says: "Cincinnatti has cut down the salaries of its school teachers, so as to meet the extra expense of lawyers' fees, etc., of the Southern Railroad. Nothing like economy!"

—THE electric light will make a valuable saving of coal in England. According to a very careful estimate, recently, the quantity consumed in gas making was set down at 6,560,000 tons, against a production of 114,300,000 tons.

—THE largest of the pyramids was 481 feet in height and 853 on the sides. The base covered eleven acres. The stones are about sixty feet in length, and the layers are 208. It employed 350,000 men in building.

—THERE will soon be no necessity for encountering the dangers of the St. Gotthard Pass in Winter. A tunnel through the mountain is being bored from Switzerland and Italy. It will be the longest tunnel in the world, having already reached 13,481 yards, and nearly 3,000 yards are still to be excavated, which will require another year.

—THE Catholic press is publishing a letter from Bishop Meurin, of India, asserting that the body of St. Francis Xavier, who died in 1552, on being exhumed recently at Goa, was found uncorrupted and unchanged. The Bishop says he examined the body thoroughly. "I was allowed to lift up the right foot, and, being by no means of an enthusiastic frame of mind, to inspect it leisurely from all sides. The same I did with the hand and the head. The right foot was quite complete and intact; the heel, the sole, the toes, the nails, the muscles and tendons beneath the skin, everything in perfect order and well preserved, though hardened, shriveled, and of a brownish color." The eyes were not sunken, says the Bishop, and there were no signs of decay. Yet the body was never embalmed.

—ON the 22nd of January a disastrous engagement occurred between a small body of British troops stationed at Rorke's Drift, Cape Colony, and an overwhelming number of Zulus. The British force was nearly or quite annihilated. Reinforcements sufficient to put down the Zulus will be promptly sent to Southern Africa.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From David A. Norcross.

I ACCEPT and heartily endorse brother D. C. Moomaw's proposition in No. 6, present tense. I am ready to lend a helping hand. I have but very little of this world's goods, and only one arm to work with, and a wife and five children to support, and now out of employment; but when I meditate upon the goodness of God and his blessed and consoling promises, and that his word stands sure, I am led to believe that he will never leave nor forsake his children. The word is, "Go into all the world and preach the Gospel to every creature." Mark 16: 15. How can you, who have plenty and to spare of this world's goods, draw your purse strings against such a divine utterance? Are we following the footsteps of our Savior and the apostles, in this matter? See Matt. 11: 1 and Acts 8: 40. Faith says amen to everything that Christ says. The word is, "Go teach," and all that cannot say amen, would better "Examine yourselves, whether ye be in the faith." We have brethren that are mighty in the Scriptures, and are running over with zeal, but are not able to carry on the work themselves. They are waiting for the church to say "go." They know no cause to obtain but the Lord's, and are able to turn many from the doctrines of men, and espouse them to Christ. They have no other leader but Jesus, and for him and his cause they are ready to do battle. By engaging in work of this kind, I have faith to believe that the church would be blessed, and that God will sustain and strengthen the hands of the evangelist who would enlist in the great work of restoring the true worship and teaching of our blessed Lord. We who are young in the cause, and are not able to do much in teaching others, must hold up and support those brethren that are able, by our prayers and liberal donations. May God bless dear brother Moomaw and others in getting the cause of our blessed Lord preached and established over our land. I am weak, and can't do much, but you will always find me ready to say amen to all lawful and Gospel means to hurl forth the teaching of Christ.

Shoals, Ind., Feb. 7th, 1879.

From Millersburg, Indiana.

ELDER Daniel Shively and myself commenced a series of meetings on the evening of January 29th, and closed on Sunday evening, Feb. 9th, in the little town of Millersburg, Elkhart county Indiana. Brother Issaac Berkey assisted as much as possible; he having other calls which prevented his regular attendance. On Saturday and Sunday nights brother Davis Younce held forth the word with power and spirit.

Millersburg has four organized churches, German Reformed, Methodist, Lutheran and Presbyterian, with members of the Christian, Catholic, Baptist and Brethren churches. The interest, manifested, exceeded anything of the kind I ever beheld. Large gatherings and attentive hearers. Doctors, merchants and even the saloon-keeper, with others who never attended meetings before, were, with an exception of a night or two, regular attendants.

The result of the meeting, was, one took up the cross, while the foundation of many was shaken. We have reason to believe that good was cast upon the waters, which will be gathered not many days hence.

On Saturday, the 8th, while attending council meeting at the Rock Run meeting-house, brother one made application and was baptized by brother Shively.

On Friday, the 7th, brethren Shively and Berkey went to the Rock Run meeting-house, to preach the funerals of sister Horn and Benjamin Kauffman. About two years ago, during a severe storm, a tree was blown out by the roots; about the first of February friend Kauffman chopped it off, and standing upon the stump part, which flew back, was thrown about twelve feet high, and when he fell he struck the roots of another tree, which injured the spinal cord, paralyzing the lower half of his body, and about a week after, he departed this life from the effects of it.

While the brethren were gone to preach these funerals, I remained in town to attend the funeral of Miss Robinson, aged fourteen years and nine months, who committed suicide by taking at one time thirty-six doses of morphine. She died in the house of strangers, not being able to reach the house of her uncle, with whom she had her home, she being an orphan. Being young and healthy, she had the appearance in death of one asleep. J. H. WAMSTLER.

New Paris, Indiana.

In Memoriam.

WILLIS Lyon Sager, son of John and Emily Sager, of the Hudson congregation, was born May 16th, 1877, and died January 20th, 1879.

This darling boy was one of remarkable brightness and sweetness of disposition. The indescribable and irresistable charm which attached to his every act, and his intelligence so far beyond one of his years, rendered him the idol of the neighborhood. Before his spirit caught one taint from earth, it spread its light wings and soared to God. The bud in which so many fond hopes centered, must bloom in eternity. Although he was the object of much love and affection while with us, yet we bless the hand which has taken him from us, because it is the hand of a Father, whose providences may often be mysterious, but are ever kind.

Since the first wild burst of grief is over, and we are able to think more calmly of our loss, we are becoming gradually persuaded that his removal at this time is but an exhibition of that perfect propriety and fitness of things which (could we but intelligently observe it) is never violated in the disposition of events.

Death, which introduced him to heaven, to its Savior and to its sinless angels, at no other period would have found him so allied to them in character,—so fitted for their society. Unable to speak, one of his latest acts was to pull away, with evident effort, his mother's hands from her face, accompanying the act with a look, which coming, as it did, almost from the other shore, spoke infinitely more than could have been expressed in words, implying a perfect conciousness of the nature of the change already taking place, and more, a look, remarked by all present, which is a source of inexhaustible comfort to the good mother.

The funeral services were conducted by brother Lemuel Hillery on the 21st, from Mark 10: 14, after which the remains were followed by the whole community, to the Hudson cemetery, where they were interred near those of half brother and other relatives. Side by side they sleep in the city of the dead.

"We have a son, a darling son;
His age we cannot tell;
For they reckon not by months and years,
Where he has gone to dwell.
To us for twenty anxious months,
His infant smiles were given;
And then he bade farewell to earth,
And went to live in heaven.

We cannot tell what form is his,
What looks he weareth now,
Nor guess how bright a glory
Crowns his shining seraph brow;
The thoughts that fill his sinless soul,
The bliss that he doth feel,
Are numbered with the secret things,
Which God will not reveal.

But we know, for God hath told us this,
That he is now at rest,
Where other blessed infants be,
On their Savior's loving breast.
We know his spirit feels no more
This weary load of flesh,
But his sleep is blessed
With endless dreams of joy forever fresh.

We know the angels fold him
Close beneath their shining wings,
And soothe him with a song
That breathes of heaven's divinest things.
We know that we shall meet him,
(His mother dear and I),
Where God, for aye, shall wipe away,
All tears from every eye.

What e'er befalls his parents twain,
His bliss can never cease:
Their lot may here be grief and fear,
But his is certain peace.
It may be that the Tempter's wiles
Loved souls from bliss may sever,
But if our own poor faith fail not,
He must be ours forever.

When we think of what our darling is,
And what we still must be:
When we muse on that world's perfect bliss,
And this world's misery:
When we grow beneath this load of sin,
And feel this grief and pain,
Oh! we'd rather die and go to him,
Than have him here again."

THOMAS D. LYON.

Echoes from the Center.

[From Our Special Correspondent.]

NUMBER IX.

The Tomb—In the Mission Field—A Telegram—Comforting the Bereft—Incentives to Holiness—Home Meeting—Lord's Day.

LIFE, however sweet, is short. Our stay upon earth is but momentary. This is the experience of the past. Since my last, I again stood by the side of weeping friends, mourning the loss of a departed saint. Our dear sister King, of whom I made mention of in my last missive, is no more in the flesh. She has been stripped of mortality and clothed from that house in heaven, made by hands unseen.

Was just about to board the train for the mission field, when a messenger approached me, requesting my services in the last act of kindness towards the departed, and to give words of consolation to the bereft.

The dear sister suffered long and oft expressed a desire to depart but waited patiently until the angel of peace beckoned her to come, when quietly and calmly, she departed for the Elysian fields, obscured from mortal sight. About two years ago, we led her down in the liquid stream, where, in accordance to the divine command, she put on Christ, and now she has died, as we believe, a faithful Christian.

Mother, may God bless you in your widowhood. Be joyous amidst your sorrow; all your children have entered the church militant, and three, the church triumphant. With your two remaining lambs, oh, live faithful to Christ! Cleave close to his bleeding side; it will not be long until He will relieve you of earth, and say, "It is enough, come up higher." Then a happy and unending reunion will be yours to enjoy within the frescoed alabaster walls of the New Jerusalem.

My contemplated trip being thus delayed, I started for the mission field on the 1st inst., near Sydney, Ohio. Met our dear brother, O. F. Yount, at the depot. He boarded the train for his home. From a hasty conversation with him, learned he had labored with the Brethren here for a few days, already, and that the meetings were growing in interest. We continued them until the 4th, when I received a dispatch to return home next day. Our meetings continued to grow in interest, and the waters were troubled. One expressed his desire to join the church at last meeting, and more were counting the cost. Having to leave the meeting so abruptly, I hope some soldier of the cross will drop in soon and revive and carry on the good work.

In compliance to the message, returned next day and visited the house of mourning, and found Mr. George W. Wise had departed this life. Funeral services in the U. B. church, by the writer, assisted by Mr. Johnston, pastor of said church.

The deceased was the son of elder Christian Wise, of Mansfield, Ohio. He was visiting his brother, Dr. Wise, of our village and while here took sick and died. A sister and aged mother, from Mansfield, were present at the funeral. Thus other hearts are pained and mourn the loss of dear ones. Ah, who has not stood by the bedside of a dying friend? Who has not stood by the gaping tomb, where loved ones were hidden from mortal view? In this, humanity stands on one common basis, all have their sorrows, all have tears to shed, all have an interest in the spirit world. This should be to us an incentive to greater holiness, greater love and greater piety.

The Brethren commenced a series of meetings in the Eagle Creek church, on the evening of the 8th inst., expecting foreign aid. But as is the case with the many Macedonian calls, we were disappointed. We, by the grace of God, held the fort until the 11th, when our dear brother Jesse Calvert came to our relief. Remaining with us three days only, having engagements ahead, he had to leave. The interest is growing and we purpose, God willing, to continue a few days yet, and see what the Lord will do for us. We expect, ere the meeting closes, that some will be willing to take up the cross, and then to the waterside we go to take them into the church through the initiatory of holy baptism.

This is another beautiful Lord's day, and the labor is divided again. Brother E. Bosserman continued the meeting in the Old church today. Brother W. C. Teeter at Pleasant Ridge and the writer at the Disciple church. We met a large audience and entertained them in the light of the Gospel as God gave ability. In the evening we concentrated our forces to the Old church, and our meeting continues with increased interest. Oh, may God bless the mourners in Zion! How the poor souls struggle! The tears are falling, the groans are heard, and we hope that every hindering cause will be removed, that many will cast their burden down and flee to Christ. May God bless the success of Zion every-where, and save the purchase of His blood, is my prayer.

S. T. BOSSERMAN.

Dunkirk, Ohio, Feb. 17th, 1879.

From Exeter, Nebraska.

BRETHREN Henry Brubaker and Urias Shick, from Beatrice, Gage county, came on the 27th of Jan., to hold a few meetings with us. Brother Brubaker preached in the evening of the above named day. The attendance was fair. The meetings were continued for seven succeeding evenings. Four souls were made to see their condition, and came over on the Lord's side. They were baptized, and rose, we hope, to walk in newness of life. We think there is a good prospect for more. One made application who could not be received on account of domestic troubles. We hope the difficulty will soon be removed and the dear soul become a shining light in the church militant. Two were received by letter. This makes us a flock of sixteen with no shepherd. We pray that some ministering brother will move here and help build up a church.

We, the brethren and sisters here are very thankful to those who came and preached to us. We hope we shall not be forgotten in their prayers and intercessions to God.

Since they departed, we have been holding social meeting each Sunday evening. We sing and pray and encourage each other in the way leading from earth to heaven.

Brethren in the East, do not forget us Western people. We have souls to save as well as you. You have generally plenty of help, but we have not and cannot get it. Other denominations send preachers wherever they are wanted. Think of this, Brethren, and see if you cannot devise a plan by which we can have meetings. We cannot take our money beyond the grave, and there is danger of its standing against us in the day of judgment.

Your Brother in Christ,

D. R. KELLY.

To the Brethren and Friends in Ohio.

WE left Akron Feb. 3rd, and arrived in the evening of the same day at Ashland. Here we visited brethren and friends until the evening of the 12th inst. We also had a look at the college building. It is firm in structure and plain in appearance. We hope righteousness may dwell in its gigantic. The Brethren will be blessed if they train the rising generation in the nurture and admonition of the Lord.

Evenening of the 12th, we left Ashland and arrived at Lanark the 14th. Found all well. God bless all the Brethren, sisters and friends to whom these lines may come.

S. J. PECK & WIFE.

Ten Days at Naperville.

ON the 10th of January I left my home to visit Naperville church, arriving in the evening at brother John Hollinger's, where they had arranged for a night meeting, and quite a number of the neighbors attended. I found this family well; had an enjoyable night with brother John and family, but had to leave early next morning, in company with brother John, who gave me a seat in his sleigh, for Naperville. Passing through Joliet, Lockport, and other places of interest, we finally arrived in Naperville, stopped at the house of brother Burkdoll till meeting time, when we went to the meeting-house, two miles in the country, where we found the people assembling for worship. At this place we met twelve times, also held one meeting at Batavia, ten miles away.

I must confess that I was encouraged and strengthened, by the interview with the brethren and sisters in Naperville. They surely give unmistakable signs of being *living* branches in the true vine. O, it does me good to read those living epistles that are known and read of all men. As one man said to me while there, "Your people are the best people that we have." He, too, had been reading. Oh, brethren and sisters, just think of the thousands looking over the wall, reading, *reading*, READING; and not only this, but their conclusions are formed by what they read; and our children perhaps stand at the head of this class of readers; we are writing, they are reading. Children, remember that you should run as you read—the race is before you, and you must run it. Oh! start now!

But the time came at last to return home, then came the trying time. To leave such kind friends and such lovely children, is more than I can describe; but I had to start. A telegram from home was received by one of the Brethren for me; but the train was gone and I was with it. I came home with a lighter heart than if I had received the telegram. I arrived only to find my family in deep mourning over the death of a dear little grandson, Willis L. Sager. We found brother Lemuel Hillery, as a God-send, had fallen in at this time of our need, who comforted us by pointing us to Willis' good home in heaven. Brother Hillery spoke to a crowded house, from the words "Suffer little children to come unto me," etc. Many were the tears shed

upon this occasion. Thus we have it, joy and trouble, tears and smiles by littles. I had to recollect the tears I saw in Naperville, when the mere mention of brethren Mourer and Hollinger's removal to Kansas was referred to: surely they keenly feel it, and will more keenly feel it when the time comes to say "farewell." Take courage, brethren, we are nearing the shores where no farewell tears are shed. Be faithful a few more days—it will not be long, we'll anchor by and by. THOMAS D. LYON.

Hudson, Ill.

From a Methodist Lady.

PERMIT me to say a few words. I have been reading the BRETHREN AT WORK for over a year, and am highly pleased with it, and think it brings many useful instructions, if we are willing to put them in practice, which we all should do.

I am a Methodist lady. When I joined the church, I thought the Methodist church was the only *true* church there was, but since I have read the BRETHREN AT WORK, and studied the Scriptures more, I find that they leave out a great many things that are in the Holy Book, and since I became acquainted with the Brethren church, I feel well convinced that it is the most strict and true church I ever saw or heard of. I guess they do everything (according to my theology) that the Lord has commanded us to do, while the Methodists are far from it.

I am quite young, but there never was a person too young to follow Jesus, and I feel as though I wanted more of the love of Jesus in my heart. I do not feel near enough to my blessed Savior, I want to get nearer.

Rest for my soul I long to find:
Savior of all, if mine Thou art,
Give me thy meek and lowly mind,
And stamp Thine image on my heart.

I have heard people say, "I am too young to become a Christian, I will wait until I get older." Sinners, you are mistaken, the sooner you lay away all your foolish habits and strive to do the commandments of the One that sees every thought or move you make, the better off you will be; for we know not the hour when our Lord will come, to take us to His home above, where all is love and happiness, if we are only ready; and if we are not prepared, what a thought it is to think of being put in that cold grave! But we have all got to go there sooner or later; and so let us all strive to do what is right. Pray for me, Christian friends, that I may live a life so that when my hour comes, I will be prepared to meet you all in that beautiful home above.

EFFIE SNYDER.

Missouri Valley, Iowa, Feb. 23rd, 1879.

Memoriam.

BY HESTER A. BRUBAKER.

SISTER Emeline Brubaker was born June 5th, 1855, and died November 29th, 1878, aged 23 years, 5 months and 24 days.

Her disease was consumption. Her suffering was long, and, at times, very painful, though she bore it with Christian fortitude and without a murmur. Her mother had suffered with the same disease for several years; and when she saw that she must cross the cold stream of death, she requested a dear aunt and uncle, to take her two little girls that were so dear to her and train them to be good and useful, in the fear of the Lord, that they might meet her in heaven. Her request being granted, father and mother took the solemn charge upon them to do all they could for the little orphans.

All seemed to go well for awhile. By and by Emma grew to be a woman, and in Dec., 1872, was married to Joseph Brubaker. Soon after, our dear mother's health began to fail. We all saw that we must give her up. One day she called all of us to her bed, and told us that she wanted to bid us farewell. She said, "You have been dear to me but I will have to leave you. Be good children; be kind to father, Emma and Mary; prepare to meet me in a better world." This we are all trying to do.

After mother's death, (1873), Emma, in company with her husband and several others, united with the church. She took little Mary with her, but it was not long till Mary took the brain fever, and was called from her side. This was hard for Emma. She was the only one of the family that was left. Her father, mother, brother and sisters were encircled in the cold arms of death. But still, with a sweet loving smile, she said "The Lord does all things well."

In a short time Emma's health began to fail. We saw the grim monster coming closer and closer until he had fastened his cold icy hands upon her. Physician after physician was consulted, but none did any good. Still, she thought her health would be restored. She desired so much to live for the sake of her husband and little son. Before her death, she called for the elders of the church and was anointed with oil in the name of our Lord.

For awhile, she seemed to be better, and we thought, perhaps, she might be spared, but not so. She began to grow worse. She set her house in order, bade farewell to all that were dear to her. She desired to be absent from the body and present with the Lord.

We feel to sympathize with brother Joseph in his sad bereavement, but we sorrow, not as others do that have no hope, for we feel that Emma has gone to rest. Oh, brethren and sisters, think of the loved ones over there. We know not what hour, soon it may be, some of us may be called away. Oh, may we be prepared to meet it like those loved ones that have gone before us.

Emma's grandfather and great-grandfather still survive her. Her great-grandfather is in his ninety-sixth year; he has a good mind, and reasonable health. He belongs to the church, and is waiting, patiently, for the Master's call.

Emma has several uncles and aunts still living. Some of them belong to the church and some do not. But we hope all will take Emma's advice and follow the footsteps of Jesus.

Oh, may we all do right that we shall meet in that heavenly land, where there will be no more sorrow, where the Savior will impel tears from our eyes.

Funeral exercises were conducted by brethren Haywood and Younce and others, to a large congregation of sympathizing friends. Text, 2 Cor. 5: 1. Hymn was selected, "Dear friends, farewell, I go to dwell."

Dearest Emma, thou hast left us;
Here thy loss we deeply feel;
But 'tis God that hath bereft us:
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled,
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

From Brush College, Indiana.

SO far as I know we are trying to serve God according to his appointed way, being in union and fellowship. While traveling through this unfriendly world, we all have our trials and difficulties to encounter.

In the past week death visited our corner and called one of our neighbors from time to eternity. Prepared or unprepared, she was a kind and affectionate mother; and we trust she sleeps in Jesus. She leaves a husband and two small children to mourn their loss. Funeral services were held at Brush College meeting-house, by Brethren Bear and Swihart, from 1 Cor. 15: 21, 22.

So we see, we are passing off the stage of action, and as death finds us, so will judgment. Oh, how careful we should be not to wound each other's feelings. We should pray for each other, that we enter not into temptation. Sometimes a harsh word, coming from a brother or sister, cuts deeper than ten would from non-professors. Then as laborers in the vineyard, let us bear one another's burdens, and so fulfill the law of Christ. JOHN H. CREWE.

From Princeton, Illinois.

Dear Brethren:—

ENCLOSED find a mite for the traveling ministers. Please say through your paper, that I wish some of the ministering brethren, while on their preaching tours, would visit us. We would like to have some meetings. We have not had any since last harvest. We think it is time for some one to come to us. We hope they will not slight us any longer. Come to Princeton and one mile south and two miles west is our house. I will accomodate all the Brethren.

I am the only member near Princeton. Hope you will not forget me and think it is not worth while to look after one sinner. We should remember that there is more rejoicing in heaven over one sinner that repenteth than over the ninety and nine that needeth no repentance.

I love to read the BRETHREN AT WORK to see how the Brethren are working in building up churches over the country.

MARY MCARTHUR.

From South Bend, Indiana.

WE have just had a series of meeting in our district, by our home ministers, and a good meeting it was. The members attending were much built up in the truth, as it is in Jesus, and a number were added to the church, and one reclaimed. Although I was sick and could not attend, yet the glorious news of the Ark moving, so restored my soul, that I was made happy though sick, poor and weak physically, yet I felt strong in my Master's cause, and like taking those dear lambs by the hand and saying, God bless you; we will journey together, and soon be at home. While sick I have been frequently, like Moses, up on the mountain top, and looked over into the promised land, and felt I heard the music there. But my work is not yet finished, and am left to complete it. May God lead me to do it right.

P. R. WRIGHTSMAN.

Feb. 5th, 1879.

From Modesto, Stanislaus Co., Cal.

Dear Brethren:—

WE do not often see letters from this part of the moral vineyard. I will say that this branch of the church is in a healthy condition—all in peace and prosperity. Our housekeeper has appointments four times in each month, and occasionally leaves a new one on the fifth Sunday. Nearly four months ago there was an interesting meeting held in our church; and after being under conviction for over one year, I felt it my duty to come out on the Lord's side. On the 22nd of October last, I enlisted in the cause, and on the 27th was baptized, and now marching under the banner of King Immanuel; my companion, going with me. All I have to regret, is that I did not enlist sooner. I long to see the season come when sinners shall come flocking home.

Yours in brotherly love,

B. G. FREDERICK.

Feb. 9th, 1879.

Announcements.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

DISTRICT MEETINGS.

North-western District of Ohio, at Eagle Creek church, Hancock Co., O., May 24th, at 10 A. M.

Southern Ind., in the Stony Creek District, three miles east of Noblesville, April 9th, 1879.

Southern Iowa, at Mt. Etna, Adams Co., Iowa, April 7th, 1879.

Northern District of Ind., in Union Center District, at the Whitehead meeting-house, three miles west of New Paris, Elkhart Co., Ind., May 1st.

First District of West Virginia and Luneys Creek church, at their meeting-house, at Big Spring, April 18th and 19th.

District No. 1, Virginia, at the Valley meeting-house, Botetourt Co., Va., April 18th and 19th.

Northern District of Iowa and Minnesota, in the meeting-house, four and one-half miles south of Waterloo, in Black Hawk county, Ia., March 7th.

In Northern Kansas and Southern Nebraska, April 7th, 1879, at Jewell Co., Kan.

☞ The District Meeting for the State of Michigan, will be held in the Brethren's new church, about seven miles south-east of Lowell, in Thorn Apple district, on the 9th day of May, at 10 A. M. Delegates and others coming by railroad, will stop off at Lowell, Detroit & Milwaukee R. R's. There will be conveyances to place of meeting, on the day before the meeting. A general representation of the sub-districts is desired.

JOSIAH G. WINEY, Clerk.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 64 pages. price, 15 cents; 10 copies, $1 00.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:00 P. M.
Night Express	1:57 A. M.
Accommodation	9:05 A. M.

EAST BOUND

Day Express	12:13 P. M.
Night Express	2:05 A. M.
Accommodation	5:15 P. M.

Tickets are sold for above trains only. Passengers trains make close connection at Western Union Junction. H. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

Business Department.

Not doubtful in badness, fervent in spirit, serving the Lord.—Rom. 12: 11.

MONEY LIST

It is not safe to send over $1 5 10 a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send stamps in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately:

Jona Ulrich 1 00. W. H. Sayler 0 25. Enoch Brubaker 50. Daniel B. [illegible] 1 75. E. W. Nead 1 25. A. H. Hawbaker 1 50. Jno. Wirt 1 00. D. Ebbinger 11 00. Wm. J. Stout 1 50. J. D. Barnhart 50. C. L. Buck 1 00. Henry Landis 20 00. Levi Cronin 7 50. J. B. Wampler 2 00. Daniel Waters 12 00. E. R. Zug 2 00. A. W. Yardman 3 70. T. L. Gooding 1 00. D. A. Ruffner 1 00. J. H. Eshelman 2 00. J. B. Miller 1 50. S. Hendricks 1 00. C. Studebaker 1 50. S. Greek 1 50. D. Hines 1 25. Simon Long 5 25. Maple Grove church 2 10. Benjamin Overholser 10. H. W. Sell 3 50. T. K. Plank 50. Irvin Horner 1 00. Jno. D. Hoppock 50. D. H. Crist 5 00. I. K. Olinger 10. J. Ogburn 14 10. Jos. Brubaker 1 50. W. P. Young 1 00. A. T. Metz 50. D. E. Brubaker 1 50. T. A. Brown 1 00. Jno. Reed 1 00. Milroy Wilson 2 00. R. Ridgely 1 00. W. F. Summers. Otho Boyd 1 00. Levi Medlin 75. D. A. Hill 1 50. F. Lawrence 50. J. Helig 25. D. H. Jones 3 00. Lizzie Frantz 25. J. Armstrong 2 00. D. Whitmer 1 00. W. P. Turner 1 00. Sarah Stoner 1 00. H. M. Royer 1 00. E. Watson 1 00. I. L. Tomlaugh 50. Ben Hazell 1 00. A. Baker 1 00. D. Glick 1 00. S. T. Miller 2 00. Jos. Baker 3 75. E. Brugh 1 00. Thos. Holsinger 13 00.

POOR FUND.

Below we acknowledge from week to week money, received subscribed for sending the BRETHREN AT WORK to poor members, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the Poor Fund. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

Lyman Irby, Carroll Co., Ill.	$1 75
C. C. Gibson, Macoupin Co., Ill.	25
Maple Grove Church, Ia.	2 10
H. Hazell, and others, Elkhart Co., Ind.	1 00
S. T. Miller, Augusta Co., Va.	50
Previously reported	70 25
Total to date	$75 85

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper:

A. P., Girard, Ill.	$1 00
J. J., Scioto, Ia.	1 00
A. S., Urbana, Ill.	1 00
W. T. E., Lanark, Ill.	1 00
M. E., Middlebury, Ind.	1 00
L. C., Elyria, Kan.	1 00
L. G., Stonewall, Va.	1 00
Previously reported	53 50
Total to date	$59 50

OUTSIDERS FUND.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer: Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them on a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us. When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

I. L. Tomlaugh, Pa.	$ 50
D. Whitmer, St. Joseph, Ind.	1 00
Previously reported	104 17
Total to date	$106 67

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

A. L. Leatherman, Licking Co., O.	$ 25
G. G. [illegible]	50
Previously reported	104 00
Total to date	$104 75

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

HELMAN.—In the Maple Grove church Montgomery Co., Iowa, Jan. 24th, George W., son of brother Noah and sister Martie Helman aged 7 months and 8 days. Funeral thoughts from Matt. 19: 14, by the writer.

N. C. WORKMAN.

MCCHESNEY.—Feb. 3rd, 1879, old mother Charlotte McChesney, aged 78 years, 5 months and 6 days.

The subject of this notice was a member of the Campbellite church. Their minister failing to come to preach her funeral, the writer was called upon to fill her place, which he did to the best of his ability, from Numbers 23: 10.

N. C. WORKMAN.

KNIPORTS.—At the residence of her son-in-law Dr. E. Brallier, in Cherry Tree, Grant P. O., Pa., Feb. 10th 1879, Mrs. Mary Kniports, in the 81st year of her age. She was esteemed, revered and loved by all who knew her. Her death leaves a sad vacancy in the church, home and community.

E. STEVER.

MUSSELMAN.—In the Lower Deer Creek congregation, Carroll Co., Ind., Feb. 13th, Daniel Musselman, aged 52 years, 5 months and 11 days. Funeral by the writer, from John 11: 25.

SAMUEL MURRAY.

EPPERSON.—On the 7th of Jan. 1879, Mary Epperson, wife of our young friend, George H. Epperson, and daughter of Elder Allen Ives, of Burr Oak congregation, Jewell County, Kan., aged 18 years and 26 days. Funeral sermon by brother W. J. H. Bauman, from the text, "Man is of few days and full of trouble," in connection with "Teach us to apply our hearts unto wisdom."

JAMES L. SWITZER.

GARBER.—In the Libertyville church, Jefferson county, Iowa, Jan. 11th, 1879, sister Sarah Garber, aged 77 years, 11 months and 3 days. She was a member of the church for over forty years. She moved from Bedford county, Pa., to Iowa, in the year 1841. For a little over three years she was deprived of any enjoyment in this life whatever, having received a stroke of the palsy, thereby lost the use of one whole side, and also her speech. Tongue cannot describe her sufferings the few days that life remained in her clay tenement. Funeral improved by brethren Peter Lutz, Daniel Hostler and James Glotfelty, from Heb. 4: 10, 11.

P. C., please copy.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., March 13, 1879. No. 11.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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HOW HE CURED THEM.

BY MAGDALENA FRANTZ.

MANY of the congregations made it a part of their religion to twist their necks out of joint to witness the entrance of every person, who passed up the aisle of the church. Being worried of this turning practice, Mr. Dean stopped in his sermon and said, "Now you listen to me, and I'll tell you the names of the people as they enter." He then went on with his discourse, until a gentleman entered, when he bowled out like an usher: "Deacon A., who keeps a shop over the way." He then went on with his sermon, when presently another man passed into the aisle, and he gave his name, residence and occupation; so he continued for some time. At length some one opened the door, who was unknown to Mr. Dean, when he cried out: "A little old man with a drab coat and an old white hat; do not know him—look for yourselves." The congregation was cured.—*Cleveland Leader.*

REMARKS. We were at a protracted meeting held by the Brethren in our town a few days ago, and when any one would enter the house it seemed that half the audience would turn around to see who it was, after being reproved by the minister several times.

Now these things should not be so. It shows a lack of training. The minister loses confidence in his audience, and the meeting closes with but few additions. But when we go to church we should go there with a pure motive, look at the preacher, and let others come when they will.

Cerro Gordo, Ill.

NO TIME FOR HATING.

Begone with feud! away with strife,
Our human hearts unmating:
Let us be friends again! This life
Is all too short for hating:
So dull the day, so dark the way,
So rough the road we're faring—
Far better weal with faithful friend,
Than talk along unearing.

Away with scorn! Since die we must—
And rest on one low pillow:
There are no rivals in the dust—
No face beneath the willow.
So dry the bowers, so few the flowers,
Our earthly way discloses,
Far better stoop where daisies droop,
Than trample o'er broken roses!

Of what are all the joys we hold,
Compared to joys above us,
And what are rank, and power, and gold,
Compared to hearts that love us?
So fleet our years, so full of tears,
So closely death is waiting,
God gives us space for loving grace,
But leaves no time for hating.

—*Selected.*

EAST OF THE JORDAN.

BY SELAH MERRILL, D. D.,

Archæologist of American Palestine Exploration Society.

THE ruins in the country east of the Jordan, and especially those in the Hauran are frequently spoken of by travelers and writers as "giant cities." But to one who has never visited this region, this phrase is somewhat misleading. Indeed, the ruins, with the exception of those at Palmyra, Baalbec, Gerash, Kunawat and the Castle at Salchad, are neither massive nor very imposing; still, they are on the account none the less remarkable and interesting in their way. But the phrase "Syrian Desert" which is much more frequently used than the one just referred to, is also much more misleading: for the country from Mount Hermon and Damascus on the north almost to the Arabian desert on the south, and from the Jordan eastward as far as men have explored, is for the most part, one of great natural fertility, and skillful husbandry under the protection of a good government could make it one of the gardens of the world.

Two Thousand Years Before Christ

this region was occupied by a people who had reached such a condition of prosperity and wealth as to become an enviable object of conquest to a distant Elamite king to whom, after his successful campaign here, they were subject for a series of years. Five and a half centuries later in the time of Moses and Joshua, these people, although spoken of as a remnant, are still prosperous and powerful, and make a formidable resistance to the hosts of the invading Hebrews. We learn from the Cuneiform records that several times between the sixth and the ninth centuries before Christ this region was invaded by Assyrian armies, who returned thence laden with immense spoil, or with gold and silver and costly articles that had been paid as tribute or ransom to the conquering king. All of which shows the great wealth of those cities and towns whose sites are covered now with the ruins of a later but still ancient civilization.

If we come down to the

Roman and Christian Times,

we find that this land is dotted with cities and villages, some of which are important centers of political and religious influence; that substantial roads, the great thoroughfares of travel and commerce, cross and recross it in various directions; and that besides the many temples of the old religion, the churches of the new faith are numbered here by the hundreds. The resources of the soil must have been immense to have supported the dense population which flourished here in the early centuries of the Christian era, to say nothing of the multitudes that had flourished and passed away previous to that time.

The remains show that this population was not only vast in numbers, but that it was also one of wealth and intelligence. And as to

The Fertility of This Region,

it is probably true that the soil can never be exhausted. A prairie may be in time, unless it is kept up by fertilizers; but the Hauran plains and hillsides are kept fertile by the perpetual decay of the lava, rock and ashes, from which source the waste of the soil by cultivation is constantly replenished. (Even under the wretched system of husbandry which prevails at present, the productions of the country east of the Jordan, are surprising, and the wheat of the Hauran plains is by far the finest that is raised in Syria). The principal market for the Hauran wheat, is Acre, and during the shipping season three thousand to five thousand camels arrive there in a single week, loaded with grain, six to eight bushels forming a camel load. Onions also are raised in great quantities, and are universally used as an article of diet. Besides the large home consumption, the surplus amount of products that are shipped from Syrian ports every year, is really surprising when compared with the popular idea of the barrenness and poverty of the country. Take, for instance, such

General Articles

as apricots, raisins, wine, nuts, olives and olive oil, barley, wheat, tobacco, potash, wool, and hides, and the surplus amount shipped yearly from the country reaches as high as several million pounds for each of the products named. To these should be added the thousands of cattle and sheep that are shipped to Egypt (although the Turkish government tries to prevent this as far as possible), and the vast quantity of raw silk that is sent to Europe. (This old Syria, torn and ruined and fought over as it has been for four thousand years, with all its wild mountains, and deep gorges, and square miles of solid rock, and deserts and desolation and wretched husbandry, is still comparatively a fertile and productive land, as its yearly products abundantly show).

It is one of the marvels of the age that the

Turkish Government

does not see that it is for its interest in every respect to encourage the agriculturist instead of throwing obstacles in his way and then robbing him of the little that he is able to produce under the most disadvantageous and disheartening circumstances.

The Soil of Syria

is rich, and it might be made to yield a vast revenue, that which nothing would be more welcome to the depleted public treasury at Constantinople. Roads might be built and guarded, if necessary, so that communication between the interior and the sea coast would be easy and safe.

The roads in Syria are at present only paths or trails full of rocks and stones, along which it is difficult for loaded animals to pass.

A Railroad

connecting some of the Moabite and Hauran cities (that is sites of ancient cities) with Damascus, following perhaps the line of ancient Roman roads which were generally built both straight and level, and running thence to the sea-board, provided the present ruinous system of boxing the farmers could at the same time be remedied, would do much toward redeeming the country to a condition of prosperity, and as a measure of political economy, it would be a step toward a true and permanent reform which everywhere in this empire is so badly needed. [Here is an opportunity for the English Protectorate to show its practical benefit].

At Present

it is hardly an exaggeration to say that the government does all in its power to crush out agriculture. For instance, the tax-gatherer will take the best year in five as the basis of his estimate of the yearly production of a given farmer. It is as well known to him as it is to the farmer that the production seldom reaches that amount. But that fact is not considered. The farmer is obliged to pay taxes for that amount every year, even though his crops fall far below it, or, as sometimes happens, if they have failed altogether. The result is, that a year seldom passes when the farmer is not in distress.

Take as another instance, the

Olive Trees,

which do not begin to bear until long after they are planted; but every tree is taxed yearly, whether it bears or not. The consequence is, that no new olive orchards are planted. The man who should do it, would be made bankrupt by the taxes he must pay on the trees long before they had begun to produce any fruit at all. If the crops are poor and the farmer cannot pay his tax, soldiers are sent and the man's goods are taken and sold, and his family left thereby, perhaps, in destitution. The whole system of Turkish taxation, including their custom-house regulations, is one of bribery, robbery, and extortion, oppressive to the people, and ruinous to the government.

BE KIND, BOYS

YOU are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show, by their countenances, how much better it is than to have a great fist.

STEIN AND RAY DEBATE.

Ray's ninth negative, continued from supplement.

From the facts thus developed, we are able to make out the following order of events:

1. Jesus came to Bethany six days before the passover.

2. Jesus was invited to a "supper" prepared for him in the house of Simon the leper two days before the passover.

3. Martha, Mary and Lazarus were present with other Jews, at his supper.

4. Mary anointed the feet of Jesus while at this supper

5. *At the close of this supper in Simon's house in Bethany, Jesus arose and washed his disciples feet.*

6. At the close of this Bethany supper, the devil put it into the heart of Judas to betray Jesus, and he went to the chief priests and made the bargain to betray him. And from that time he sought opportunity to deliver him up.

7. About two days after the Bethany supper Jesus, with the twelve, entered the upper room at Jerusalem, to eat the passover.

8. At the close of the passover Jesus instituted the communion or Lord's supper. Therefore, the feet-washing has no connection either in time, place or circumstances with the communion.

The real church ordinances may be identified by the following characteristics:

1. A church ordinance is a solemn religious rite or ceremony enjoined by Christ or the apostles upon the churches as organizations.

2. A church ordinance must be performed by the church in her organized capacity, or through her ordained officers

3. A church ordinance must be observed as a prescribed form of solemn worship, including invocation and prayer.

4. A church ordinance must commemorate, as a sacred monument, some great fundamental fact of christianity.

5. A church ordinance must be continued by revealed law of perpetuity.

6. The church ordinances were observed by the apostolic churches.

Feet-washing is wanting in all the above particulars, and therefore is not a church ordinance. The Tunker churches are not churches of Christ, because they have established feet-washing as a saving church ordinance.

THE FLOWER OF HEAVEN.

BY JAS. Y. HECKLER.

ALMIGHTY God, at whose right hand.
The multitude of angels stand,
Behold how, in the courts above,
Where all was harmony and love,
Until an adversary stood
Was raised against His mighty hand,
When Lucifer with foul revolt,
Proposed his standard to exalt.

Ambition, pride and selfishness,
The adversary did possess:
Both great in power and great in might,
He mixed his darkness with his light—
The seraphs saw and understood—
He mixed his evil with the good:
And thus, by fraud and stratagem,
He sought the Triune diadem.

The Father, Son and Holy Ghost,
The Cabinet of heaven composed;
And in their councils high and grand,
The Cherubim at His right hand,
They had a plan, its purpose sealed,
To angels not in full revealed,
How Satan and his rebel host,
Would find at last their glory lost.

The Son, the image of His Sire,
Whom all the shining hosts admire,
The Flower of heaven, the Morning Star,
Who then had neither wound nor scar,
Arose before the heavenly host,
The Father and the Holy Ghost,
And spake in accents, mild and true,
"I go, thy will, O God, to do!"

The Hierarchs and Cherubim,
In reverence bowed to worship Him;
They raised their harps and drew the strings,
While circling on their shining wings,
With incense-odors round His throne,
In all that pure, celestial zone,
Until the dome of heaven rung,
As when the stars of morning sung.

In the eternal ages great,
The Godhead did this earth create:
And in the period of a span,
His filial part exalted man,
Whom He endued with strength and power
To serve his Maker and adore;
And in obedience to His will,
To keep his hand from doing ill.

When man was made with glory bright,
God told him how to keep aright:
Of danger him, He did acquaint,
And gave him only one restraint;
For in the garden, seeming stood,
The tree of knowledge, ill and good,
A tree defiled by Satan's hand,
Which Adam did not understand.

But Adam fell with all his race—
Astonished angels received his case,
But still they saw no help for him
In heaven among the Cherubim;
And yet from what they saw and heard,
They knew that man should be restored.
They witnessed in the courts above,
Some tokens of redeeming love.

The Serpent-bruiser, woman's seed,
Was promised to requite the deed:
But then His chariot waited long,
Until he came enduring wrong:—
Meanwhile, the figures, types and signs,
In shadows dark reflected lines
Of unmistaken evidence,
That peace and pardon would command.

The Star appeared in Bethlehem,
To gain the Royal diadem:
But then his mission did begin
By reprimanding vice and sin:
And therefore, He was not inclined
To flatter up the carnal mind,
But rather to reprove the ill,
To worship God and do his will.

Not like the potentates of earth,
Went he in worldly splendor forth:
He taught the will of God to man,
And laid the great salvation-plan:
He made a way from earth to heaven,
That man may have his sins forgiven:—
Submissive to the will of God,
He purchased life with His own blood.

His foe, the adversary power,
Brought out his forces in that hour—
And marshalled them in proud array,
When Judas did the Lord betray.
He, seeming raised the powers of hell,
To bring his forces to prevail;
The conflict raged with power divine,
Like David and the Philistine.

Archangels from their thrones on high,
Beheld the Lord of glory die.
The devil thought his rival slain,
In hopes, the victory to gain;
But how defeated was he left,
When his pretentions all were lost!
The hosts of hell were captivated,
Their guilt rebounding on his head.

The Seraphim in higher sphere,
Were looking down four thousand years,
Upon this world in mortal night,
Beholding dawn, the morning light—
Saw hell defeated when He rose,
Triumphant over all His foes,
The Conqueror of death and hell,
Did o'er His enemies prevail.

The way of life on earth was made;
The debt for guilty man was paid,
And pardon offered by His blood,
To those who do the will of God.
The time that prophets wished to see,
Was gained with joy and victory—
That man was free from Adam's fall,
And grace was offered unto all.

He next ascended up on high,
And rode triumphant through the sky:
The heavenly armies followed Him,
The shining hosts of Cherubim:
Attending angels swelled the train,
When he returned to heaven again:
They saw His trophies far and wide,
His wounded hands and open side.

The rebel angels down were driven
Forever from the courts of heaven,
To dwell in anguish, woe and pain,
In chains of darkness to remain,
Reserved against the day of God,
To make them know and feel His rod,
When He will execute His ire,
With judgments and with torments dire

The captive saints of ages past,
Were kept in Sheol's fetters fast,
Until He vanquished death and hell,
And as a Conq'ror did prevail.
He took those captives by the hand,
And led them to His Fatherland;
And there before the throne of God,
They realized His precious blood.

The patriarchs of olden time,
The saints of every land and clime,
The prophets and the martyr-band,
Went home to their Fatherland,
To see their Savior and adore,
And worship Him forevermore;
To sing before the great I AM,
The song of Moses and the Lamb.

Suspended o'er the throne of God,
A triune-colored rainbow stood:—
The elders sat around the throne,
In dazzling white their garments shone;
And many thousand angels bright,
Came hovering round in shining white,
With golden harps and silver strings,
To crown the Conq'ror King of kings,

His coronation, great and grand,
Was witnessed by the angel band,
While shouts of the hallelujah rang,
And thunders spake, and voices sang:—
The Hierarchs and princes bowed;
And as the voice of waters loud,
Their praises made the welkin ring
With honor to the victor King.

The Conqueror, the Flower of heaven,
To whom all power supreme is given,
Is Lord of lords, and King of kings,
The Head of all created things:
He is the Sovereign Monarch now,
And every knee to Him shall bow,
For He must work and He must reign,
Till all things are restored again.

A LOOK AT OUR HOUSE.

BY DANIEL VANIMAN.

Don't pull other people's house down. Build a better one by the side of theirs and invite them over. "Preach the word."

WHEN I first began to preach, a venerable old deacon said to me, "Brother Daniel, I want to tell you something: when you go out to preach, don't pull other people's house down, or they will fight you. You first build a better one by the side of theirs and invite them over." This is a good idea, and may be done after the following plan:

The Brethren preach the Gospel. 1. Because the Savior commanded, not only to preach the Gospel, but to go into all the world and preach the Gospel to every creature. 2. Because the "Gospel of Christ is the power of God unto salvation, to every one that believeth." 3. Because the preaching of the Gospel improves society, by elevating, and ennobling the race. It makes the drunkard sober, the rogue honest, the liar truthful, the cruel kind, the vain modest, the licentious virtuous, encourages the poor, strengthens the weak, heals the broken-hearted, comforts the sick and the dying; and thus elevates, ennobles, and comforts the race.

After the Gospel, which is composed of facts to be believed, commands to be obeyed, and promises to be received, and enjoyed, has been preached and believed; that is, after the sinner believes with all his heart that Jesus Christ is the Son of God; changes his heart and repents—changes his life from a life of disobedience to a life of obedience—demanding baptism into the body of Christ; after a proper understanding is had between the candidates and the saints—we go to a certain water: after we get there, and after a word of prayer, we make another advance from this point, and like Philip and the eunuch, go *down into* the water, both the administrator and the candidate; there, while bowed upon his knees, the candidate is immersed face forward, and is thus buried in baptism, in the likeness of Christ's death. Face forward, because this is the * primitive practice as instituted by the Savior, and handed down to us through the apostles, as is the united testimony of all the ancient writers who describe the practice. There being not one case of single *backward* immersion recorded beyond the reformation, which shows this practice to be a † human invention, less than 400 years old.

2. Because the face forward action is in the likeness of Christ's death. He bowed his head in death, and Paul says, "we are planted together in the likeness of his death," *not in the likeness of his burial.*

The Brethren baptize by trine immersion, because this is the ‡ primitive practice, as commanded by Christ and handed down to us through the apostles. Christ, in Matthew 28: 19, commands to baptize "them in the name of the Father, and of the Son, and of the Holy Ghost," which we cannot see how to do without doing just as commanded. Had he commanded to baptize them in the name of the Father only, it would require an action to obey the command. Had he commanded to baptize them in the name of the Son only, it would also require an action to obey the command. Had he commanded to baptize them in the name of the Holy Ghost, it would in like manner require an action to obey the command. Now, inasmuch as the Lord did not command to baptize them in the name of either of these alone; but in the name of each—in the name of "the Father, and of the Son, and of the Holy Ghost," therefore, we do just as commanded. If I would tell the boy to dip my pencil into the water, and into the milk, and into the wine, he could not not possibly obey the command, short of dipping the pencil three times—once in each substance. Again, if I command the boy to write his name in the book of Matthew, and of Mark, and of Luke, he will at once see that he must write his name three times to do as commanded—once in each book.

This, the Brethren do not regard as three baptisms, but three actions required to complete the *one* baptism, or as the Greek has it, the "dipping" spoken of by Paul in Ephesians, 4: 5. The candidate, who has believed, repented, and been thus baptized, has complied with the Lord's conditions of pardon. As the Lord placed Naaman's cure on the other side of the seven dips in Jordan, and the blind man's ability to see, on the other side of his washing in the Pool of Siloam: and they must come to where the Lord placed the blessing, or do without it—just so the Lord placed salvation or pardon on the other side of faith, repentance, and baptism, and the sinner must come to where it is, or do without it. "Without faith, it is impossible to please God." "He that believeth and is baptized, shall be saved." And to the Pentecostians, who had already believed, Peter said, "repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost." And to Saul, who believed and was penitent, Ananias said, "Why tarriest thou? arise and be baptized and wash away your sins." "Except a man be born of water and of the spirit, he cannot enter the kingdom of heaven."

The penitent believer, who is the only proper subject for Christian baptism, being thus baptized—born again, born into the family of God, pardoned—is a child of God, and has the promise of the Holy Spirit, for which the brethren pray and lay hands on every one they baptize, as did the apostles." "And they prayed, and laid their hands on them, and they received the Holy Ghost." Acts 8: 15, 17. And when Paul had laid his hands on them, the Holy Ghost came upon them. Acts 19: 6. And in Heb. 6: 2, the laying on of hands, is by Paul, classed among the first principles of the doctrine of Christ, along with "faith toward God, and repentance from dead works, and the doctrine of baptisms etc."

Now he belongs to the saints, is one of them, and must now walk in newness of life: must now, in common with all the saints, both give and take counsel when necessary. The Brethren never go to war with carnal weapons, against any one: they never learn the art of war, because Jesus says, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." "Resist not evil." "Return good for evil," Paul taught. "If thine enemy hunger, feed him, if he thirst, give him drink." "Be not overcome of evil, but overcome evil with good."

The Brethren never go to law, one against another in civil courts, but settle their own troubles according to Matt. 18. "If thy brother trespass against thee, go and tell him his fault between thee and him alone," etc. Paul says, 1 Cor. 6: 6, "Brother goeth to law with brother, and that before the unbelievers: now there is utterly a fault among you; because you go to law one with another." The Brethren do not join secret, oath-bound societies. 1. Because in doing so, they would violate the Law of God to begin with, in taking an oath. Jesus says, "swear *not at all*, neither by heaven, for it is God's throne, neither by the earth, for it is his footstool, neither by Jerusalem, for it is the City of the great King: neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communications be yea, yea, nay, nay, for whatsoever is more than these, cometh evil." Jesus says, "above all things

my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea, be yea, and your nay, nay, lest ye fall into condemnation." Because the Bible being a perfect Law, contains every obligation to God and man; and the Christian having already come under every obligation in the Bible, therefore, whatever other obligation the secret order enjoins upon the Christian, is necessarily human, schismatical, and dangerous; for we may neither add to, nor diminish from the Bible. 3. Because we have already pledged our fidelity to Christ's Law, which embraces the whole duty of man; and it is therefore, impossible for us to pledge our fidelity to another institution differing from the church of Christ, and enjoining duties not found in the Bible, and maintain our fidelity to both. 4. Because, whatever time or money is spent by the Christian to do good, through the badge, is credited to this worldly institution, instead of to the church. "Be not unequally yoked together with unbelievers."

The Brethren refuse to raise their hand and swear like the world does when called before magistrates or civil courts, they simply affirm without raising their hand, as our laws allow. Jesus says whatsoever is more than yea, yea, and nay, nay, cometh of evil; simply raising the hand, on such occasions, would be that much more than yea and nay, and therefore cometh of evil. The saints are under the deepest and most profound obligation to God, to tell the truth without an oath; and Jesus desiring that they should at all times, feel and realize, that oaths are therefore useless to them; forbade them taking oaths under any circumstances.

The Brethren and sisters adorn themselves in plain and modest apparel, and utterly repudiate the vain and ever changing fashions of the world, comprehending "the plaiting of hair, the wearing of gold, and of pearls, and of costly array." Because so taught by the Holy Spirit, both through Peter and Paul. 1 Peter 3: 3; 1 Tim. 2: 8. Here the Holy Spirit says, "I will that women adorn themselves in modest apparel, with shamefacedness and sobriety." The *shamefacedness and sobriety*, must not be forgotten, but must go *with* the modest apparel. Braided hair, gold, pearls, and costly array, we are forbidden by the Holy Spirit to wear, therefore, the saints, governed by the Holy Spirit, will not wear them, but will adorn themselves in modest apparel. Whatever in our apparrel, is neither for our comfort, convenience, or health, is both useless and wrong, costing more than it is worth, and should at once be rejected. Our apparel, should be modest, plain, neat, comfortable, convenient, and as healthful as possible. And whatever can be agreeably adopted in our apparel that will make it cheaper, neater, more convenient, comfortable, healthful, or modest, should be hailed with joy, by every child of God, because all this brings us toward the point where the poor can meet us in these commendable points, and feel at home in the assemblies of the saints.

In the worship of God, the brethren appear before the Lord with their heads uncovered, and the sisters with their heads covered, in honor to God: because the Holy Spirit teaches, in 1 Cor. 11: 4: 5, "Every man praying or prophesying, (preaching) with his head covered, dishonoreth his head. But every woman praying or prophesying, (preaching) with her head uncoverd, dishonoreth her head, for that is even all one as if she were shorn." This covering spoken of, cannot mean the hair, for then if the hair were shorn or shaven off, she would be uncovered, and that would not be even all one *as if she were shaven;* there would then be no "as if" about it; it would be the thing itself. The hair cannot mean the covering spoken of on the man, for then must he take his hair off every time he prays or prophesies, (preaches), which would be impossible. Hence the brethren, uncover their heads in time of worship, that is, they remove from their heads the covering usually worn for protection, and the sisters wear a covering on their heads during the time of worship, usually a plain, white cap. A cap, because this was considered, by the brethren and sisters, to be as suitable as anything they could adopt. Plain, because then there would be no superfluity about it. All adopting the same, shows the "same mind, perfectly joined together in the same judgment," as commanded by the apostles, and exhibits that oneness which is so commendable among the children of God.

The Brethren, in the evening, or close of the day, in connection with the Lord's Supper and the Communion, wash one another's feet, as the Lord commanded. Good, substantial food is brought together by the members, in sufficient quantity to make a good, substantial meal for all the members present, and placed on tables, around which the members are seated as one family. Before eating this Supper, one brother rises from Supper, girds himself with a towl, and both washes and wipes the feet of another, who then rises and takes the towel, and girds himself with it, and both washes and wipes the feet of the next, and so on until each member has followed both the example and command given by the Master to each one of his disciples, as is couched in the following language: "If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you." John 13: 14, 15 The sisters, in like manner, wash one another's feet at the same time the brethren do. The example the Master had given to the first one of his apostles after he had washed and wiped his feet, he repeated eleven times, and thus gave the same example practically to each, and the command to them all, that ye should do as I have done to you, meant one as much as another. Each one being under the deepest obligation to the Master, not only to do as the Lord had done to *him*, but to teach the baptized converts to observe all things whatsoever the Lord had commanded them.

After every brother and sister has followed both the example and command of the Master, and all are seated to the table again, and after giving thanks to the Lord for the meal before them, they ate together as one family, the supper instituted by the Lord in that upper room in Jerusalem in the same night in which he was betrayed, and which is, by Paul, called the Lord's Supper, in 1 Cor. 11, and carries the mind forward to the marriage supper of the Lamb, which is yet in the future. Jesus said, "I will no more eat thereof until it be fulfilled in the kingdom of God." Luke 22: 16.

In immediate connection with this supper, the Lord instituted the bread and cup, commemorative of his death, as the following Scriptures clearly show: "And as they were eating, Jesus took bread and blessed it, and brake it, and said, take eat; this is my body, etc." Matt. 26: 26. "And as they did *eat*, Jesus took bread, and blessed and brake it, and said, take eat: this is my body, etc." Mark 14: 22. Luke says, "likewise also the cup after supper." Luke 22: 20. Paul says, 1 Cor. 11: 23. "I have received it of the Lord, that which I also delivered unto you, that the Lord Jesus, in the *same night* in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, take eat; this is my body, which is broken for you." "After the same manner he took the cup, etc." "As oft as you eat this bread, and drink this cup, ye do show the Lord's death till he comes; this do in remembrance of me."

The Brethren never could see how a bit of bread and a sip of wine, taken before dinner, could constitute *any* supper, much less the *Lord's* Supper, hence they practice the Feet-washing, the Lord's Supper, and the Communion, all in connection, and in the night, as the Lord instituted them, and as Paul received it of the Lord, and delivered it to the Corinthians.

The Brethren practice the salutation of the holy kiss; because, five times commanded by the apostles in their letters to the saints—three times by Paul, and twice by Peter. From all the various salutations practiced among the various nations of the earth, the Lord chose this to be the manner in which his followers should salute one another. It contains, in it, the tenderest expression of love known among men. The tenderest mother, in every nation, kisses her little darling. It is an outward expression of an inward feeling of love for the little one. So the Lord knew, that in every nation, his true followers would have an inward love one for another, that would willingly find an outward expression one to another, in the dearest token of love known to the race, and he has, therefore, not only granted them the privilege of expressing their love, one to another, but five times commanded it.

The elders of the Brethren church, anoint sick members with oil in the name of the Lord, when they call for them to do so: because, so commanded by the Holy Spirit. James 5: 14. "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up: and if he have committed sins, they shall be forgiven him." Here are three things required, and three things promised. 1. To call for the elders of the church. 2. To pray over him. 3. To anoint him with oil in the name of the Lord. The three things promised are, 1. To be saved. 2. To be raised up. 3. If he have committed sins, they shall be forgiven him. "They anointed many with oil that were sick; and healed them." Mark 6: 13.

It stands every one in hand desiring to be saved, to do the best he knows, and the Brethren cannot see any safer course to pursue than simply to obey all the requirements of the New Testament, in all their simplicity; believing that the better we succeed in doing this, the better we will grow in grace, and the knowledge of the truth, and the greater will be our power for good.

Here is where we live. Examine our house carefully; compare it with yours; and if you are convinced that it is safer, *come over*. Thousands have come, and yet there is room for more.

* That the forward action in baptism is the primitive method, see Writings of the Hipolitus, 1 p. 83. Judson on Baptism, 114. Bingham's Antiquities 1 p. 537. Monuments of Antiquity represent John with his right hand bowing the head of Jesus forward into the water to baptize him. Rob. History of Baptism, 500, 501. Judson on Baptism, 774.

That the trine action, is the ancient practice, see in the writings of the following Ancient Greeks:

† The single backward immersion of the present day, being nowhere found, until invented by the English Baptists, since the reformation, and therefore not 400 years old.

‡ (a) Theodoret, says, "Bingham charges Eunomius with making an innovation upon the original institution of baptism, delivered by Christ and the apostles, in that he made a contrary law that men should not be baptized by three immersions, nor with an invocation of the Trinity. Antiquities of the Chr. Ch. 1 p. 540. (b) Pelagius condemns the single immersion of Eunomius as contrary to the Gospel given by Christ, who appointed every one to be baptized with three immersions, saying to his disciples, Go, baptize all nations in the name of the Father. *Ibid.* (c) Gregory Nyssa, says, "Eunomius permitted the law of Christ * * * * and taught that baptism was not to be given in the name of the Father, and of the Son, and of the Holy Spirit." *Ibid.* p. 487. (d) Chrysostom says, "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. *Ibid.* 1 p. 540 (e) Jerome, commenting on Eph. 4: 5., says, "We are thrice dipped in water, that the mystery of the Trinity may appear to be but one, and therefore, though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but one baptism. Chrystal's Modes of Baptism, 72 73. Jerome understood Paul's one baptism to be triune. (f) Monulus, about A. D. 256 says, "The doctrine of our holy mother, the Catholic church, has always by brethren, been with us, and doth still abide with us, and especially the article of baptism, and the trine immersion wherewith it is celebrated: our Lord having said, Go ye and baptize the Gentiles in the name of the Father, and of the Son, and of the Holy Spirit. Work of Cyprian, 1 p. 210. These distinguished Greeks of the third, fourth and fifth centuries, read the Greek commision in their native tongue as it first stood in the sacred canon. They tell us it requires baptism into each name of the Trinity. If my friend will adduce just one ancient Greek, who says, it don't teach trine immersion, I will give up these six witnesses for his one.—J. W. Stein, in Stein and Ray Debate.

The single immersion invented by Eunomius and condemned by the above ancient writers, was simple forward immersion, and was not administered in then one of the Lord Jesus.

WHY DO THE SISTERS NOT BREAK THE BREAD OF COMMUNION?

BY W. B. SELL.

THE above is a question often asked by brethren and sisters. I will say, that I am perfectly satisfied with the practice of the Brethren; I believe it is in harmony with the Word of God. By the breaking of the bread, is represented the broken body and crucified Savior, and since the Savior was crucified by man alone, and not by the woman, it looks consistent with the Word of God, for the brethren to break the bread. The Savior says, "as oft as ye eat this bread, ye do show the Lord's death till he come." All take part in eating, hence all shew his death.

There is some testimony in Paul's first letter to Timothy, 2: 14, I wish to bring to bear in favor of the above. Paul says, "Adam was not deceived, but the woman being deceived was in the transgression." Adam was not deceived, but because he loved his wife, he partook of that which was given him by her, hence the way to the tree of life, was opened to him by his wife. Christ was born of a woman the very part that brought the evil upon mankind.

Man has nothing to do in this matter, yet he needed a Savior, and the benefits of divine favor as much as the woman. Brethren, I submit the above to your judgment, if you think that there might be any nourishment for the pure mind to digest, and would afford good and wholesome thoughts, you can give it a place in the paper.

Martinsville, Mo.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name over and above the nine names the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1 00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - MARCH 13, 1879.

WE have on hand, for sale, four copies of the Quinter and McConnell Debate. Price, $1.25.

BROTHER Daniel M. Miller and wife start for Pennsylvania this week, expecting to remain several weeks.

BROTHER D. B. Gibson says: "I am called to Southern Iowa. Your paper is endorsed everywhere I travel."

THE closing part of Mr. Ray's ninth negative will be found on the first page instead of the fifth, as announced in the Supplement.

BROTHER Enoch Eby is to be in Lanark, March 20th, at Cherry Grove the 19th and 21st, and then goes to Arnold's Grove to remain over Sunday.

BROTHER Jesse Calvert commenced a series of meetings at Huntington, Indiana, Feb. 22nd, and up to last reports, thirty had been received into the church.

IN many respects the church resembles a crew crossing the ocean in a large vessel. The vessel is aiming for the other shore, and every movement should be subservient to that end.

THERE is a movement on foot, in Germany, to increase the number of colonists in the Holy Land. There are a number of Germans in Palestine at present, chiefly Roman Catholics, however.

BROTHER G. W. Gibson, writing from Girard, Illinois, says: "During the month of February four were received into the church by baptism, and one expelled from the fellowship of the church."

A CARD, just received from Brother Isaac Price, informs us that Elder John R. Price, of North Coventry, Chester county, Pennsylvania, died on Saturday morning, March 1st, in the sixty ninth year of his age.

THE *Pacific Christian Messenger*, published at Monmouth, Oregon, says: "While other countries are suffering from famine, war and plagues, we of Oregon, are the highly favored of the Lord, blessed with health, peace and plenty."

BROTHER Jacob Kindig, of Woodford county, Illinois, has been preaching among the Brethren in Augusta county, Virginia. Hope he is enjoying himself among friends and relatives in his old home State, and yet be about his "Father's business."

MANY thanks to our readers for sending us the names of so many Sunday-school Superintendents. We have something important to send them, hence we want all the addresses that can be procured of such. Do not be afraid of sending us the addresses of too many.

THERE is a movement on foot, in the Middle District of Pennsylvania, to secure a home, or provide a place where the poor members of that district can be more comfortably cared for. The institution is to be called the "Brethren's Home of Charity." The move is a good one. The poor ought not to be neglected.

IN Asia Minor, where the apostles preached and built up congregations, there are said to be nearly one hundred Protestant churches. The missionaries are pushing their work with energy, though they shun to teach some things taught by the apostles. May the time speedily roll on when the pure Gospel, as it was preached eighteen hundred years ago, will be re-echoed from one end of the land to the other.

A BROTHER writes that where he lives the market is full of infidel seed, and there is a large sale for it, yet the people are so poor that many of them cannot pay their taxes. Let infidelity get possession of our country, and times will be still worse. Remove the Bible, and all of our influence for good is gone.

BROTHER John B. Lehman, of Oregon, says: "So far as I have heard, your readers are well pleased with Brother Stein's arguments. We think they are sound as Gospel—rightly dividing the word of truth as a workman that needeth not to be ashamed. We bid him God speed. Always cast the net on the right side of the ship."

WE have on hand an interesting article entitled "The Roaring Lion," by Brother D. A. Lichty, of Hamlin, Kansas. The article reached us a couple of months ago, and should have appeared at once, but it was unintentionally placed on the wrong hook. Hence its delay. It will appear next week. We very much regret that it did not find its way before the public sooner.

BROTHER J. S. Buckley, of Macoupin county, says: "We like your paper very much. My wife has been raised up in the Christian church, but since reading your paper, and also the Stein and Ray Debate, has become very much dissatisfied with her church, and has made application for membership in our church, and will be baptized as soon as health will permit."

SOME of our Brethren, whom we esteem very highly for their works' sake, and the repeated good advice they have given us, think we slightly erred in publishing the names of some who were proposed to work in cities, not that they are opposed to sending such men, but they think it best not to nominate that publicly. We cheerfully accept their suggestions, hoping to profit by them in the future.

OUR people must not forget the importance of contributing to the support of the Danish Mission. The mission is now in a prosperous condition and should be well sustained. It would be well to bring the matter before the different District Meetings, through which the various congregations could be urged to do their part towards defraying the expenses of the mission. Brethren and sisters, let us keep the work moving.

IT took over fifteen hundred years to write the Bible. From Moses, who wrote the first book, to John, who wrote the Revelation, was a long period of time. More than thirty-five persons helped to write it. Some were shepherds, some farmers, some fishermen, one a tent-maker, some kings, some judges, some princes; some were learned, some were unlearned; and yet all agree in what they wrote, because guided by the same Spirit.

BROTHER Hope, writing from Denmark, under date of February 9th, says: "This morning, before going to meeting, I will tell you that one dear brother, twenty years old, and two sisters were added to the church by baptism. Every thing seems bright; the Lord bless his little band. Those three who were baptized, were from town. While we were engaged in prayer at the water, a little bird came down and rested awhile on Brother Eskildsen's head. I keep two meetings every day where I go now."

BROTHER Daniel Miller and Martin Meyer have returned from the mission field in Wisconsin. They report thirty-two baptized, and twelve other applicants. Two were also reclaimed. They held three council meetings: One at Sugar Tree, where one deacon was elected. One at Woodstock and elected two deacons. The other council meeting was held at Basswood, and every thing satisfactorily adjusted at all points where meetings were held. At present the mission is in an excellent condition, and needs to be looked after with care.

SOME of our contributors, when writing articles for the press, will take the common sized letter paper, spread it out and write clear across, from one side to the other. Manuscript put up after this manner is generally rejected, the lines being too long, and the sheets of paper too wide. To rewrite it requires more time than we can spare. Where sheets are so wide they cover up too much of the type case, thus retarding the work. Manuscript paper should be narrow, say not over five or six inches wide. Contributors wishing instructions on "How to Write for the Press," can obtain them on a neatly printed sheet by asking for them. We have collected and printed a valuable set of rules for the benefit of those not accustomed to writing for the press.

RECENTLY, a minister in Virginia delivered a discourse on the importance of reading the Brethren's papers, and keeping posted on the doings of the church. As a result, that church sent in eight new subscribers, who will now be kept interested in the work and movements of the body. If ministers will also mention the importance of circulating our papers among outsiders, and have the congregation examine *our special offer*, likely a bundle of papers would soon be going to hundreds of congregations who could do a good work by distributing them among the outsiders who attend meeting.

BROTHER Adam Hock, of Union county, Illinois, writes: "I have read, in the BRETHREN AT WORK, of some who were destitute of the Bread of Life, but not as long as we were, for we did not get to hear the pure Word preached for twelve years, till last Summer, when a brother came down from the North and preached for us, and baptized three. Now there are nine of us, and no shepherd. We pray the Lord that he may hear our prayer, and bless us like he did in hearing the prayer of Cornelius. Now brethren, come and seek that which is lost. Here is a great field in which to work."

BROTHER H. H. Miller's article on Sunday-schools, published in this issue, deserves a careful reading. After reading it do not set up the cry, "something new," for the method of instructing children, as advocated by him, is as old as the church itself. It is time the Brethren were turning their attention more in that direction. Brother Miller promises other articles on this subject, and we trust to see a general awakening up among our people. Of late, we have made children's meetings a speciality, and it is encouraging to see how the little folks enjoy the preaching, and we tell you it makes some of the older ones feel good. That which the young people can understand, because of its simplicity, can be understood by those who are older. We need more Bible-schools adapted to the wants of the young — schools in which the Bible is taught in all its original purity.

THE temple, which stood on Mt. Moriah when the Savior was on earth, was not the temple built by Solomon. Solomon's temple was destroyed about five hundred and eighty-eight years before Christ, and the nation itself carried into captivity. Fifty-two years after this, the rebuilding of the temple was commenced, and was completed five hundred and fifteen years before Christ, or about seventy-three years after the destruction of the former temple. In breadth and height it was twice the size of Solomon's. In the time of Herod this temple had become much decayed, and he undertook the repairing of it, which work occupied forty-six years. John 11: 20. Strictly speaking, it was not a new edifice, but rather a complete repairing of the second temple. In this temple Judas threw down the pieces of silver, and not in Solomon's temple, as has been supposed.

THERE is going the newspaper rounds, an article, stating that in Pennsylvania a sick woman was taken into ice cold water, immersed three times after the custom of the German Baptists, then fainted and was supposed dead. She was then wrapped in blankets, carried to a house, and after several hours' work, was brought to consciousness, though it took much longer to thaw out her hair, which was a mass of ice. Now, we have no faith in such glaring assertions. They are published for mere effect, and when once investigated, are usually found to be without foundation. When our readers see such in secular, or any other kind of papers, it is best to pay no regard to them, for our people generally have sense enough to know how to handle and care for sick persons who are baptized. Knowing this, we can rest assured that they will do their work right, and to the credit of the cause.

To many of our correspondents we owe a word of apology for not answering their letters. We have now on hand not less than fifty letters that ought to be answered. Some of them can be answered briefly, while to answer others will require several hours' writing. Not a few contain questions involving important issues, while many others ask for information on doctrinal points and church government which will require a special effort in answering. We also have on hand scores of queries that we have not time to answer at present, but hope to reach them before long. We would like to do more work if we could, and would take pleasure in doing it, but are now straining every nerve. Therefore we hope our correspondents, who have written us, as well as those who have sent us queries, will pardon us if their requests are not responded to as soon as they would desire. Gladly would we answer all your letters if we only had time to do so.

FORWARD IMMERSION.

MR. Isaac Errett, of Cincinnatti, one of the most able writers and preachers among the Campbellites, and editor of the *Christian Standard*, the leading paper in that church, in answer to a query involving the manner of putting a person into the water when he is baptized, gives the following answer upon that subject:

"As to the mode of the immersion, whether forward or backward, we have no certain knowledge. But we incline to the opinion that the backward motion in immersion is modern and western—that in the East the candidates knelt in the water and were immersed face foremost." See Primitive Christian, Vol. 1, page 400.

This, coming from a backward, single immersionist gives it double weight in controversy. But Mr. Errett is not alone in this conclusion; with him agree the best historians of ancient and modern times, and we very much doubt if there can be found a single historian of acknowledged ability, who would venture to write otherwise.

Mr. Judson, a learned Baptist historian, says:

"Immersion, however, maintained its ground, until the middle of the seventeenth century, when the Westminster Assembly of Divines voted, by a majority of one, that immersion and sprinkling were indifferent. Previously to that period, the Baptists had formed churches in different parts of the country; and having always seen infants, when baptized, taken in the hands of the administrator, and laid under water, in the baptismal font, and not having much, if any, communication with the Baptists on the continent, they thought, of course, that a candidate for baptism, though a grown person, should be treated in the same manner, and laid backward under the water. They were probably confirmed in this idea, by the phrase, 'buried in baptism.' The consequence has been, that all the Baptists in the world, who have sprung from the English Baptists, have practiced the backward posture.

"But from the beginning it was not so. In the apostolic times, the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection, which instinctively comes to one's aid, when attempting to bow in the practice, until his head was submerged, and rose by his own effort." [*Judson on Baptism, p. 112.*]

OUR SPECIAL OFFER.

Much good can be accomplished in most any locality by distributing the BRETHREN AT WORK regularly among well-disposed outsiders. They will take great pleasure in reading it, become interested in its contents, and therefore form a strong attachment for the church and its doctrine. Congregations wishing to try this method of spreading the truth among their neighbors should proceed to raise the money, order a number of papers sent to the address of some brother or sister, who is to care for and distribute them at the close of services. This method of doing missionary work will be found especially serviceable in localities where new congregations are building up.

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TOO MANY IDLERS.

THERE are many idlers in the world. Many of them don't know how to work; some know how, but don't want to work. They have not the first principle of success—*begin to work*. And those who never begin, cannot persevere, unless it be in idleness. Twist and turn as you may, you will always find this one fact ever staring you in the face: they idle, and *keep at it*. There they are, constantly before you, a vast army of incompetent fellows, full of excuses. They tell of their fall, their bad luck, just as if failures were a recommendation to everybody's sympathies. Sometimes one of them will get his ambition stirred up a little, and then he goes to work with a mighty rush, but he soon finds thorns here and there, and then he falls back into the old mire. Now why all this? Simply because they did not sow good seed in their youth. How can they expect to reap a grand harvest in their old age? Boys, you have but one youth. How can you expect ease and comfort in old age, if you spend your youthful days in sin, folly and wastings? The only way to get the thing better, is to educate. Boys and girls must be taught to work. Not only should

they work, but the principles of saving should be taught them. It is easier to earn than to save; and there is a vast difference between saving and hoarding. There is such a thing as saving by giving; but to hoard for selfish purposes, is not saving in a Bible sense. Do not permit your boys to loaf in town. If you live in the country, keep them at work, and when they go to town, give them business to attend to. Let them begin early to do business for you, and learn valuable lessons. Be manly towards your boys, if you would have them to be manly men. M. M. E.

ANOINTING THE SICK.

IN a late number of the *Battle Flag*, Mr. Webber, speaking against the anointing of the sick with oil in the name of the Lord, says:

"When the miraculous healings ceased, the custom of 'anointing with oil,' connected with it, ceased also. The Roman Catholics practice the oil anointing, and call it 'extreme unction.' The Mormons, Advents, and Tunkers keep up a similar superstition. However, we think that it is eminently proper to pray for the recovery of the sick, through the use of the means. Many persons, doubtless, are now living in answer to prayer."

If "miraculous healings" have entirely "ceased," how does it happen that "many persons, doubtless, are now living in answer to prayer?" If there are persons "now living in answer to prayer," why reject the apostolic order of anointing the sick with oil in the name of the Lord?

James says: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Jas. 5: 14, 15. Why have confidence in "the prayer of faith," and yet reject the anointing, which was commanded in connection with it? If we must do away with the anointing because "miraculous healings ceased," why not do away with "the prayer of faith?" Why should it be "eminently proper to pray for the recovery of the sick, through the use of means" and yet reject what the Lord has prescribed?

Why call it a "superstition?" Did James teach superstitions?" Was it a "superstition" when James wrote? if not, when did it become a "superstition?" Is the anointing with oil, in the name of the Lord, any more of a "superstition" than to "pray for the recovery of the sick, through the use of the means?" If so, why? Is it not safe always to do just as the Master has commanded, leaving the consequences with the Lord? J. H. M.

SOMETHING ABOUT SUNDAY-SCHOOLS.

THEIR effect on the church is a matter of no little importance. It may be good or it may be evil. The popular Sunday-school is an institution half way between the church and the world. It is a kind of separate or distinct institution to itself. Though professing to teach Scriptural truth, it does that with so much latitude, so much liberty, and on such general terms, that the church is considered a very different institution from it.

The popular Sabbath-school, to be acceptable with all, must leave out, or keep silent on many things the Scriptures teach and the church holds sacred. How could such a school be a benefit to the church? Would it not rather be an injury? For if any truth be left out in Sabbath-school teaching, the children are then learned to consider that truth of but little, if any, importance. Every truth of the Gospel, everything held sacred by the church, must be taught in the Sabbath-school to make it a benefit to the church. We say this because it is a growing evil in Sabbath-schools to give latitude enough to please all. What is taught in Sabbath-school is of as much importance, if not more, than what is taught in the church; for the way children are taught when young, they will likely go when they are old. If all the truths of the Gospel, as held by the church, were strictly taught in the Sabbath-school, it would be difficult to get a well-founded objection; but when the school is different from the church, that many of the leading features of the Gospel and the church are left out of the Sabbath-school teaching, it gives good ground for objection, and no doubt is one cause why some of our brethren oppose it.

The popular Sabbath-school is too far from the church to do it much good: it is too near the world. If children are brought up and taught in the Sabbath-school just like the world, they will then require a church to be like the world before they will accept it; for the tendency evidently is that the church becomes like the Sabbath-school that teaches its children. If the Sabbath-school has picnics, festivals, and all the vanities of the world, it will train the children to them, and they will want a church of the same kind. Such a Sabbath-school will tend to pull the church over to the world, and it has seldom failed to do so; for the training of the children is making the church, whether in the Sabbath-school or out of it.

To benefit the church the Sabbath-school must be brought nearer to it. The primitive order in the church was to make the teaching of children a church work. That is the best plan ever known, though it has been sadly neglected. The Sabbath-school, as a separate institution from the church, will fail in doing what is needed to be done for our children, unless it is brought nearer the church than often is done. What we mean here, is this: that in the Sabbath-school, as we have often seen, the teaching is only a kind of morality the world can accept as readily as the church. The singing, a kind of glee music as well, if not better, suited to the world than the church. The school, a kind of pastime with nothing more solemn or sacred than worldly people fully enjoy. Such a Sabbath-school is too far from the church to be of much benefit to it. For such a school will generally take the back seats and take but little, if any part in singing in church; in fact, they feel like the church is a very different institution from the Sabbath-school, and no connection between them; hence they have as little thought or interest in the church as if there was no Sabbath-school at all.

When we say we want a Sabbath-school nearer the church, we mean one that teaches the same things; one that sings the same; one that not only reads and studies the Scriptures, but with the same sacred object and feeling of reverence; one that would teach the children to feel that the church, like all the truths of the Gospel, was for them; one that would teach them to love the church as well as the Sabbath-school, or even better; to love its songs, its prayer, its teaching, and feel such interest in the church that they would want the front seats there as well as in the Sabbath-school; one that would teach them to love the church and all its sacred truths, — more than the vanities and pleasures of the world.

We will notice some things further that tends to make the Sabbath-school too much like the world. One is the use of other books beside the Bible. This separates it more from the church, and brings it more under the influence of popular sentiment. It should use the same books the church uses; that would bring it nearer the church. Another thing is the music, and probably there is nothing else has more tendency to separate the Sabbath-school from the church than its music. Singing is a part of divine worship and has been much abused and turned from its sacred use. The importance of it is not fully appreciated by the church The singing in the church is almost a matter of chance, every one selecting such tunes, and singing as it suits them. We have taken much pains in selecting hymns, three revisions probably, to have the best of hymns, but almost nothing in selecting suitable tunes. On account of this neglect on our part, others have given us our music, and often such as seem to be of the world is chosen—one class for the church, another for the Sabbath-school.

Our church should have its music as it has its hymns. The tunes are as important as the hymns, and should be selected with as much care, and suited to all the wants of the church. Why be so careful about the hymn and so careless about the tune? If we have hymns for certain occasions we should have tunes suited to the same occasion.

We should do more than we have in the matter of working for the wants of our children spiritually. Our preaching should be more adapted to their wants and their capacity; more to their interest; more suited to their feelings, then they would feel more interest in the church. The same is true of our hymns. We hardly have any suited specially to the young. We should have nearly half our preaching, our hymns, and our tunes suited to them. As they are suited to almost every condition of the old, so should they suit every condition of the young. Our music should be varied and suited to the young as well if not even more than the old. In fact, the young should be taught and depended upon to do nearly all our singing in church. Often the singing is done by a few of the old, the young take no part in it, no preaching suited to them, no hymns for them, they sit as strangers in the farther end of the church, because it seems little is intended for them to do until they get old. It is not a wonder, that under such circumstances, some of the Brethren's children should go to other churches, or the world. When their spiritual instruction and wants are not supplied in our own church, they will often go some where else.

Though we have been talking about Sabbath-schools, we are not as strong in favor of them as some, because we believe there is a better thing than they are; that is the primitive practice of the church, where the children and the young were taught in the church in their regular meetings for worship. It was then a church work to teach the children, and it was the first work in their meeting; the children did the singing. They were not neglected then, every thing in the first service was suited to them; it was their meeting, their preaching, their singing, and the prayer was for them, That is the reason why so many came to the church in its primitive days; the church used all the means of grace God has given to save their children. Their training was not a separate institution from the church, but one of the main features of its work.

Let those who cannot well consent to Sunday-school, accept a better way, an older and more successful way, observed in the primitive church. We are commanded to bring up our children in the nurture and admonition of the Lord, and how could there be a better way, or a better place than in the church? We do not mean to baptize them first, that is not the command, but bring them up in the nurture and admonition of the Lord. First, how can that be done in the church, or any where else without the work is adapted to their condition and wants? The Savior talks about children; he talks to the young man, and the damsel. The apostles talk to young men, and damsels, they talk about Jesus when he was twelve years old. Paul talks to Timothy when a young man, about him knowing the Scriptures from a child, about his mother and his grandmother teaching a child. If these inspired men would thus talk about these children publicly, talk to these young people about what their mother and grandmother did, and about their childhood, cannot you, brethren, with the same spirit come down to the young, find something suited to their condition? And further, if these inspired apostles could do so publicly, — tell of Jesus when a child, tell of the damsel as well as the woman, of the young man and the child, as well as the old,—can you not publicly speak to them? Teach them in the church as well as the apostles in the Gospel, publicly, when he says, "Children, obey your parents in the Lord?" If David could say publicly, "Come ye children, hearken unto me," can you not in the same spirit, and in the same public manner in the church, teach the children, too? We believe it is your duty as it was theirs. If David, in his old age, would call the children around him, and teach them publicly the fear of the Lord, may you not call them around you in the church, and teach them there with as much or even more special care than you would teach the old.

Two things are indispensable in teaching the young. One is kindness toward them; without that you cannot draw them to you or the church. Friendship and kindness have an influence over them lasting and deep. Coldness and rigid indifference toward the young drive them from you, and from the church. Scolding for every little fault, will soon discourage children, and destroy your influence over them. Kindness and friendship can cure their faults much better, and win them over to you, to the church, and the Gospel.

Another thing essential in teaching the young is to make your subject interesting to them. Explain it so they can understand it. If you get them to take an interest in your subject, you must show an interest in them. You study to illustrate and prove your doctrine to old people, turn your effort a little, study to prove, illustrate and adapt it to the young, you can soon see a change in them. If you will adapt every thing in your meeting to the wants of the young, the singing, the preaching, the praying, and even the place where they sit, giving them the nearest front seats, you will see a change soon; you will have good order without trouble, you will soon have the young taking an interest in the church, in the meeting, in the preaching, and in the Gospel. That will give prosperity as in the primitive days of the church, because that was the primitive order.

One reason why so many of our young people take so little interest in religion, and so much interest in the world, is because the church just lets them alone, or rather tries but little to suit any thing in the church to them, while the world suits every thing to them. We have often heard members complain that their children were so much inclined to run after the world. One reason for that is, the church has not gone after your children as it should. It has just let them alone, or nearly so; sometimes it has given them a little reproof or scolding for being so much after the world, which often has a tendency to make them worse. If you want to save your children, persuade the whole church to go after them with all the means of grace turned to work on the young, all adapted to their condition. The church can do more than your individual efforts. Often the mother weeps because her children do not come to Christ; she would give them every inducement in her power, and turn all her labors in that direction, but how feeble they are, compared with the work of the whole church. And more feeble still, when the church shows little concern for the young, and sometimes a rigid coldness instead of love and kindness.

This idea of letting children run with the world, and in all the ways of the world till they are grown, then convert them back to the church, though common now, was not the course of the primitive church, and should not be now. The remedy is not in the hands of the individual member, but in the church, and its whole service must be turned; all its means used to win the young to Christ. We don't mean that any truth in the Gospel be changed, but all the means of conversion, and salvation be used by the church, in such a way that they reach the young. That the young be made the special object of all the means of salvation. This will give the church an influence over them, and keep them under its control instead of the world leading them.

To show that we are not alone in the sentiments here offered we will give part of the decision of A. M., in 1789. "Inasmuch as the Word can be brought nearer to the hearts of children in a simple conversation or catechization, or however it may be called, than otherwise in a long sermon, so that they apprehend the Word of divine truth, * * * * hence we admonish in heartfelt and humble love all our in God much beloved fellow members, dear fathers and mothers of families, as also pastors and teachers, our in God much beloved fellow laborers, * * * * that they would use all possible diligence, that our dear youth might be provoked to love God, and to appreciate his word from their childhood. Do not spare any labor and toil to convince them by our teaching, and by our life, not after the manner, which is almost too common now-a-days, where the young are made to learn something by heart, and then rehearse it in a light (thoughtless) manner, then are permitted to go on in a life as thoughtless as before—but that they may give themselves up to God in an earnest life."

Here we have the old brethren, nearly a hundred years ago, in A. M., giving the true principle of teaching our children; making it the duty of the pastors and teachers, as well as others, that they teach the children not in long sermons, but in a manner suited to them. They say, "use all possible diligence not to spare any toil and labor to convince them by our teaching," that the teaching should not be done in a light and thoughtless manner. To fully carry out this decision of 1789, would be to adopt the primitive practice of the church in the day of Clement, Chrysostom, Bassil, and others of the Greek fathers who made it their first great work to teach the children.

R. H. MILLER.

PRICE of the BRETHREN AT WORK from the first of April to the end of the year, $1.10.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. All questions should be stated with candor, and answered with as much clearness as possible, in order to promote Bible Truth. Articles for this department, must be short and to the point.

Some one will please compare and explain Acts 1: 18, and Matt. 27: 5.

Also Ex. 21: 10, 11, and John 1: 18. B. H. R.

Will the BRETHREN AT WORK please give an explanation on Matt. 24: 17, which reads as follows: "Let him which is on the housetop not come down to take anything out of his house."

Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left." JANE RUDY.

Please give an explanation on Acts 2: 47: "And the Lord added to the church daily such as should be saved."

Romans 8: 33: "Who shall lay anything to the charge of God's elect?"

Timothy 2: 10: "Therefore I endure all things for the elect's sake." HENRY SCHANTZ.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

OUR GOD A CONSUMING FIRE.

Please give your views of Heb. 12: 29: "For our God is a consuming fire." J. W. WALL.

THE above Scripture, evidently, has reference to the wicked. In looking over the sacred pages of the Bible, we find on nearly every page, either directly or indirectly, that God is love to them that love him, and keep his commandments, and has prepared a place of bliss for such. But on the other hand, we find that "God is angry with the sinner every day," and has prepared a place of torment for the devil and his angels, and all those who live and die in their sins. "Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." Psalm 11: 6. "Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God." Ezekiel 22: 31. See also Mal. 4: 1; Jer. 21: 14; Isaiah 5: 24; 2 Sam. 23: 6, 7.

I might go on from Scripture to Scripture, to show that the text has reference to the final doom of the ungodly, but let the above suffice. May I impress upon the wicked sinner that if you persevere in your sins and iniquities, and die in that state, at the day of judgment, you must exclaim, "God is a consuming fire."

JOSIAH D. WISEY.

CULTIVATION OF THE MIND.

BY MARY J. STEES.

THE mind, (the intellectual faculty of man), is continually expanding. The more it knows, the more it is capable of knowing. There is no limit to its capacity. It can never be filled.

One object after another is presented to us through our senses, which sets us to thinking. What do we do when we think? Why, we consider the conditions of an object, or muse and meditate upon a subject. Thinking requires our continuous attention, and the power of distinguishing between what is seen and what is not seen. By trying to see, we learn to see. By placing truths before our minds and thinking closely, we often think out other truths. These truths existed, but the mind had not discovered them. Patience, study, observation, and listening, are effective means of thinking. Good-informing books and papers are aids to thinking. With these we can feed the mind as with food we feed the stomach. If we feed the stomach with healthy food, we keep the body in a healthy condition. So, also, if we feed the mind with good information, whether it be obtained through books, conversation, or observation, we shall find that its unbounded field can thoroughly be fitted for the great temple of our God. It is a responsibility of ours to plant in this field, seed which will yield a plenteous harvest, and to be laborers of that harvest. The mind should not be crammed with mere husks of knowledge—none but true and pure literature should be read.

We have the Bible with its divine commands and promises; literature with its prose, poetry, and song; and the promise of divine wisdom to avail by them. Being blessed with such fine opportunities, if we fail to receive them as aids by which to perform our duty, the lack is in us, and not in them. We are too inconsistent with our mind. We forget that all else we possess here is vanity, and that when this immortal part leaves the frail body, it goes into the spirit land, there to resume its existence as God appoints. Are we godly and righteous, or are we ungodly? Hear the sentence, "Come thou good and faithful servant;" or, "Away from me into everlasting fire."

Dear reader, are you a child of God? Do you love him? "If ye love me, keep my commandments." Is God in your every thought? God is every-where. There is safety no where, save in God, in the newness of life, in the spirit of all grace superabounding. We should ever follow on to know the Lord, adding to our faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity. Do envy, hatred, malice, revenge, covetousness abound in you? Cast them from you, for they are not of God. If these attributes are within, the tongue will tell, for "from the abundance of the heart the mouth speaketh." Hence let us take care how we speak.

"If wisdom's ways you'd wisely seek,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where."

This requires a constant cultivation of the mind. 'Tis only with patience and earnest labor that we may gather the ripe and golden grain. Then let us not be weary in well-doing, for in due season we shall reap if we faint not.

CHRIST.

BY J. W. SOUTHWOOD.

Christ is the Way, the Scriptures say,
That leads to joys on high;
That Way is sure, so come be pure,
And travel to the sky.

Christ is the Truth, come age and youth
And search this Truth to find;
For it is true, and will renew
Your heart and strength and mind.

Christ is the Life, that knows no strife,
Nor pain nor death nor sin;
That Life will last when time is past—
Come now and you shall win.

Yes, Christ is all, come great and small
And learn of Him the way
To joys on high, where none ne'er die,
But live in endless day.

Come learn this Way and it obey,
Then in that Truth you'll live;
Since Christ is all, then heed His call,
And you He will forgive.

Christ is our King, then let us sing,
And praise His holy name;
Then we'll be blest, with peaceful rest,
And crowned with heavenly fame.

VALUE OF KIND WORDS.

BY LEAH T. CONDRY.

SOLOMON says, "A word fitly spoken is like apples of gold in pictures of silver." Do we realize the power of kind words? We are sailing upon the vast ocean of time, gliding on toward death's portal, through which we must pass to the bourne whence no traveler returns.

We are all probationers; each day brings us nearer the end of our life's journey. To some, the journey is attended with pleasure — not a ripple to mar the peace and happiness of their lives, as they float along so quietly under the blue dome of heaven. By their side, in close proximity, are others, over the horizon of whose lives sorrow broods like a funeral pall. Their sky seems overcast with dark clouds. Not a star illuminates their solitary pathway. Rough storms and surging waves beat around them, until they are ready to cry out in their loneliness. Tears of penitence may alleviate the sting, but they never make amends for the wrongs done. How their sad hearts yearn for human sympathy.

A kind word costs nothing, yet has power to heal many a wound that indifference and neglect have made. Kind words, also, produce their own image on men's souls, and a beautiful image it is. They sooth and quiet and comfort the hearer. They shame him out of his sour and unkind feeling. I am always made to feel sad when I hear people speak unkindly, and try to lessen the reputation of their fellow-beings. Go, look in the nearest open grave, you will not have to go far, and see what is the end of your enemy, and may you, from that moment, act wisely. Although your proud heart may say, "Am I not independent?" No; for the very air you breathe you are depending on God's mercy, and your future destiny is in his hands.

Then, let us strive, by every means in our power, to lighten the burdens of others. A warm clasp of the hand, accompanied by a word of encouragement, gives new vigor to many a weary traveler along life's rugged pathway, and rests like a halo of glory upon them as they journey to the end.

A little word in kindness spoken;
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere.

Shepherdstown, Pa.

THE POOR.

BY H. STECKMAN.

A BROTHER and I have been out trying to secure aid for some of our poor, and we are glad to report that the Brethren are so charitable and take such great interest in helping the needy.

It is often stated, and we heard it on our trip, that "we will not help because the man is a drunkard, or he is lazy, or he has some other bad habit." Such excuses will not do. It is not the man, alone, who suffers, but a mother and her children. Many of us have plenty and to spare. Let us remember the poor and help them. I believe that covetousness and pride will be the downfall of our church. We should make good use of what we have, for we may not need it long.

God is no respecter of persons, neither should we be. I have often noticed, when at church, that the members would come in flocks and clicks. The rich would, also, prefer to sit by themselves, causing the poor to have to assemble themselves together. I have, also, noticed that members would salute and invite their fellow-associates home and the poorer class would have to stand back and look on, and after this was over, start home a foot. And we hardly ever see a carriage stop to take in one of the poor, but if some of the rich should be unlucky enough to be a foot, he is taken in at once. I truly hope that none of our members are such, for how will they feel when it is said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

THE SETTING SUN.

BY M. CREES.

HOW oft when we gaze on the western horizon and see the beautiful colors of the setting sun, are we made to think of the setting sun of our lives! How, that after the toils and sorrows of this life, we lay our weary bodies down on our couch for the last time, and, if we have lived lives devoted to God, how serene and glorious does our latest sun set! We can then feel that our Savior is with us and that he will take us by the hand and gently lead us through the cold stream of death, and land us safe on Canaan's shore; for he has promised to all those who will love and serve him in this world, a home in heaven, which he himself has gone to prepare.

O how sweet it will be in that beautiful land,
So free from all sorrow and pain,
With songs on our lips, and with harps in our hands,
To meet one another again.

This is the hope of the Christian; but how different will it be with the sinner, when he draws nigh to the hour of death! What sorrows will burden his soul; his sun will not set in the beautiful, bright colors of peace and consolation, but thick clouds will gather around him, and oh, what remorse, for a life spent in sin! All the talents that God had given him wasted in the sinful pleasures of this world, and now, though his companions gather around him and sympathize with him, yet it gives him no comfort, for he feels that his life has been wasted, and that there is no hope for him now. He fain would turn to God in these his last moments, but it is too late; his sun is set, and his soul is lost forever.

Then, my dear reader, if you are a child of God, and are walking in the strait and narrow way, I say to you, press forward and you will get your reward; but, if you have not yet made your peace with God, I beseech you to do so *to-day*, for ere to-morrow's light may dawn upon you, your latest sun may set and you will have to share the fate of all sinners. May God help us all to live for him, is my prayer.

Philadelphia, Pa.

It is not the height to which men are advanced that makes them giddy; it is the looking down with contempt upon those beneath.

No matter how pious men are, the moment they place policy before principle, they become incapable of doing right, and are transformed into the most odious tools of despotism.

Items of Interest.

—THE plague in Russia is said to be disappearing.

—THE heaviest snow storm of the season in Quebec was on February 12th.

—THE labor troubles in England have not abated, but rather increased.

—JOSEPH COOK, in one of his popular lectures, denominated the large, fashionable churches, "Sunday club palaces."

—A CALIFORNIA preacher assured his people that he had procured an alarm clock which would wake up the congregation at the close of the services.

—AT Kansas City a land-slide occurred in a cut being made for the Chicago & Alton Railroad. Six persons were killed and several others wounded.

—TERROR is spreading in Europe with respect to the plague, and no precautions seem to be sufficient to protect the western part of the continent against the scourge coming from the East.

—THE "conundrum" is a prevailing nuisance, but one has just turned up which is endurable. "To what *society* should a married man attach himself? To that of his wife and children."

—THERE is said to be a peach tree in Sands St., Brooklyn, which bears two crops annually. At a meeting of the Horticultural Society recently, a committee was appointed to investigate this novelty.

—MORE than half of all the letters mailed in the world are written in English. The 100,000,000 who speak the English language have far more books and newspapers than all the other 1,200,000,000 of the earth.

—THE proportion of soldiers who can read and write in the several armies of Europe is as follows: Germany, 965 in 1,000; Sweden, 700; England, 860; Holland, 750; Belgium, 700; France, 635; Portugal, 395; Spain, 490; Austria, 460; Italy, 450; Russia, 115; Turkey, 75.

—THE trouble in France has culminated in the resignation of MacMahon, and the election of Jules Grevy to the Presidency for a term of seven years. It appears that the temper of the French people is quieting down to peaceful solutions of political crises.

—A NEW synagogue, said to be one of the finest of its kind in Europe, and costing $220,000, exclusive of the ground, has been opened in Warsaw. Instead of the Jews flocking to Palestine, they are said to be gathering in large numbers in the Russian cities.

A NEW method has been invented for propelling the street cars in New York; it is an engine worked by compressed air contained in tanks under the seats, and operated by one man on the platform: it will run ten or twelve miles without charging the tank.

—IT is said that so acute is the sheep's sense of hearing that she can distinguish the cry of her own lamb among as many as a thousand others all bleating at the same time; and the lamb, too, is able to recognize its mother's voice, even in the midst of a large flock.

—THE use of the magic lantern, which may be so arranged as to throw the picture of a common watch or chronometer on a white screen in places much visited at night, has been suggested as a cheap and ingenious substitute for tower clocks.

—HERE is a curious item from *The Inter Ocean*: "If Ferdinand de Lesseps, the projector and constructor of the Suez Canal, is appointed Governor of Algiers, he will have a new field for his engineering projects. He is one of those who believe that the waters of the Mediterranean can be turned into the Great Desert with results highly beneficial to Northern Africa."

—THE movement for the taxation of church property has gained strength in Connecticut, and a bill has passed the House providing for the taxation of all property, of religious, educational and benevolent organizations not now in use.

—THE widow of Thomas Leonard, Mrs. Elizabeth Leonard, lately died at Graniteville, South Carolina, at the great age of 107 years. At her funeral was her only surviving son, over 80 years of age, and there also stood around the grave a grandchild 56 years old, several great-grandchildren over 40 years of age, great-great-grandchildren 25 years old, and a number of great-great-great-grandchildren—five generations in all. There are living at present 80 of her descendents, and 210 have died, making altogether nearly 300.

Correspondence.

From D. B. Gibson.

Dear Brethren:—

MY evangelistic labors, for the season, are now ended, and I am again at home, after an absence of about six weeks. I visited Macoupin county, Illinois, where I spent nearly two weeks visiting old friends and preaching. I held a short series of meetings in the West Otter Creek congregation, my old home church. Memory ran over a period of thirty-three years. When my father located in the neighborhood of the meeting-house, not a member but he and mother lived nearer than eight miles. Perhaps the number of members in Morgan, Sangamon and Macoupin counties were, in all, eighteen or twenty-five. Now, by imigration and conversion, there are not less than five hundred members. They are divided into four districts, if I mistake not. Here I used the Bible that was used by my father. Old brother George Beamblossom, J. Heckman and John Crist, are all now sleeping the long last sleep of death, where, sweet be their rest till this corruptible shall put on incorruption, and mortal shall put on immortality. I labored here during the holidays, and, although the weather was very cold, the congregations were large, and the interest, good. Some came out and were baptized, though the ice was thick, and the water, cold.

The ministers are elder D. R. C. Nead, Javan Gibson and David Vaniman.

On the second day of January, I left brother C. C. Gibson's, at Girard, Illinois, for South Bend, Indiana, where I arrived at noon at father Sturgis'. I spent a few days with them, holding meetings at the Wanger meeting-house, near the city. This district is very deficient in ministerial aid, the effects of which, are very apparent.

I then spent the remaining time in Indiana, preaching in the South Bend district. The Lord again blessed our labor here in a general revival. Saints were encouraged and sinners turned to God. The house was densely packed. The interest never diminished, but continually increased. Among the converts were representatives from four different denominations. Hitherto God has helped us. To his name be all the glory forevermore. The ministers here are elder D. B. Sturgis, Daniel Whitmer and Isaac Early.

I now withdraw from the field for the present. The many acts of kindness, the tearful farewell, the many hearty prayers for myself and family, and seasons of rejoicing together, will ever make a green spot in my memory, while life shall last—an oasis in life's desert waste. Brethren and sisters, where I have labored and whose hospitalities I have shared, may God bless and save you all. Amen.

Perrin, Mo., Feb. 6, 1879.

From Samuel Murray.

THE following is a report of my work since December 20, 1878:—

Spent one week in the Squirrel Creek church, Wabash county, Indiana. Preached at several places; had large attendance and good attention, but no additions.

Next we spent nearly one week in the Mexico district, Miami county, Indiana. Preached at two different places; had large and attentive congregations, but no additions.

Brother J. Swihart was with us at both places. From here we went to Huntingdon, our home congregation. Preached a few times; arranged to have brother R. H. Miller preach a series of doctrinal sermons; was sorry I could not remain and hear them.

Jan. 10th, 1879, I started to Laport, in the Northern part of the State. Remained here over night, taking the train next morning for New Carlisle, where we were met by some friends.

Although the weather was very cold we had an enjoyable time visiting friends whom we had not seen for many years. We preached nearly every evening at different places. Some said if we would come next Summer and preach they would unite with us. There are only about half a dozen members living in this section of country. I think there is a grand opening here for the Brethren to do a good work.

From here we went to South Bend, where we met brother Gibson for the first time. Brother Whitmer took us out in the coutry to his home, which is near the meeting-house. We attended the meetings here with brother Gibson for five days and nights. We had a large attendance and the best of attention.

We, then, went to D. Ruple's district, and preached three discourses to large and attentive congregations.

Jan. 27th. Went to Plymouth, thence to Jno. Knisleys. Visited friends and preached here. On Saturday went home to my son-in-law in White county. On Monday left here for Camden, where I arrived at four o'clock P. M.

February 4th, commenced a series of meetings in Lower Deer Creek district. We continued over Sunday. Three precious souls made it their choice to follow Christ. Some others said they would come soon. Quit with a high and very much increased interest. This meeting was held by the request of the young people. Many insisted we should remain longer, but we thought, as it was the first meeting of the kind they had ever held, that we should quit. We expect to return to the same place on the fifth of March and stay awhile. We pray the Lord to be with and assist us in our labors.

Hard Times—What They Affect.

"HARD times!"—Yes the times are hard. We hear the cry of "hard times" daily. When we ask for subscribers to our periodicals, the cry is repeated. Let us see what is affected by the "hard times." We go to the people's (even Brethren's houses), and we look around, and find fine pictures upon the wall, fine furniture, tables loaded with luxuries, and many unnecessary things. Their clothing is as fine as ever. Surely this does not look like hard times. We look upon center tables, find political papers and magazines there, but the times are too hard to take a church paper! Ah! yes, here is what the hard times affect. They are too hard to afford spiritual food.

Not long since we heard a conversation like this: "We can't afford to have a series of extra meetings this Winter. We can't accomplish anything without strangers, and we can't afford to get them; and then our coal bills are to pay, as times are too hard." Upon hearing these remarks thoughts like these came to my mind: Do not sinners need salvation in hard times? Is the church justifiable in folding its arms and sitting at ease in hard times? Does not the prophet's language apply as well in hard times as good times, when he says, "woe to them that are at ease in Zion?" Did the apostle only labor in easy times? Did not Christ, our blessed Master, labor at all times, for the salvation of sinners whilst on earth? My Bible teaches me he did. Should not his professional followers do likewise? But the idea that seems prevalent, is the times are hard, and our carnality *must* be gratified first, and then if there is any thing left, we will devote a few pennies to the Lord's cause. Self requires all and the Lord takes care of his own cause, and sinners go to hell without any effort, on our part, for their salvation. My Brethren, these things ought not to be so. Let us not love sleep, but awake to righteousness.

OCCASIONAL.

From Manor Church, Indiana Co., Pa.

Dear Brethren:—

"MANOR" is the name of this district. It is situated in the center of Indiana Co., and has a territory of about thirty miles square, extending into Cambria county.

Daniel Ober, Levi Fry, Joseph Holsopple and Daniel Brallier are our ministers. Daniel Ober is the bishop. There is a large corps of deacons and a laity of about two hundred and twenty members.

We are all, so far as I know, in peace and union. We had a refreshing season last Fall and Winter. Jacob W. Smouse, of Armstrong county, Pensylvania, came to us about the middle of last September and preached for us. Ten were baptized. Brother Smouse returned to us again about two months after, and preached one week. Owing to bad weather, the meetings did not create the interest they would most likely otherwise have done. At one of these meetings a certain one murmured because brother Smouse made a distinction between repentance, conversion and regeneration. The murmurer claimed they were all the same thing. Brother Smouse asked him what reasons he had for so thinking; but he did not have any. Therefore, brother Smouse told him, that he hoped he would not interfere again unless he had more to say than he had at this time, and he held his peace.

Brother Smouse is now holding a series of meetings in the Manor school-house. What the success is I do not know, as I have not been there yet. Our church meeting is on the second Saturday in March. J. W. FRY.

February 26th, 1879.

From Sunfield, Michigan.

Dear Brethren:—

IT being too cold and stormy to take the little ones out to meeting, I thought I might pass the time in a good cause by penning a few lines for the BRETHREN AT WORK. I do not know but what they will serve to fill the waste basket, if nothing else. Well, if they go there, I'll try again.

Now, a little about our Master's cause. We are, as far as I know, in union and fellowship. We had one addition on New Year's day, and two since then. As that is a good beginning, I hope the work may continue, thus bringing into the fold of Christ many that are now sporting on the barren mountains of sin and folly. The Master is doing his work; a great many has he lain low in the last four or five weeks. There has been considerable sickness this Winter. But the Lord does all for the best; so we must leave it all with him and be content.

Now, as I desire to see others occupy the space in your paper, that are more capable of writing than I am, I shall close, hoping to meet you all in heaven. The Lord bless those across the briny deep. Farewell.

IONA TROWBRIDGE.

From Covington, Ohio.

ON the sixth of February brother Isaac Rosenberger came to us and remained about two weeks. We held meetings at different places. We believe the apostolic doctrine was preached to the people. The houses were filled with anxious listeners.

The power of God was visibly manifested: several were baptized; sinners awakened; and brethren and sisters much encouraged. May God continue to bless the labors of our brother.

Brother Daniel Mohler, from Kansas, was with us during a part of our meetings. Their presence made glad many relatives and old acquaintances.

They visited their aged father for the last time, with the awful assurance of meeting him in the haven of eternal rest, by and by. It was, indeed, a sympathetic scene, to see relatives and parents together for the last time, exhorting one another to be faithful in their duties. There were five preachers of the same name and family present. I. HART.

February 21st, 1879.

From South Bend, Indiana.

ON the 20th of January, brother D. B. Gibson and Samuel Murray came and began a series of meetings, which continued fourteen days. Brother Murray remained with us but four days, delivering four telling discourses, which had a salutary effect upon the church and world present. Brother Gibson delivered seventeen sermons of good quality, drawn from the word of God. Brother David Rupel gave us one interesting discourse. Had intended to give the deductions of all sermons given by the Brethren, but concluded that unnecessary. Suffice it to say, they were good and powerful, resulting in the conversion of sixteen souls, which were added to the church by confession and baptism. One reclaimed, making in all seventeen. Those who came were from the Lutheran, Methodist, United Brethren and Baptist fraternities. "Bless the Lord, oh my soul," says the Psalmist.

DANIEL WHITMER.

From Isaac Ullery.

Dear Brethren:—

WE have just closed a series of meetings. The results: Three baptized and one applicant, which could not be baptized on account of ill health. Hope the Lord may grant him strength so it can soon be done.

The meeting was conducted by brother Menno Stauffer and others. Elder Jacob Wagoner and John Arnold preached a funereal sermon on the last day of the meeting.

La Place, Piatt Co., Ill., Feb. 19th, 1879.

From W. J. H. Bauman.

JUST closed a three and one half weeks' meeting in the Solomon Valley congregation. Results: Twenty-one baptized and many more near the kingdom, guilty of the common failing, we closed too soon. Was assisted nearly a week by brother Switzer, of White Rock, Kansas. I start to Peabody to-morrow morning. God bless all lawful efforts for the spread of the Gospel.

Osborne, Kan., Feb. 17th, 1879.

From Sherman, Grayson Co., Texas.

Dear Brethren:—

PERHAPS you would like to hear something of our Italy of America (Texas). People have their oats nearly all sown; some have corn planted. The plows have been going in every direction for over a month.

We have preaching regulary by Brethren. Elders Jacob Berkey and Gephart are preaching for us. We have the best order in our meetings that I have ever seen in any country from Pennsylvania to California, Illinois or any other country; and we have no cut-throats here, as many Northern people suppose, but a God-fearing people.

Yours truly,

J. S. LARUE.

March 1st, 1879.

From Anna Holmes.

Dear Brethren:—

I WAS alone about twelve years. There was another brother and sister here, but I could not get to see them often.

Over two years ago Northern Illinois sent out two missionaries to hunt up the scattered members here. Brethren Price and Newcomer were the first to come. After this two came till last Summer. Lemuel Hillery baptized my husband and oldest daughter. This Winter K. Heckman and George Dale came down and held a series of meetings, and two more of my daughters, and a sister came out on the Lord's side, and were baptized.

Lacon, Ill., February 24th, 1879.

From J. K. Olinger.

Dear Brethren:—

I NOTICED a small mistake about me in this week's number of the BRETHREN AT WORK. I have been able to be up all the while part of the time. I am still able to get up and walk to my chair, but I have been confined to my room over three months. Please correct. My complaint is catarrh consumption.

I am well satisfied with the old order of the Brethren, and with the way I was baptized, let others say what they may. Brethren and sisters, be strong in the faith, we have come to dangerous and critical times.

Special Notice.

I, S. A. Moore, author of what is called "The True Story," do hereby acknowledge that I misapplied the title; and that the charges, therein made, against the church and individual Brethren concerned, are unfounded and therefore withdrawn. S. A. MOORE.

To the Memory of Sister Hannah Knouff.

BY J. P. WOLFE.

THE subject of this notice, was born in the year 1805, in Chester county, Pennsylvania. Her parents moved to Frederick county, Maryland, the same year. In 1827, she moved to Miami county, Ohio. Was baptized into Christ by elder Michael Etter. She lived in Ohio forty-four years. In 1871, moved to Ottumwa, Iowa, to live with an only daughter. She lived there and in Southern Illinois with her son, something over five years. Her husband died in Ottumwa, Iowa, in the year 1874. She came to California in the Fall of 1876, with an afflicted daughter. She remained in California until the Spring of 1878, when she returned to Iowa with her daughter, thence to her son's in Elkville, Illinois, at whose house she died, February 2nd, 1879. Her age was 74 years and 9 days. She was taken to Ottumwa, Iowa, and buried by the side of her husband. She was sick sixteen days. Cause of death was nervous prostration and heart disease. She was conscious to the last moment. She closed her own eyes, and kept them closed until the spirit took its flight from its earthly habitation into the presence of him whom she loved so well while here upon earth.

Thus another aged soldier of the cross has passed over the silent river, and we feel to apply the apostle's language to her: "I have fought a good fight, I have finished my course, I have kept the faith." In those virtues which shine out so brightly in Christian churches, love to God, a true devotion to his cause, inflexibility of purpose, kindness to those around, none possessed in a greater degree than herself. Possessing a thorough knowledge of the Scriptures, she was able successfully to combat error and win souls to Christ.

While at the writer's house, the many letters

she received from all parts of the brotherhood, fully attest the high esteem in which she was held by her fellow-members. Brethren and sisters, let us follow her godly life; children, remember thy dear mother's counsel. Sacred be her memory.

Lathrop, February 20th, 1879.

(Primitive Christian, please copy).

From Augusta County, Virginia.

Dear Brethren:—

OFTEN has my soul been made to rejoice at the rich admonition of our dear brethren who are standing upon the walls of Zion, declaring the truth and the unsearchable riches of God to a dying world, through the columns of your devoted paper; often would my soul almost sink in despair and I be made to wish that I was back in the flesh pots of Egypt, for want of some brother or sister's admonition. At times I would feel as if all alone, and no one to cheer me. But the blessed thought, "not all alone." Jesus says God is faithful, who will not suffer us to be tempted above that we are able; but will, with the temptation, also make a way to escape, that we may be able to bear it.

I have been much strengthened in reading the experiences of our brethren and sisters in their trials and afflictions, and I have taken courage to go on, let assail me what may—I will still stand up and fight the enemy of our souls. Jesus has promised to be with us in the sixth trial and in seventh he would not forsake or leave us.

Within the last year, in this and adjoining neighborhoods, a great many persons, young and old, have passed from time to eternity. Most of these persons were near seventy years old, the time allotted to man, but few were prepared to meet death. Thus we see, when people put off Christ in youth that when they get old and are near the grave, their hearts have grown so hard that they seldom prepare for eternity. By this we can see that if we put off Christ while young, and when he calls, that he may put us off in old age and death. Sinner, if you read this, I say, do not procrastinate, but hasten to return, for the night will come, and may be near at hand, wherein no man worketh, that is the night of death; and if you are not prepared to meet the Bridegroom, you will have to hear that lamentable voice, "Depart from me, ye workers of iniquity, I never knew you."

My father has just returned from a journey over the Blue Ridge mountains. He has told me something very curious, which he learned while over there. He was told, that there is a divide in the mountains running from the Shenandoah river square across the mountains for about four or five miles, which at first was only visible, but now the space in the earth is about three feet wide and one side gradually sinking down. He was also informed that no bottom had been reached yet, that persons had taken ropes and chains and spliced them together but failed to reach the bottom of the crevice.

The prophesies are fast fulfilling, and it looks as if it would not be long until Christ would make his second advent into the world and to declare that time shall be no more.

I begin to see, from a scriptural standpoint, that things are beginning to be, and are already so in some things, like in the days of Noah, while the ark was building, that the people were marrying, buying and selling, and getting gain; so also shall it be in the days of the Son of Man. People do not heed the Gospel truth, but are running after sects, creeds and isms, trying to crowd out Gospel light.

In the eight months of which I have been a reader of the BRETHREN AT WORK, I have counted the accessions to the church, through the columns of your paper, which is about seventeen hundred and fifty. Thus we see that the Gospel truth is spreading. I like the way the Brethren out West are holding meetings. From what I can read in my paper, I think they are coming nearer the apostolic order.

I like D. C. Moomaw's move for preaching in cities. R. F. MOOMAW.

Echoes from the Center.

[From Our Special Correspondent.]

NUMBER XII.

Joy and Triumph in the Camp—By the Waterside—Lord's Day Labor—Baptism by Night—Visit to Lafayette Church.

BEAUTIFUL, for situation, is Mount Zion; and in her temple, we daily assemble. Our meeting continues, and the rock is breaking; tears are falling from the penitent, and the saints express joy. Prayers, deep with feeling, were offered in behalf of the struggling wanderer, and it was soon evident that a victory would be won. God heard our prayers. Cold orations were disdained; the burning lava ascended from that volcano of grief and sorrow within that pent up soul, and the victory was gained; a soul was free from the fetters of sin, and entered the camp of the saints, according to the divine plan, rejoicing in the God of his salvation. To the waterside, we repaired and lifted up our souls to God in behalf of one another—the penitent and the sinner. Saints shed tears of joy, and sinners, tears of sorrow and grief, over the returning ones. The meetings continued; renewed attacks were made along the line; another was relieved from the enemy's grasp; and, to-day, three more souls were received into the church by Christian baptism. This gave us renewed energy and sufficient momentum to press forward and continue the labors in the Master's cause.

To-day is Lord's day, and onward we go to our different stations of labor. Brethren W. C. Teeter and E. Bosserman continued the service at the Old church; brother Jacob Witmore, at Pleasant Ridge; the writer, at the Baptist church. We had a large audience and deliberated on the subject, "Jesus," Matt. 1: 21, —his advent and mission. Thus we endeavor to feed the hungry souls, and obey the command of our Master, in preaching the Gospel. In the evening we reassembled in the Old church to engage in the closing exercises of the present series of meetings. We preached the word, as best we could, to a large and interesting audience. At the close of the exercises we gave another invitation, and a dear sister came forward and requested baptism "in the same hour of the night." The preliminary arrangements were made, and then we went to prayer, and then repaired to the waterside. It was the most impressive scene I ever witnessed. The large audience assembled with us, and while we led the dear penitent down into the water, the most profound silence prevailed, and the twinkling stars from the upper deep looked down upon us like angelic sentinels, which added much to the solemnity of the baptismal scene. We then repaired to our homes, rejoicing in God for his goodness and for the successful efforts which he granted unto us. Would say to my dear brother, Jesse Calvert, our prayers were heard, and your labors were not in vain. Those two dear souls were reclaimed, the wheels of the church were unclogged, and the fruits of our labors, six accessions by baptism. Praise God for his goodness.

To-day I visited the Lafayette church, Allen county, Ohio. The Brethren thought it well to continue their meetings awhile longer. Brother Calvert labored for them one week, resulting in nine additions to the church. Brother D. Brower and the writer also labored a few days with them, with apparent good effect. In all, eleven accessions by baptism, one reclaimed and one more applicant. The church is much built up and having a commodious house of worship, they feel that labor in the Master's cause will be more pleasant, and, no doubt, will obtain better results. To insure success in the promotion of the cause, there must be union of sentiment. From observations, we see that holy Christian affection and fraternal love is measurably lost, among some Christians; and where this is the case, the power is lost, and the cause cannot prosper. Then, to insure success, the church must be in harmony and union, moving along in one solid body against the enemy—sin. Success will be ours, the cause will prosper, souls will be saved, and God will be glorified. Then, Christian, work; thy warfare will soon be over, when a crown of righteousness will be yours to wear through one bright, eternal day. S. T. BOSSERMAN.

February 28th, 1879.

From Rock Run, Goshen, Indiana.

THE ark of the Lord is moving on. On the 8th of February we met in council. One young sister came out from the world and was baptized. On the 17th inst., we had our meeting to send out the annual visit. It was a very pleasant meeting. Upward of ninety members assembled together in the name of the Lord. On the 22nd we met again, the report of the visit being brought in; nothing serious was presented, for which we thank God. I believe there was joy in heaven among the angels, to see a wanderer return home, as one has been convinced that she was on the way to everlasting destruction; so she came out and desired to be baptized. Also, one was reclaimed. May others follow their example before it is too late. We, also, had meeting to-day and this evening; brother Abraham Neff preached the word with power.

ANNIE RAFFENSPERGER.

February 23rd, 1879.

From George W. Cripe.

Dear Brethren:—

OUR meetings, of which you gave notice some time ago, closed with three additions by baptism, and one reclaimed. We had very good meetings, large congregations—many could not get in the large church; some one said eight wagons left Sunday evening, besides many of the town people. The best of order prevailed, and the church is much refreshed. There were not as many additions as we wished and prayed for; but, when we remember that this church has received nearly one hundred members within one year, we were satisfied. The brethren and sisters here are alive to the work, and are very desirous that brethren traveling over the Wabash R. R., should stop with them, as they can raise a good congregation in a few hours.

Pettit, Indiana, Feb. 11.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

CLEMMER.—In Mt. Carroll, Carroll county, Ill., February 23rd, 1879, Esther Brunner, youngest daughter of brother William N. and sister Mary A. Clemmer, aged 9 years, 2 months and 14 days.

Her disease was typhoid fever and spinal meningitis. She suffered intensely for three weeks. The dear parents and family can dry their tears, hopefully looking forward to the glorious resurrection morn. Her remains were interred at Hickory Grove, where the funeral services were held, and the occasion improved from 2 Sam. 12: 22, 23, by the brethren. JOHN J. EMMERT.

BIDDLE.—In Carroll Co., Ind., Feb. 28th, 1879, of scarlet fever, Amanda, daughter of friend Samuel and sister Malinda Biddle, aged 1 year, 5 months and 15 days. J. S. SNOWBERGER.

SUSTAFSON.—In Marshall Co., Iowa, September 7th, 1878, Lewis Francis, son of friend Frank and sister Nancy Sustafson, aged three months and seven days.

BARICH.—In the Upper Stillwater church, near Bradford, Miami Co., Ohio, Feb. 16th, 1879, sister Elizabeth, wife of Jacob Barich, aged 63 years, 5 months and 10 days. Funeral discourse by the Brethren, from 1 Cor. 15: 57.

She was ailing for many years, and had to suffer much, but bore all with much patience. Before she died she called for the elders, and was anointed with oil in the name of the Lord. We feel assured that the mourning friends can have good hope that she is gone to rest. EMANUEL HOOVER.

BAINTER.—In Pleasant Mound, Bond Co., Ill., February 13th, of membranous croup, Bertie E., son of friend Andrew and sister Nancy L. Bainter, aged 1 year and 8 months. Funeral services by Allen Taylor, from Matt. 18: 1–2. Little Bertie was too good for earth, in heaven he is gone. The parents deeply mourn their loss.

Primitive Christian, please copy.

BOCK.—In the Dry Creek church, Linn county, Iowa, Feb. 24th, 1879, of scarlet fever, David Bock, only son of brother Samuel and sister Catharine Bock, aged 1 year, 1 month and 22 days. Funeral services postponed on account of sickness in the family. JACOB BUCK.

RIEFF.—In White county, near Burnettsville, Indiana, Feb. 25th, of lung pneumonia, Effie May, daughter of brother Joseph T. and sister Elizabeth Rieff, aged 7 years 7 months and 11 days. Funeral services by the Brethren, from 1 Thess. 4: 13–18. Her sufferings were great, but now sleeping that blessed sleep in Jesus. JOSIAH AMICK.

GROVE.—In Washington Branch, Kosciusko Co., Ind., Feb. 11th, 1879 sister Susan, wife of brother Jacob Grove, aged 61 years, 11 months and 26 days.

She died of cancer. She suffered much, but bore her suffering without a murmur. She has been a member of the church for about twenty-five years. She was a noble woman, an amiable wife, a kind and affectionate mother. She is universally mourned by all who knew her. With her it can be truly said, God has recalled his own. She was the mother of eight children, three of whom are dead. Funeral services by brother A. H. Puterbaugh, from Micah 2: 10. A. K. LEEDY.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 64 pages. price, 15 cents; 10 copies, $1 00.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:57 A. M.
Accommodation	9:05 A. M.

EAST BOUND.

Day Express	12:18 P. M.
Night Express	2:45 A. M.
Accommodation	5:15 P. M.

Tickets are sold for above trains only connection at Western Union Junction. Passengers trains make close D. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:18 P. M.; run to the Western Union Junction: here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:15 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

Business Department.

No [illegible], fervent in spirit, serving the Lord.—Rom. 12:11

MONEY LIST

Brethren and sisters, if you have ever sent us money in a letter without registering, send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send cash in letters. Before we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for, should any errors occur, report them immediately.

C Wray 20 J A Yost 2 00 Daniel Miller 2 00 A Shroyer 1 50 B B Elkins 1 00 A Eikenberry 21 P Hochstetler 50 P Brumbaugh 50 Jno W Metzger 20 Jno Rudy 1 20 E W Stover 1 50 J L Guyer 50 W C Teeter 1 70 S T Swihart 1 30 Wm Borough 1 00 E Summers 1 00 J M Shively 50 Lincoln Wright 50 A Baffenperger 20 A Hoffard 1 20 Jos Slick 2 00 Geo Holler 1 20 D J Snyder 2 50 I F Dye 25 I Myers 1 00 G W Cripe 2 00 S Armentrout 25 D E Prowant 25 P Brower 50 E Neiksler 1 70 T Miller 1 50 I Eby 1 00 W B Wreakel 2 50 N J McKay 1 50 H Paulus 38 Geo Beyler 50 Conrad Dix 13 65 H A Snyder 3 00 J D Wimer 15 Geo Rich 1 50 A Schwartz 1 40 Jas Thomas 3 85 J S Lakins 2 00 D F Sholty 2 00 W C Teeter 3 00 Eliza Spicht 1 50 J P Sally 1 00 G W Keim 1 51 C Holderman 1 20 I Watson 2 00 O Pull 1 00 M Odell 1 51

POOR FUND.

Below we acknowledge from week to week money, received to be used for sending the BRETHREN AT WORK to poor members, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the POOR FUND. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good in the poor.

I. Eby, N. Germantown, Pa	$ 40
W. R. Woodard, Linn Co., Ia	1 00
Phebe Brower, Miami Co., Ind	55
W. C. Teeter, Hardin Co., O	25
D. Kingery, Carroll Co., Ill	50
E. M.	50
Previously reported	75 83
Total to date	$ 78 23

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper.

C. W., Moxico, Ind	$ 1 00
G. P., Dunkirk, O	50
N. H., Mt. Carroll, Ill	50
Previously reported	70 50
Total to date	$72 50

OUTSIDERS' FUND.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer: Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us. When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out

W. C. Teeter, Hardin Co., Ohio	$1 00
V. J. Bauman, Hardin Co., O	1 00
J. P. Sally, Linn Co., Ia	1 00
D. Kingery, Carroll Co., Ill	50
Previously reported	105 67
Total to date	$109 17

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

J. G. Snyder, Decatur, Ala	$ 1 00
P. Stautz, Linn Co., Ia	50
E. Bennett, Linn Co., Ia	50
M. Watson, Carroll Co., Ill	50
Previously reported	105 00
Total to date	$107 50

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

Announcements.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

DISTRICT MEETINGS.

North-western District of Ohio, at Eagle Creek church, Hancock Co., O., May 24th, at 10 A. M.

Southern Ind., in the Stony Creek District, three miles east of Noblesville, April 9th, 1879.

Southern Iowa, at Mt. Etna, Adams Co., Iowa, April 7th, 1879.

Northern District of Ind., in Union Center District, at the Whitehead meeting-house, three miles west of New Paris, Elkhart Co., Ind., May 1st.

First District of West Virginia and Caneys Creek church, at their meeting-house, at Big Spring, April 18th and 19th.

District No. 1, Virginia, at the Valley meeting-house, Botetourt Co., Va., April 18th and 19th.

Northern District of Iowa and Minnesota, in the meeting-house, four and one-half miles south of Waterloo, in Black Hawk county, Ia., March 7th.

In Northern Kansas and Southern Nebraska, April 7th, 1879, at Jewell Co., Kan.

In Thorn Apple district, Michigan, in the Brethren's new church, May 9th, at 10 A. M.

☞ The District Meeting of the Northern District of Illinois, will be held in the Arnold's Grove church, Carroll Co., Ill., on Tuesday, May 13th, 1879, commencing at 8 A. M.

JOHN J. EMMERT, Clerk.

☞ There will be a Communion Meeting in the Monticello church, White Co., Ind., three miles noth-east of Monticello, on the 6th of June, commencing at 4 o'clock P. M.

JOHN S. SNOWBERGER.

☞ The District Meeting of Middle District of Indiana, will be held on Wednesday, April 23rd, 1879, in Sugar Creek district, South Whitley, on the Eel River railroad, is the only station to stop at, six miles from place of meeting. Delegates will be met at station day before meeting. Meeting to commence at 9 A. M. A general representation is much desired.

JOSEPH AMICK, Cor. Sec.

Primitive Christian, please copy.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., March 20, 1879. No. 12.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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GOD'S BUILDING.

BY J. S. MOHLER.

Will some one give us an explanation on 1 Cor. 3: 12, 13,

1. Who is the builder?
2. What the material?
3. How shall a man's work be tried by fire?
4. If a man's work be burned, how shall he be saved yet so as by fire?

B. B. WHITMER.

THE first thing necessary, to the construction of a building, is its *foundation*. The solidity, and durability of a building depends largely upon that. The apostle says, 1 Cor. 3: 11, "For other foundation can no man lay than that is laid, which is Jesus Christ."

A foundation necessarily implies a building. The building is doubtless the church. The apostle further says, 1 Cor. 3: 9, "Ye are God's *building*." Again, "In whom ye are also *builders* together for a habitation of God, through the spirit." Eph. 2: 22. Again, "Ye also as lively stones, are *built* up a spiritual house." 1 Peter 2: 5.

1. A building also implies builders. The *builders* are, doubtless, ministers of the Gospel. The apostle calls himself a "wise master-builder." 1 Cor. 3: 10. If Paul was a *builder*, so were the rest of the apostles, and their successors in all ages of the church, unto whom is committed the word of reconciliation. They, in a measure, stand in Christ's stead. Through their instrumentality sinners are brought into the church, and are nourished with the bread of life, (the Word of God). Says Christ to Peter, "Feed my lambs;" "Feed my sheep." John 21: 15, 16. Thus Christian character is formed, till our whole nature is changed into the image of God's dear Son, and we as lively stones are dressed and polished here, in the quarry, by skilled workman, (builders) till we fit an appropriate place in the heavenly building.

2. A building implies *material*. By *material*, we understand, is meant, the elements that form character. If the material be good, our character will be good, but if the material be bad, so will our character be.

Paul compares good material to gold, silver, precious stones, which will pass through the fire uninjured—rather purified: while bad character, or bad material, is compared to wood, hay, stubble; combustible matter, that is easily destroyed by fire. The material forming good character, might be summed up thus: honesty, truthfulness, temperance, charity, patience, prayerfulness, upright conversation, humility, and whatever things are lovely, and of good report; while the material forming bad character, is dishonesty, falsehood, slander, pride, intemperance, unthankfulness, adultery, fornication, profanity, etc.

3. Tried by fire. The word fire, is from *Pur Puros*, and by Greenfield, as applied to 1 Cor. 3: 13, 15, has a *tropical*, and *emblematical* meaning, signifying discord, dissension. This, in all probability is the meaning of the apostle; for the church whom he addressed the language to, had gotten into trouble, and divisions had obtained among them. One said, "I am of Paul; another, I am of Apollos; and another, of Cephas," and so on. The apostle meant to convey the idea, that the planting and care of churches, was the ministers *work*; and in this *work*, if the minister was not careful, material would, or might get in, that would in the end prove destructive to the church, and end like the church at Corinth, in divisions and contentions. The purity of God's Word will develop, or throw to the surface such corruption sooner, or later, like the corruptions in the Corinthian church; that the wood, hay and stubble, in the church, may be separated from the good material. In this way, churches have been tried ever since the introduction of Christianity. The churches having the most *gold*, silver, precious stones, having been tried, were found faithful, and remained like the Philadelphia Church; while those churches having mainly wood, hay, stubble, like the Laodicean church, have been destroyed—gone down in all ages of the church, and will to the end of time—were consumed by the fire of God's Word. The language of the apostle, may, however, also apply to the final judgment; but we know that churches are largely blessed already in this life, or forsaken, as the material is good or bad.

4. How are we *saved by fire*, if our works are burned?

This language, we think has direct reference to the ministry, *i. e., building*—building for the Lord. It is possible for a minister to be a good man—a converted man; and to plant a church, or churches, and care for them, yet error may be introduced, which at the time may pass unperceived, or things may be tolerated, and even encouraged, like the party spirit in the Corinthian Church, that in the end will prove its destruction. Not that ministers willed it so in the beginning, but almost imperceptibly error gained ground, till the whole church was leavened by it. In this way, a minister may be saved, and *his work* be lost, by the fire or test of God's Word

We do not mean that *all* of such minister's works would be lost. Some of the churches he planted might be saved. John, the revelator, planted the Laodicean Church, as well as the Philadelphia Church, yet his work on the Laodicean Church was lost, while he was saved, as well as the Philadelphia Church. In the Bible, the word of God is compared to *fire*, as well as to a *hammer* that breaketh the rock in pieces. When the term *fire*, is used, it has reference to the penetrating, and purifying power of God's Word. In this figurative sense, we can understand the apostle's language to the church at Corinth.

A WARNING.

Sinners, the voice of God regard;
His mercy speaks to-day:
He calls you by His sov'reign Word,
From sin's destructive way.

Like the rough sea that cannot rest,
You live devoid of peace;
A thousand stings within your breast,
Deprive your souls of ease.

Your way is dark, and leads to hell,
Why will you persevere?
Can you in woe and darkness dwell,
Shut up in black despair?

Why will you in the crooked ways
Of sin and folly go?
In pain you travel all your days,
To reap eternal woe.

Reflect, thou hast a soul to save,
Thy sins, how high they mount;
What are thy hopes beyond the grave?
How stands that dark account?

Death enters and there's no defense;
His time there's none can tell.
He'll in a moment call thee hence,
To heaven or to hell.

Thy flesh, perhaps thy chiefest care,
Shall crawling worms consume;
But ah! destruction stops not there,
Sin kills beyond the tomb.

To-day the Gospel call, to-day,
Sinner, it speaks to you.
Let every one forsake his way,
And mercy will ensue.

Selected by C. D. HYLTON.

TWO BAPTIST PREACHERS SILENCED

BY I. J. ROSENBERGER.

WHILE in the passenger room, waiting for the train at Toledo, Ohio, we fell into conversation with a Baptist minister, who was not long in holding asserting that he preached purely the doctrine of Christ and his apostles, to which we immediately replied, that we were under the impression, that he preached neither; referring him to the clear and undeniable scriptural texts on "anointing;" "the kiss of charity;" "laying on of hands etc." At that moment came up his brother minister, Mr. Eddy, whom I received, having met him before. He then remarked, "here is a man that believes in trine immersion alone as baptism." I replied that he was correct.

I then inquired, do you as ministers of the Gospel deny that the language of the commission, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," requires three actions?

Said they, "We do."

By them stood a bright boy of about ten summers. I inquired, "is that your boy?" "It is," said one of the ministers. Said I, "sonny please step this way; we want you to settle this question." The bright boy stepped up with alacrity. I then remarked; "sonny suppose your pa, having been up street, and made a purchase of goods, and on his return you would inquire and say; 'Papa where did you purchase those goods'? To which he would reply, 'I purchased them of Brown, and of Ray, and of Jones,' how many purchases would your papa have made? "Three" said the boy. "Very well sonny; now our Savior says that we should be baptized 'in the name of the Father, and of the Son, and of the Holy Ghost.' How many actions in that baptism?" "Three," said the boy.

Patting the boy on the shoulder, I remarked: "sonny you are all right on trine immersion,—stick to it." I, turning to the minister remarked, "you gather all the boys and girls eight and ten years old in Toledo, and I will guarantee that every one is a trine immersionist; but let them hear you men preach until they get twenty years old, and then they with you, cannot see how that language requires three actions."

Gilboa, Ohio.

CHARACTER.

BY E. STUVER.

CHARACTER may be defined as the resultant arising from the fusion of the various trains of thought and habits, which, through a longer or shorter time, have been followed.

Character, made up as it thus is of various and frequently heterogeneous traits is of different kinds, and between the upright and noble character which elicits our admiration and calls forth our respect, by the effulgence of its emanations, purity of purposes and the salutary effects which it exerts upon all who come within the range of its influences, and the sunken and depraved character which presents so many elements of hideousness, and so infects the surrounding atmosphere with the germs of moral death and degradation that those brought within the baneful range of its power, must possess the most undaunted fortitude, lest they likewise partake of and assimilate a portion of the noxious elements with which they are brought in contact. There are many phases, or in other words, characters in which commendable and non-commendable traits mingle and commingle in varying proportions and constitute the basis for the almost infinite variety of actions and purposes which are constantly impelling mankind.

When we thus view character, and consider the almost infinite influence it exerts on mankind, for weal and woe, both in time and the vast eternity beyond, we should consider the possession of a true, moral, Christian character, the most priceless boon that we could possibly obtain. Yet alas! how often is this great blessing regarded with levity and thrown aside with indifference, nay, even scorn. But while we may desire to possess a boon so commendable, the question may arise, how are we to obtain it? Can it be bought with money or position in life? No; none of those things can procure it for us, and it can only be obtained by long continued effort and mental discipline; it is only beginning early in life, and persistently and unremittingly adhering to true and noble purposes, forming good habits and clinging to them, that any excellence in this direction can be attained.

In view of these facts, (as facts I verily believe they are). I would say to all, and especially those entering upon life's journey, guard your thoughts and actions with a religious zeal, so that nothing impure and base may form a constituent of your intellectual and spiritual being, remembering that every thought, deed and action, no matter how insignificant, has a bearing on your present and eternal destiny.

CHOOSING HUSBANDS AND WIVES.

OF one thing girls may be sure, and that is, that the young men who make the best sons and brothers will also make the best husbands. And young men may be equally sure that those girls who are the best daughters and sisters will also as a rule, be the best wives. If a young man before he is married, is destitute of those affections and principles which come out in filial obedience, fraternal courtesy, and a controlling sense of duty, he will be equally destitute of them after he is married. The mere fact of wedlock will not change the fundamental principles of his nature. He will be essentially the same human being after marriage—or, at least after the honey-moon—that he was before. The same principles hold true with regard to women. The girl who is dutiful to her parents and industrious, unselfish and truthful, will be almost certain to be a blessing to him who gets her for a wife.

THE ROARING LION.

BY D. C. LICHTY.

ELDER Stephenson (Soul Sleeper) from Chicago, is now holding a series of meetings on Pony Creek, Brown county, Kansas, under pretense of reviewing the ground, covered by brother C. Forney, a few weeks since, on the doctrine of immersion, the Lord's Supper and feet-washing. It is a well authenticated fact that the result of brother Forney's efforts was not a mere tacit acquiescence on the part of the audience; but testimonies more tangible and powerful have spoken in behalf of the word of truth. The immediate consequence was, that at least four intelligent young men and women have boldly and fearlessly made the noble confession, and were forthwith "baptized into the name of the Father, and of the Son, and of the Holy Ghost." This was actually "bearding the lion in hisden" at a place where both Soul Sleeper and Infidel elements largely abound, and both these have recently assumed the more violent and ferocious part of the lion—hence this fearful roaring. There is evidently a cause for this, and what is it? manifestly because the Brethren still contend for the faith "once delivered unto the saints," and are willing to perpetuate (by precept and example) the immutable commandments of our Lord and Savior Jesus Christ. This is what hurts. This is the everlasting eyesore.

Does it hurt you, Mr. S., to see us walk in the simplicity of the Gospel? You cannot well get around the sharp points yourself, with your well-studied logic and barefaced sophistry, neither will your venomous slangs, vituperations and immendos redeem you nor the *cause* you have espoused.

We will now proceed to notice a few of his wild assertions on trine immerson. He quotes a little from Polycarp, Clement, Neander, Origen and Tertullian—lays them on the altar, passes judgment and condemns them in omnibus and brands them as heretical. The time was when our opponents were willing to test the issue entirely on the writings of the early Christian fathers, but lately they discover that it proves too much for them, therefore, now it is heresy. Mr. S., makes them as bad as the Apocrypha, and sums it up in these words, "I never read a more silly book in my life than the Apocrypha, and dear knows, I have read some pretty bad ones."

The only point he tried to make was from Tertullian; which reads something like the following: "We ask the candidate in the church, whether he will renounce the devil and his pomps (Mr. S., says he ought to say his pimp) and his angels. Then we go into the water and are three times immersed, answering somewhat more than the Lord commanded," and this "somewhat more," he placed under the most powerful magnifying glass, his indefatigable nature was susceptible of, then dared to assert that Tertullian referred to two of these *dippings* when he said, "somewhat more." But it was doomed to hang on the elder's bare testimony. It is much more reasonable to suppose he had reference to the questions asked the applicant while yet in the meeting-house, or in the *ecclesia*, church, as to the *renunciations*, and not to the mode of baptism. It is simply preposterous to dwarf that language to mean the mode of baptism.

Would Mr. S. dare to say that the applicant was asked by the administrator (as is customary among some sects) whether he would be immersed backward or forward? whether once, twice, or thrice? If so, then he might say with the greatest propriety, they are required to answer "more than the Lord commanded."

Any candid scholar will concede that he referred to the questions enumerated in the text, to-wit: Will you renounce the devil, &c.? This then is what was more than the Lord commanded. It must therefore be very bad to renounce the devil. It certainly is bad for the devil; but not for the individual. "Resist the devil and he will flee from you." The conclusion of the whole matter hinges on this point: If Tertullian proves anything, he proves trine immersion and nothing more, and there is no dodging the issue. And as he made no attempt, in his lengthy discussion, to disprove trine immersion, either by the writings of the early Christian fathers, nor by the writings and teaching of Christ and the apostles, we dismiss this subject by noticing a few of his quotations and remarks. To-wit: "Justin Martyr says nothing of trine immersion. Clement makes no mention in all his writings about baptism, much less trine immersion.

Origen spoke of infant baptism which is older than trine immersion. Tertullian is the first who ever introduced trine immersion. Then he comes down with the following clinches: "I hope that ignorance will screen the majority of the *great* Dunkard church, who number their membership by the hundred thousand, who hold to the blasphemous doctrine of trine immersion, because they do it through ignorance."

Not much ignorance Mr. S. We ask no favors, sympathies or intercessions from you. We know what we are doing, therefore we do it boldly and fearlessly, in the face of all the mockery and base vituperations you may bring to bear against the ordinance. We mean, furthermore, to perpetuate it as long as the world stands, unless we also apostatize. I have but few comments to offer on his proofs. If Justin Martyr and Clement are silent on trine immersion, please tell me how loudly they speak of Soul Sleeperism. You said when *you* sleep, your soul sleeps, therefore you are a Soul Sleeper. Do Justin Martyr or Clement say the soul sleeps? If not, then your doctrine is erroneous according to your conclusions. Probably Soul Sleeperism was not "*enacted*" (Tertullian) as early as that.

On the subject of the passover, he again exhausts all his resources, and labors with commendable assiduity to prove that Christ did eat the passover with his disciples in that upper chamber in Jerusalem. Here he made one good point, and that without sophistry, any misconstruction of language, and well may he do so, when *Nemom Contradicente* and the Bible on his side in the bargain. But here comes the trouble. Somebody must be abused anyway, and brother Forney, Moore, Miller, or Stein must be assailed. Now he makes the unqualified affirmation that "the Dunkard church denies that Christ did eat the passover with his disciples." It was disgusting and at times ridiculous to see him fighting an imaginary foe under a strange delusion. I imagined I could see his enemy whom he was hired to vanquish (Balaam) away up on yon mountain's heights, out of all harm's reach, from whence they could behold, with unbeclouded eyes, his manœuvering down in the joggy valley, banging away at the bush, behind which he supposed he had placed the Dunkard church, until the last twig was cut down, and when he approached the spot, to bag his game, behold it wasn't there. Just at this critical moment his monitor informed him that "they don't deny the passover, but deny it being on lawful time." This so disconcerted the speaker that he soon closed the meeting, and that rather abruptly, stating that he was getting cold &c.

On the following night he finished up the passover by reading various testimonies in reference to the preparation day. By this manipulation he tried to prove that Christ and his disciples celebrated the Jewish passover according to the law of Moses, at least as far as *time* was concerned: but as the weekly Sabbath, immediately followed the 14th or preparation day, therefore he insisted that the preparation had direct reference to the weekly Sabbath: without the most remote allusion to the paschal feast. But he made a complete failure, as well in this, as in all former attempts, to prove his assertion, and concluded by hanging it upon his own bare testimony.

FEET-WASHING.

The first point he aimed to make on this subject, was to rule it (unconditionally) out of "that upper chamber in Jerusalem, and drag it down to Bethany, to the house of Simon the leper—just two days before the Lord's Supper. Anybody (not half so talented as is Mr. S.,) can prove that a supper was served at the house of Simon in Bethany; but it requires the most indefatigable energies of a more talented logician than Mr. Stephenson to demonstrate the fact that Christ washed *any one's* feet on this occasion. But it is quite clear, by the concurrent testimonies of Matt. 26: Mark 14: Luke 22: and John 12: that there was such a supper served at Simon's house. Was this the *Lord's* Supper? Did Christ serve this supper? I say no. This was Simon's supper, and *Martha* served—and Lazarus also was a guest, and Mary was there; she came very nearly doing what you tried to prove that Christ did. She "anointed his feet with ointment and wiped them with her hair." This is the nearest allusion any of the authorities make of feet-washing on this occasion. Here then is the conclusion of the whole matter. This supper took place two days before the Lord's Supper, and not on the preparation day—in Bethany, not in Jerusalem; in the house of Simon the leper, and not in the upper chamber. At this supper Martha served, and not Christ. Lazarus and Mary also were present. Now, if Christ did wash the disciples' feet at Simon's supper, then he was more than a guest, and the questions of propriety and decorum would be involved, and it is left for Mr. S., to say when and where he was to stop: Can you prove that Simon the host, and Mary, Martha and Lazarus, were not disciples? We pass on with the narration, and would call your attention to the fact that Judas did *not* betray his Master on this occasion; but that he simply *negotiated* with the chief priests to betray him. "And from that time, he sought opportunity to betray him." Matt. 26: 16. Read the following verse, which shows plainly that the betrayal was yet in the future. Now read to the 46th verse, and tell me whether the contract was executed? Then read to the 49th verse, and can you conscientiously declare that Judas betrayed his Master at Simon's supper, over in Bethany, two days before the passover? I trow not.

Now this proves, again, too much for your cause; for it proves positively that *after* the paschal supper (which you conceded was in Jerusalem) and not before, did the betrayal take place. In Gethsemane's garden, and nowhere in or about Bethany.

It also proves that Judas not only betrayed his Master, but that he did not betray him at Simon's supper, but after the Lord's Supper, and that he (follows the narrative closely), betrayed him on the self-same night in which Christ served the paschal supper with the twelve, only, at least two days later than the time when he approached the chief priests—with "how much will ye give me" and about fifteen furlongs from the place where he gave the signal kiss, and that Christ washed the disciples' feet on the same night of his betrayal. These facts are plain to the sincere Bible student—the assertion of Mr. Stephenson that "feet-washing is anti-bible"—to the contrary notwithstanding. Christ says, "If I, your Lord and Master, have washed *your* feet, ye also ought to wash one another's feet." This language is plain enough for the Brethren, and had he proven that he employed this language in Simon's house—it would in no wise invalidate the divine injunction. But Mr. S., (with others) think if they can crowd feet-washing out of Jerusalem, and place it in the house of Simon the leper, therefore it is no church ordinance. His conclusion is so insipid and wishy-washy that we are constrained to abandon it without further comment. But the Elder says that Christ did not mean that any one else should observe this injunction, save the apostles. He asks for testimony as to whether the apostles ever taught "feet-washing?" I will here ask him whether he can prove that they ever washed each other's feet? Then he says this was enjoined on the apostles on account of their aspirations, (because they asked him, "who should be greatest?") to teach them humility. Well, this is good logic, and what was good for them, may not come amiss to us. I will ask the Elder as to *his* aspirations. Does it ever occur to you, in your cogitations, and meditations, that, way over there, in the everlasting millennium, you shall be rewarded with scepter and diadem to reign as king or priest? Then take a practical and apostolic lesson on humility; then reasoning from that hypothesis, those who have no aspirations higher than that of door-keeper in the house of the Lord, can dispense with it as inappropriate.

I think, in the epistolary writings you will find one of the apostles making reference to feet-washing. But Mr. S. makes that of no consequence, because "it was an old widow sixty years old," and quotes from John 13, "He that is washed, needeth not save to wash his feet, but is clean every whit." Stephenson version is as follows: "He that is washed, needeth not save to wash his feet *only, the rest is clean.*" Now whom shall we believe? It is quite sickening to follow his dissertation on the spirit and intent of this feet-washing; but as I have gone far beyond my limit, I will close with the following, as another specimen of his sweeping assertions: he says, "you haven't got a man in the United States, who believes that Christ meant for the apostles to *teach* feet-washing, therefore they never taught it." He further says, the great commission should read as follows: "Teach them to observe all things whatsoever I have commanded you—to teach."

Prayer is the key of the morning and the bolt at night.

COME HOME, POOR SINNER.

BY J. W. SOUTHWOOD.

COME, for the gate is now open,
That beautiful gate that is straight,
The way is narrow, but sure,—
Come, why do you tarry and wait?

Come, for the Savior is calling,
He's calling you home to the sky;
He'll give you a home with the blest,
Then why will you tarry and die?

Come, for the Savior is pleading,
He's pleading for you up on high;
Come, for all things are now ready,
Oh! why will you tarry and die?

Come, for thy daylight is fading,
Soon darkness will cover thy sky,
And shut out thy chances for glory,—
Oh, why do you tarry and die?

Come and receive the salvation,
That Christ to His people will give;
Come and partake of it freely,
And you shall eternally live.

Come and accept of the Savior,
The Savior who reigns upon high;
Come, and He'll give you a mansion,
Then why do you tarry and die?

Come, while the Spirit is striving,
And with its kind wooing comply;
For it will not always thus strive,—
Oh? do not then tarry and die!

Come, while rich mercy is offered,
And unto the Savior draw nigh;
Come and accept of His Gospel,
And do not thus tarry and die.

Come, and obey its injunctions,
And with its kind teachings comply;
Then you shall in heaven be blest,
And dwell with your Savior on high.

WHERE OUR MINISTERS ARE.

BY CYRUS BUCHER.

AFTER a good deal of work, I have succeeded in getting out a list, from the Brethren's almanac, of the places where our ministers work, and I was surprised, and no doubt many of my brethren will be, of the amount of work on our hands. The large fields are to be cultivated. Some are ripe for the sickle—ready for the harvest. In the six New England States our faith and practice was preached but once by two of our Brethren who preached in the State of Maine, which, however, did not yield the fruits desired.

In the State of New York, we have no minister. None in Delaware, South Carolina, Florida, Alabama, Mississippi nor Louisiana. The Western States are all represented except Arkansas and Nevada. Thus we have 15 States out of the thirty-eight of the Union where the Brethren do not preach.

Beginning with our native State, where the doctrine of the Brethren was first held forth on this continent, at Germantown, near the city of Philadelphia, more than a century ago, we have 66 counties, of which 32 are represented, viz:

Adams	15	Indiana	9
Armstrong	5	Jefferson	1
Bedford	15	Juniatta	8
Berks	7	Lancaster	24
Blair	13	Lebanon	9
Bradford	1	Lehigh	2
Cambria	14	Mifflin	13
Chester	4	Montgomery	19
Clarion	1	Perry	5
Crawford	1	Philadelphia	2
Cumberland	15	Schuylkill	2
Dauphin	5	Somerset	39
Fayette	10	Union	5
Franklin	19	Westmoreland	13
Fulton	2	York	11
Greene	2		
Huntingdon	15	Total	306

The largest number of ministers in any one county in the United States, is in Somerset. The State of New Jersy has 3 ministers in the county of Hunterdon. The remaining 19 counties, not represented. This gives us 309 ministers for the Middle States.

Next comes Maryland, with 23 counties; 7 being represented, viz:

Allegany	1	Frederick	9
Baltimore	1	Talbot	1
Carroll	8	Washington	12
Garrett	8		
		Total	36

West Virginia, 25 counties are represented.

Barbour	12	Monroe	4
Braxton	1	Marion	2
Berkley	1	Mineral	7
Gilmer	1	Preston	13
Grant	7	Pocohontas	6
Hardy	4	Pendleton	5
Fayette	6	Randolph	1
Hampshire	1	Ritchie	1
Harrison	1	Raleigh	1
Lewis	4	Taylor	3
Marshall	2	Upshar	4
Monongalia	1	Wirt	1
Mercer	1		
		Total	90

In this State we have 11 counties with but one minister in each. Virginia with 99 counties, has 16 represented, viz:

Alleghany	2	Lee	1
Augusta	19	Montgomery	4
Bedford	1	Orange	1
Berkley	1	Page	5
Botetourte	5	Roanoke	9
Floyd	13	Rockingham	33
Franklin	15	Shenandoah	13
Frederick	2		
Lancaster	1	Total	125

North Carolina has 4 in Ashe county; Georgia, 1 in Morgan county, and Texas one in Kauffman county. This gives the Southern States 277 ministers.

Beginning with the Western States, we have Ohio with 88 counties, 46 of which are represented.

Adams	6	Lucas	1
Allen	2	Mahoning	1
Ashland	14	Medina	6
Athens	1	Miami	24
Clark	5	Montgomery	19
Clermont	3	Muskingham	1
Columbiana	4	Paulding	1
Crawford	2	Perry	1
Darke	11	Portage	1
Defiance	9	Preble	10
Fairfield	3	Putnam	2
Fulton	4	Richland	6
Greene	4	Ross	1
Hamilton	2	Sandusky	1
Hancock	1	Seneca	9
Hardin	7	Stark	13
Henry	1	Summit	3
Highland	8	Trumbull	1
Hocking	1	Tuscarawas	4
Holmes	2	Wayne	13
Huron	1	Williams	8
Knox	4	Wood	1
Licking	2	Wyandotte	1
Logan	3		
		Total:	227

This gives Ohio 227 ministers with 15 counties represented by only one.

Indiana has 92 counties, 38 represented.

Allen	2	Laporte	2
Blackford	3	Madison	5
Carroll	17	Marshall	12
Cass	3	Miami	11
Clay	3	Montgomery	5
Clinton	4	Noble	8
Dearborn	1	Owen	2
DeKalb	2	Pulaski	6
Delaware	9	Putnam	2
Elkhart	23	Randolph	5
Franklin	2	St. Joseph	14
Fulton	1	Tippecanoe	5
Grant	3	Union	2
Hamilton	4	Wabash	20
Henry	5	Wayne	7
Howard	11	Wells	5
Huntington	15	White	7
Kosciusko	13	Whitly	7
LaGrange	3		
		Total	248

Indiana has only two counties represented by one minister.

Illinois has 101 counties, with 34 represented, viz:

Adams	2	McDonough	5
Bond	4	McLean	4
Carroll	23	Macon	1
Champaign	4	Moultree	1
Christian	2	Ogle	12
Clark	1	Piatt	16
Crawford	1	Pike	1
Cumberland	1	Richland	3
DuPage	2	Sangamon	6
Edwards	1	Schuyler	1
Fulton	7	Stephenson	9
Jo Daviess	1	Tazewell	1
LaSalle	1	Wayne	1
Lee	5	Whitesde	4
Livingston	1	Will	2
Macoupin	8	Woodford	6
Marion	4		
Morgan	1	Total	142

This gives Illinois 142, with 14 counties represented by only one minister.

Next comes Michigan, with 77 counties, 9 of which are represented, viz:

Barry	1	Montcalm	1
Berrien	3	St. Joseph	2
Eaton	3	Van Buren	5
Iona	1	Winona	3
Kent	2		
		Total	21

This gives the State of Michigan 21, with three counties represented by only one minister.

Wisconsin has 8 ministers—Richland, 4; Dunn, 3; Pierce, 1.

Minnesota has 5 ministers—Filmore, 2; Rice, 1; Winona, 1; Berrien, 1.

Iowa has 99 counties, with 40 represented, viz:

Adams	2	Louisa	2
Appanoose	8	Lucas	1
Benton	3	Madison	1
Blackhawk	17	Muhaska	2
Butler	5	Marion	1
Cedar	4	Marshall	10
Clinton	3	Monroe	3
Cherokee	1	Montgomery	4
Dallas	3	Polk	7
Decatur	4	Poweshiek	6
Fremont	1	Ray	1
Guthrie	5	Shelby	1
Floyd	3	Story	3
Hardin	1	Tama	1
Harrison	1	Union	1
Howard	2	Van Buren	1
Jackson	1	Wapello	1
Jefferson	5	Washington	2
Johnson	1	Wayne	1
Keokuk	8		
Linn	6	Total	133

This gives Iowa 133 ministers, with 16 counties represented by one.

Missouri has 114 counties, with 25 counties represented, viz:

Andrew	2	Jasper	1
Barton	1	Johnson	9
Boone	1	Mercer	1
Caldwell	4	Morgan	1
Carroll	2	Newton	5
Cedar	1	Nodaway	2
Clinton	4	Phelps	1
Data	1	Ray	2
Dallas	1	St. Claire	3
DeKalb	1	Saline	1
Harrison	2	Schuyler	3
Henry	3	Vernon	3
Holt	3		
		Total	59

This gives Missouri 59, with 10 counties represented by 1 minister.

The State of Kentucky has 1 minister in Livingstone county.

Tennesee has 94 counties, with 8 represented, viz:

Greene	4	Cumberland	1
Hamblin	1	Washington	27
Hawkins	10	White	1
Johnson	1		
Sullivan	1	Total	46

This gives the State of Tennessee 46, 5 counties represented by one.

Nebraska with 65 counties, is represented in 9, viz:

Burt	1	Richland	1
Colfax	2	Richardson	8
Dodge	2	Thayer	4
Gage	6	Washington	1
Pawnee	1		
		Total	26

Kansas, with 84 counties, has 30 represented, viz:

Anderson	1	Marion	1
Bourbin	3	Montgomery	1
Brown	4	Ness	1
Cowley	2	Newton	1
Coffey	1	Neosho	1
Crawford	2	Osborne	3
Douglas	6	Republic	2
Elk	1	Russell	2
Cloud	1	Rice	1
Franklin	4	Howard	1
Jewel	5	Summer	1
Lawrence	1	Washington	1
Lyon	1	Woodson	1
Linn	1	Wilson	2
Miami	1		
Jefferson	7	Total	60

Kansas has 60 ministers, 10 counties represented by one.

Colorado has 4 ministers—1 in Boulder, 1 in Lasitemas, 1 in St. Joaquin, and one in Stanilaus.

Oregon has 5 ministers—Coos, 1; Jackson 1, Linn 2, Marion 1.

California has 1 in Alameda and 1 in San Joaquin.

Thus we have 1578 ministers, distributed throughout 23 States.

By looking at these figures, we can readily see that some brethren have really too much on hands. Such as Brother Heyser, all alone in the State of Georgia, or Joseph R. Long, in the large State of Texas; and those of our ministers, living alone in a county throughout the different States. They need our prayers, and they need at least some, more than this, they need money to make them more free, and where the brethren are thickly settled, and well supplied with ministers, they should go over the borders, or send some where help is needed. For if you look over the list, you will find that where the ministers are so thickly settled, they are not kept busy, then they put their heads together and a paper, or a school or something of the kind is started; for all men must have work. At such places there are frequently from two to four or five ministers while others must struggle alone. In places of four or five being at one place, they could have meeting at four or five places. But we will just leave off and say that something should be done, for one soul is worth more than the whole world, and there are millions yet to save in our United States.

THE REST OF THE PIOUS DEAD.

BY GEORGE D. ZOLLERS.

To Sister Ella Price:—

He rests from his labors, dear father now sleeps,
In the quiet lone grave where no saint ever weeps,
Sweet is the refuge ne'er troubled by foes;
Nor sickness nor sorrow can break their repose
O, blessed are the dead who die in the Lord!
They rest from their labors, and gain their reward;
Their works live to witness while they waste in the grave,
And influence others their souls to save.

O, children, remember the counsels you heard—
Your father oft read from the Life giving Word,
His prayers of devotion at the family shrine,
When his soul was controlled by the Spirit divine;
As he slowly traversed the cold waters of death,
When the shadows were deep'ning and he gasped for his breath,
He cast on his family the last lingering look,
And referred you to God and His life-giving Book.

O how sweet it will be in that bright world to meet,
Where no storms ever blow and no surges shall beat;
They shall dwell with their God in that beautiful clime,
Where the health of his people shall never decline.
The Archangel's voice shall peal thro' the skies
And the bodies of saints shall awake and arise:
Then the soul and the body immortal shall be,
And reign with the Lord in eternity.

VALUE OF SPARE MINUTES

MADAME de Genlis composed several charming volumes while waiting in the school room for the tardy princes to whom she gave daily lessons.

Dagueseau, one of the chancellors of France, wrote an able and bulky work in the successive intervals of waiting for dinner.

Elihu Burritt, when earning his living as a blacksmith, learned eighteen languages and twenty-two dialects, by simply improving his "spare moments."

A celebrated physician in London translated Lucretius while riding in his carriage upon his daily rounds.

Dr. Darwin composed nearly all his works in the same way, writing down his thoughts in a memorandum book which he carried for the purpose.

Kirk White also learned Greek while walking to and fro from a lawyer's office. —*Selected*

Horace Greely never said a more truthful thing than when he declared "that the darkest hour in the history of any young man is when he sits down to study how to get money without honestly earning it."

No gift of God does or can contradict any other gift, except by misuse or misdirection.

The Brethren at Work.

PUBLISHED WEEKLY.

I. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under $1 00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - MARCH 20, 1879.

Among those lately baptized in the Honey Creek Church, Ohio, were five Baptists. The good work is progressing.

Brother R. H. Miller writes that he is slowly improving in health, but is not yet able to do much traveling and preaching.

A report of the Mooreow Fund is crowded out this week; it will appear next issue. There is over $115 subscribed already. It will likely soon reach $200 or even more.

The District Meeting for Northern Indiana is one and a half miles south-west of New Paris, instead of three miles west as was published in the notice of meeting.

The Brethren have four meeting-houses within five miles of Waynesboro, Pennsylvania, in addition to the commodious church-house in the town. They are said to be in a prosperous condition.

Brother Landon W. t says: "In our 'Visit to Shaker Town,' and last paragraph, it should have been '*variety* in worship' instead of '*vanity* in worship.' Please correct as we wish to cast no reflection."

The *Lutheran and Jewish Visitor* comes to our table this week in a new dress, and otherwise greatly improved. The sheet is growing in interest and popularity, and enables us to keep posted on the Jewish movements generally.

Brother S. C. Keim, Elk Lick, Pennsylvania, writes: "My health is slowly, but steadily, improving. Hope the Lord may bless and inspire you with the Holy Ghost to enable you to fill the post you now occupy, with fidelity."

Brother Samuel Murray, writing from Huntington, Indiana, says that his health is now better, and that he is able to enter the field again. He expected to commence a series of meetings in the Lower Deer Creek District, March 15th.

Brother S. W. Landower, of the Carey Church, Wyandot county, Ohio, says: "We have a good, substantial, brick church, 40x70. The house was dedicated December 1, 1878. Since then, seventeen have been received into the church by baptism, and one reclaimed. There are others counting the cost and will come if the Lord spares them."

Ministers owe a special duty to all new converts, which is at times overlooked. Next to the Bible and hymn book every member, whether old or young, should be provided with a religious paper to keep up the interest till they become strong in the work. Ministers should suggest these things to those who come into the church, especially the daily reading of the Scriptures. Urge upon them the importance of making the Bible their life companion. No one who does not read the Bible should expect to grow in grace and in the knowledge of the truth.

In its great haste to finish up business, Congress worked all day on Sunday, and through the night following. When the House was called to order the next morning a venerable man with a long beard arose in one of the galleries, and cried out with a thrilling voice: "Hear ye! Hear ye! The wicked shall be turned into hell, and all the nations that forget God. This nation has forgotten God — this Congress has forgotten God, and will be cast into hell!" It remains to be seen what will become of a nation that forgets God by disregarding His Sabbath or Resurrection day.

There is an important question, in answer to which we would like to see a few well prepared articles. The question is this: Why were more people converted in the first century than now? There is a reason for it, and we would like to see it well explained for the benefit of the present generation.

We call special attention to the article headed, "Where Our Ministers Are," by Brother Cyrus Bucher. It contains valuable statistics well worth preserving. Examine the article carefully and report to us all errors you may find in it. We wish to preserve the article with all the corrections we can obtain. Write the corrections on a slip of paper separate from all other business.

We have now purchased of Brother H. J. Kurtz, the *Children's Paper*, the oldest juvenile paper in the Brotherhood. It will be moved to Lanark and merged into the *Children at Work*. This arrangement makes one paper less among us, leaving but two juvenile papers in the Brotherhood, one at Huntingdon, Pennsylvania, and the other at Lanark. No efforts will be spared to make the *Children at Work* interesting, useful and instructive.

The Bible Class department, on sixth page, is becoming quite interesting, and will doubtless prove profitable. Writers are permitted to express different views on questions presented so as to throw as much light as possible on the meaning of Scripture. This is done without any attempt to run into controversy. Several subjects have been quite well explained, and, no doubt, have proven edifying to Bible students generally.

CONSOLIDATION.

SINCE the beginning of the present year, much has been said about consolidating papers that are and papers that are to be. Personally I have not been unwilling to make considerable sacrifice in order to bring all the juvenile papers into one, believing that a greater unity could be maintained among the children. And I have the assurance of the publishers of the other juvenile papers that they think it would be well to do so, but the investments of each are such that considerable sacrifice would have to be made, and just how to unite so that no one might sustain too great loss, has been a subject of careful thought with us at least.

Propositions have been made to place all under my supervision, but on condition that I locate somewhere else. This I thought at one time I could do, hence the card that appeared in another paper to this effect; but circumstances, over which I had no control, prevented. To do good, was the only motive, but even in this we are sometimes hindered; perhaps all for the better. I am aware that if I possess qualifications to conduct a children's paper in the East, then I possess them to conduct one in the West. The *place* of publication is not what would make the paper good or bad, but its contents would show just what its editors are and wish others to be. Even children's papers must stand upon their own merits—not on some particular person or place. I have repeatedly assured my brethren that if the good of the cause demands my retirement from editorial labors and responsibilities, no one would rejoice in the retirement more than your unworthy servant. The position is full of vexation and trials, and these no man should covet. But some persons must fill these positions, however unpleasant the task, and I presume I may as well be a public mark as any other person. The Lord can and will sustain so long as the motives are right, and these we all should carefully guard. But more about consolidation.

After ascertaining that I could not, at this time, leave Lanark, we opened correspondence with Brother Kurtz relative to the purchase of the *Children's Paper*, and we are pleased to inform our readers that we have succeeded in purchasing, hence shall, on the first of April, begin the publication of a larger youth's paper without increasing the price. The *Children's Paper* was issued monthly. We have agreed to fill the unexpired subscriptions; but more of this in the future.

The contents of the enlarged paper will be greatly improved. Those who are engaged in Bible work, whether in the family, in the church or in Sunday-school, will find the *Children at Work* a valuable aid. The duties of children to parents, of parents to children, and of man to man, will be discussed. Our young brethren and sisters will find the *Children at Work* a useful medium through which to do good. Come and help us in teaching the young, and in so doing you will also grow stronger in love and in truth. A great field is open, and were there ten thousand instructors all would have abundant work. There are Bible facts, Bible commands, Bible promises to write about. The simple story of the Cross should be stamped upon the heart of every little boy and girl. Send for specimen copies and price list of enlarged paper. In large lots the *Work* will be sent to one address *very cheap*. Are you teaching children Bible truth? Then send for the *Work*. Are you trying to govern a Bible-school? Send for a lot of *Works*. Are you traveling, preaching the Gospel? Send for a bunch of *Works* to give to the children who come to meeting.

Please remember that we do not maintain that the *Children at Work* is the *best*, the *largest*, the *nicest*, the *cheapest* paper. No, not at all; for this would be about as absurd as to say that I am the best, the largest, the nicest editor in the church, which I am not. The paper must recommend itself. If it possesses inferior teaching, the people will find it out. If it does not look well, its readers will know it. If it is good in most points those who see it will learn that, too, so we are spared the absurdity of telling it. To talk about the *best*, the *largest*, the *nicest*, the *cheapest*, is to presume that our readers are too ignorant to find out such things for themselves. The Lord spare us from manifesting so much weakness.

Towards our contemporaries we shall endeavor to manifest just what we feel—a due respect, much love, and great desire for their prosperity. We have no lash to lay on them from week to week, no desire to meddle in their business, no defamation and misrepresentation to scatter over the land lest they succeed more than we; no, the *Children at Work will not* go into strife and vain glory to please the flesh and puff up the mind of any one. But it shall, if the Lord permit, work with others by love, by kindness, by long suffering, by gentleness and Christian courtesy. The peace of the church shall be kept in view. The love of God, the love of the truth, and the *love* of each other must be maintained whether unruly men are pleased or not. All lovers of children, all workers in the house of the Lord, all holy men and women are respectfully invited to join in directing the minds and hearts of the young from the vanities of this world to the glories of the world to come. There is no time to sleep; no time to quarrel; no time to sound out our own honor or praise; no time to be selfish and rebellious. Such things are from beneath, hence to be avoided. God will take care of the results if we only do our part.

I have now endeavored to present this matter to you without one bitter feeling towards any one. On the contrary I entertain the most kindly feelings towards all of my editorial brethren, hoping that no manifestations of self-laudation, jealousies, and bitterness may ever come to the surface, but if such should be felt, they may all be overcome at once. God bless us in all good work.

M. M. E.

THE MT. MORRIS SCHOOL.

BROTHER J. W. Stein is making preparations to move to Mt. Morris, Ogle county, Illinois, to take charge of the Rock River Seminary and Collegiate Institute at that place. This is one of the oldest Educational Institutions in the State; surrounded by an excellent country and in the midst of a large settlement of Brethren. The location is beautiful, and commands a most extensive view of the surrounding country.

This Institution was founded by the Methodists some forty years ago, and for a long time remained their headquarters, but the church having selected another point for their educational work, the Institution at Mt. Morris fell into private hands, and was offered for sale. The Brethren in Mt. Morris, fearing it might fall into worse hands, and be used in a way that would prove injurious to the community, concluded to purchase it and re-establish a school under the exclusive control of Brethren.

The property consists of a large stone building, four stories high, and a well arranged boarding house three stories. The lot contains seven acres of ground well fenced, and in an excellent condition, situated on a lofty elevation in the midst of the town.

Brother Stein will issue a circular (letter) before long, explaining the character and aims of the Institution. We are not yet informed of the details in full, but give the following as some of the characteristics of the enterprise:

1. The Institution is to be an individual enterprise, owned by Brethren J. W. Stein and M. S. Newcomer, and is to remain under the exclusive control of Brethren.

2. It is to afford "educational facilities, extending from the preparatory department of an education, to a thorough collegiate course, with a provision that those who may prefer any select studies may have the privilege of doing so."

3. All students, as well as teachers, are to be restricted to plainness of dress. All who attend the school, members or no members, will be required to submit to this restriction.

The town of Mt. Morris, we learn, is very much in favor of the school going into the hands of Brethren, and will aid in supporting the Institution. They are highly pleased with the idea of restricting all the pupils to plain dressing. Mt. Morris is about twenty-five miles east of Lanark, and on a road running direct to Chicago. It is in what is known as the Silver Creek congregation, which church is under the oversight of Brother David E. Price. J. H. M.

THOSE FALSE REPORTS.

TO us it is a matter of painful regret, that editors among the Brethren will persist in publishing false reports about this office, after we have come out and publicly denied them, thus endeavoring to cast reflections, not only on us, but also on the church. When brethren come out and make a statement regarding their own business, that statement ought to be respected. This thing of accusing brethren of being dishonest is a bad feature, and makes a bad impression on the church and the world. Whenever people will learn to mind their own business and let other people attend to theirs the world will be much better off.

Had the editors, who are publishing these false reports, written us we would have taken pleasure in giving them the exact facts in the case, but instead of that they publish the reports before the church and the world; we came out and publicly denied them, and still they keep publishing them, and adding, yet, other charges equally false. Of course, we could produce the evidence, and show up wherein these reports are false, but do not wish to devote either time or place to that kind of work. It is not pleasant to our readers, nor is it profitable to the cause. Our motto is to attend to our own business and let others attend to theirs, and not be busy bodies about other men's matters. More than likely the time is not far distant when the Brotherhood will more fully understand the objects and motives prompting the publishing of these false reports. Let the above mild hints suffice to satisfy the minds of those who may have seen what is being reported in other papers about us. We have denied the correctness of the reports once, and think that sufficient.

J. H. M.

HOW CAN WE?

"*Brethren Editors:*—

Please send to my address 'Bible vs Materialism,' by Elder Wm. Rowe. Find enclosed two dollars; fifty cents for the book, and the balance apply to my subscription. Address, North Liberty, St. Joseph county, Indiana."

THUS is a specimen of many letters that are received by publishing houses. How *can* they be attended to without the name of the sender? This kind of business produces much unpleasantness. Sometimes a writer will give his name, but omit the name of his post-office. Others will give name of post-office, but not the name of the State. And occasionally the name of the sender, post-office and State are not given. Now let us look at the result of this negligence.

A man orders a paper, book, map, or something that he feels he really needs. He wants it just as soon as he can get it. In fact he is in a great hurry about it, needs it badly. He hurriedly writes out his order, but fails to put in his name. By the next train it is carried to its destination, and in due time it is laid down at the proper place. On opening the letter, the receiver finds the money and address, but no name. He is very anxious to fill the order. He knows that the man will be looking for it. He feels that the man ought to have it at once, but how to get it to him is the question. What

...t he do? The only thing he can do is to ... until the man writes again. And what is ... man doing who sent the order? He is wait... for. He waits one week; no book, no paper. ... two weeks; no book, no paper. He ... "Those publishers are slow in business." ... waits another week, and another, and then ... writes, and not unlikely forgets to give name ... post-office. Now the matter is not advanced ... particle. There are thousands of letters to ... through, and to look at all of them would ... days, and then we would have to depend ... similarity of hand writing. So we can only ... The sender waits two or three weeks, or ... haps months, and then writes something aft... ...his style:

Brethren:—About four months ago I sent ... $1 50 for the BRETHREN AT WORK. I wait... four weeks and then wrote you about it. I ... waited three months more, and still no ... ver. Now, if that is the way you do business, ... back my money. I guess you don't want ... send the paper."

This time he is in real earnest, so he gives his ... name, post-office, county and State, and the ...der is promptly filled and the perplexity ... ...ses. We are very anxious to fill all orders ... ...mptly. There is nothing to be gained by ... filling an order. We are in business to do ... and to do business, but in order to do this, ... business rules must be observed.

Now, something to those who want their ad... ...dress changed. Be sure to give the address ... where you formerly received your paper as well ... the one you want it sent to. Unless this be ... done, the address cannot be changed, and the ...ly thing we can do is to write you for former ...dress or wait until you write again. Those ... those who need most to read this, are not likely ... read it at all, but others may learn to exer... ...patience and forbearance towards business ... uses.

M. M. E.

OUR PALESTINE LETTERS.

IN this week's issue we commence publishing a series of articles, entitled "On the Way to Palestine," by Professor McGarvey, who is spending about six months traveling in England, France, Egypt and Palestine. Mr. McGarvey stands high as a writer and commentator, having been a close Bible student a number of years. His letters, especially from Egypt and Palestine will be read and sought after with interest. After reaching Egypt he will spend one time among the Pyramids and colossal ruins in the "land of the Pharaohs." Then he goes to the Land of Palestine — the Land of the Bible — to travel over the country and write up a description of the land and whatever may prove of interest to the Bible student.

We have made special arrangements with the *Christian Standard* and obtained permission to publish these letters in the BRETHREN AT WORK. They will doubtless be an interesting feature in the paper this season. Do not fail to read the one published this week. Tell your neighbors about these letters, likely they want to read them and will subscribe for the paper. The BRETHREN AT WORK will be sent from the first of April to the end of the present year for $1.10.

THE MISTAKE.

THE following, clipped from the Iowa *Marshall Statesman*, shows just about how much some people know:

"The Dunkers, who settled in Pennsylvania one hundred and sixty years ago, no longer hold their land in common, but divide it up like other people. Their language has become so completely a "patois" of Dutch, German and English as to be no longer intelligible to persons of those nationalities. They favor celibacy, but don't enforce it. Men, women and children all labor hard and long in the fields. They rise and retire very early, and eat five times a day. They keep the original Sabbath day, and celebrate the Lord's Supper at night. At such celebration they go through the form of washing each other's feet as an act of humiliation."

The people above referred to are not Brethren, but are known as the Euphrate Tunkers, a body of people who, under the leadership of Conrad Beisel, split off from the Brethren not far from the year 1726. Though they went out *from* us yet they are not *of* us. Their faith and practice are different in many respects.

And after all, it may be that we are to blame for not spreading the truth more, that people might be better acquainted with us. Before long we shall publish a tract giving a full account of our people — their faith and practice — and we want a couple of millions of these tracts distributed in America and England. We want every body to see the light, and then if we are misrepresented it will not be our fault.

A WIFE'S HOLY SACRIFICE.

THE following touching incident, which Bishop Peck relates of his own life, will well apply to the wives of hundreds of preachers in our own fraternity: he said that when it became probable that he would be made bishop, his wife, one of the loveliest of women, and a delicate invalid, came to him and remonstrated: "I need you. Your strength is not equal to the burdens. I cannot spare my husband. Others can do the work of the churches." But he replied that he did not feel at liberty to decline. When he went to Conference, and saw how affairs were tending, he wrote to his wife, saying that they must both pray over the subject, and receive the decision of the Conference as the decision of the Lord. "This," said the Bishop, "is the only serious letter I ever wrote my wife, to which she never replied." When he was elected, and husband and wife met, she fell at his feet and buried her face in her hands, exclaiming, "It is not right. I cannot endure it. I cannot give up my husband." After a time she looked up and said: "Go and take care of the churches, and the Lord will take care of me; but you are no longer my husband. You are my sacrifice."

"CHILDREN'S MEETING."

WHAT kind of a meeting is it? Is it different from other meetings?

B.—What is a meeting of any kind?

A.—It is the coming together of people—people meeting.

B.—Are children people?

A.—They are.

B.—Well, what would a "children's meeting" be, then?

A.—It would be a meeting of children.

B.—Well, then, we both understand what a children's meeting is.

A.—Yes; but I don't see any use in them.

B.—Do you see any use in any kind of meetings?

A.—Yes, sir.

B.—Well, what use do you see in them?

A.—(1) It is a command; (2) It gives opportunity to teach the Word of God; (3) It is a benefit to the child of God to enjoy the fellowship of the saints.

B.—(1) Should children not obey God's commands? (2) Do children not need to be taught the Word of God? (3) Is the company of saints no benefit to children?

A.—Oh, yes! children should obey God, should be taught the Word of God and should live in the society of God's people.

B.—Then, if children are benefitted just as other people, and other people are benefitted by meetings, do you not see there is just the same use in "children's meetings" that there is in other meetings?

A.—Yes; but what do you call them "children's meetings" for?

B.—Because the *instruction* is especially adapted to the wants of *children*—truth is told in such a way that even children can understand it. This is not the case in other meetings: therefore the propriety of the name.

A.—But we do not read the words "children's meetings" in the Bible.

B.—No; neither do we read the words "*trine* immersion" in the Bible.

A.—Well, I yield there is propriety in the name and the meeting; but there is yet one thing I don't like: You have the children sit in front, and the older people back of them—even the old brethren and sisters. Now, why do you do that?

B.—Are the front seats any better than the back ones?

A.—No; but it is easier to understand the speaker when you are near to him; and therefore, I think the old brethren who have borne the burdens of life and the cross of Christ, should sit on the front seats—should have every comfort which it is in the power of the church to give.

B.—Which should the church labor most for, the present comforts of the aged saints or the salvation of souls?

A.—The salvation of souls.

B.—Then, if those on front seats can be better and easier taught than those on back seats, who ought to sit there?

A.—Why, those who most need to be taught—whose present course will lead to eternal destruction.

B.—Well, then, who most need to be taught, the aged saints, or he who is on the way to eternal ruin?

A.—He who is on the way to ruin.

B.—Well, then, whom do you say should sit on the front seats?

A.—Why, those who have not made their peace, calling and election sure. But will children behave when they are altogether that way? Would it still not be better for children to sit by their parent? could not better order be had in this way than the other?

B.—If children are properly instructed they will be so interested that they will always be orderly. It would be better for parents to have their children, large or small, sit with them; but the church *cannot* bring about *that* order, so she should do the next best and that is to seat the young in front. With speaker before and parents in the rear, disorder would very seldom, if ever, exist. Very few children conduct themselves improperly when they know their *parents* see them, but if they can get in the back part of the house where neither their parents or the preacher can see them, and they have any disposition to be disorderly, they will then be so.

S. J. HARRISON.

OUR SPECIAL OFFER.

Much good can be accomplished in most any locality by distributing the BRETHREN AT WORK regularly among well-disposed outsiders. They will take great pleasure in reading it, become interested in its contents, and therefore form a strong attachment for the church and its doctrine. Congregations wishing to try this method of spreading the truth among their neighbors should proceed to raise the money, order a number of papers sent to the address of some brother or sister, who is to call for and distribute them at the close of services. This method of doing missionary work will be found especially serviceable in localities where new congregations are building up.

BRETHREN AT WORK	For 3 months	For 6 months	For 1 year.
5 Copies to one address	$1 30	$ 2 60	$ 5 00
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25 " "	5 70	11 25	22 00

ON THE WAY TO PALESTINE.

[From the CHRISTIAN STANDARD by special Arrangement.]

PHILADELPHIA, March 4.

Dear Brother Errett:—

ON Saturday last I completed the fiftieth year of my age. On Sunday I delivered a parting discourse before a joint meeting of the Broadway and Main street congregations, in the house of the latter, and on Monday, at 3 P. M., I started on my long voyage.

I have passed through no such ordeal as that of Sunday since I bade farewell to the church at Dover, Missouri, seventeen years ago. My friends there were as true and as devoted as here, but not so numerous, nor had I known them so long. To bid them a *suitable* farewell, was more than I could do. I did what I could. The tears of many, the good wishes of all, and the fervent prayers that were pledged for me and mine, made me feel ashamed that I am not more worthy of such love. But the *fiery* trial came on Monday, when the carriage drove to the door, and the moment came for bidding farewell to my own home and household. I had already been upstairs in my library, to take a last look there, and as I gazed upon the rows of familiar books, I said within myself, "Good by, my dear old friends; and if I never see you again, God bless you for the good you have done me, and the happy hours we have spent together." I next went to the kitchen to bid farewell to the servants. Faithful Jim had that morning expressed an earnest desire to go with me; and when I told him that a whale might swallow him as he did Jonah, he said, "If he do, I can't he'p it. I want to go anyhow. I aint never seen nothin' and I want to see somethin' before I die." He promised me that he will do all that he can for my wife while I am gone, and I know that he will. When I bade farewell to him and Fannie, the cook, I had to stop in the porch and lean against the post awhile before I approached my weeping family. If it had been the hearse at the door, waiting to take me to the cemetery, there could scarcely have been more grief.

But I must draw a vail over that scene. I left my grief-stricken wife in the hands of good, motherly Sister Herndon, and I know that she and other loving friends will give her all the comfort in their power.

When I had bidden farewell to some friends who had gathered at the depot, among them a large number of students, and had taken my seat in the coach, I was oppressed with such sadness as I have never felt before on leaving home. I gazed with dim vision on the good old town as it receded from my view, and the last object that caught my eye was the green pines and the white monuments of the cemetery, with the Clay monument rising high above the lofty forest trees. It struck me at once to ask myself, Is this an evil omen? Already our first-born lies sleeping there, and shall another of my little flock, or some of my dear friends, be laid there ere I return? And while I thought on these things, I began almost to envy the traveler who has no friends, no wife, no children; for it tears the very heart out of a man to bid all these good-by, for such a journey as mine.

My work in the Broadway Church and in the Bible College, I left in hands that can be relied on. Brother H. Turner, well known and well beloved, takes my place in the former, while Brethren Graham and Grubbs divide between them my work in the latter.

Leaving home on Monday, at 3 P. M., I reached this city by the line of the Pennsylvania Railroad, on Tuesday at about 8 P. M. I am astonished at the amount of business done by the corporation which own this road. From an annual report published in a Pittsburgh paper yesterday, I learn that their business last year amounted to more than *thirty-one millions* of dollars; and the excellence of their management is seen in the fact that during the year 1878, though their business was largely increased, their actual expenses were materially diminished.

The scenery along the road from Pittsburgh to Philadelphia is very striking, especially that in Allegheny mountains. The Horse-shoe Bend where the road, in descending the eastern slope of the mountains, almost doubles on its own track, presents a marvel of engineering skill, while the surrounding group of valleys and mountains is grand in the extreme. But the grandest, and by far the most expansive scenery, is just below the junction of the Juniata River with the Susquehanna. The broad expanse of the latter river, double the width of the Ohio at Cincinnatti, is just before you, and only a few feet below the railroad track; beyond this, in front, is a far-reaching valley, with lofty knobs to the right and a long mountain ridge to the left, while still further to the left you see the gap between the ends of two lofty ridges where the river seems to have cleft its way, and through this gap, as far as the eye can reach, you behold mountain after mountain, till the horizon is terminated by the dim blue tip of the loftiest ridge of the entire range. I have seen nothing equal to it, except some of the views along New River, on the Chesapeake & Ohio road.

On our arrival in Philadelphia, we met with a cordial expression of the brotherly love indicated by the city's name. Brother S. W. Van Culin, an elder and a pillar in the church, met us at the depot, and recognizing me by my picture in the *Living Pulpit*, took possession of us and guided us to his house, where we are now enjoying a most hospitable entertainment. * * * *

We sail to-morrow morning at 8 o'clock, on the steamer Pennsylvania, of the American line. Our route, so far as we can forecast it, will lead us without much delay through England, France and Italy by rail, and thence to Alexandria by water. We propose to give one week to Egypt, and go thence by water to Joppa. With Jerusalem as headquarters, we will see all of Palestine; thence we go to Damascus, Baalbec and the cities of Phœnicia, terminating that part of our tour at Beirout, whence we sail on the homeward voyage. My companions are my cousin, Frank Thompson, a young farmer from near Lexington, and Brother W. B. Taylor, of Elizabethtown, Kentucky, a former student of the Bible College, of Bethany College and of Virginia University.

It occurs to me to close this first letter with the remark that in the apostolic times I find my standard of a Christian, and that in being the correspondent, while abroad, of the *Apostolic Times*, the *Standard* and the *Christian*, I am exactly suited.

My next letter, providence permitting, will be mailed at Queenstown, Ireland.

J. W. McGARVEY

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. In order to promote Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department, must be short and to the point.

Compare and explain Ex. 21: 10, 11, and John 1: 18. H. H. R.

Will the BRETHREN AT WORK please give an explanation on Matt. 24: 17, which reads as follows: "Let him which is on the housetop not come down to take anything out of his house."

Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left." JANE REEDY.

Please give an explanation on Acts 2: 47: "And the Lord added to the church daily such as should be saved."

Romans 8: 33: "Who shall lay anything to the charge of God's elect?"

Timothy 2: 10: "Therefore I endure all things for the elect's sake." HENRY SCHRANTZ.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

Will you, or some one else please give an explanation of Rev. 2: 17? It reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

MARY ZIGLER.

Please explain 1 Tim. 5: 8, which reads as follows: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." E. S.

Please explain through the BRETHREN AT WORK the meaning of 1 Cor. 15: 29. It reads as follows: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

What are we to understand by the term, "Why are they then baptized for the dead?" J. E.

I desire an explanation on 1 Tim. 5: 24: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

S. A. WHITELY.

Please give your views through the BRETHREN AT WORK, of Matt. 5: 25, which reads as follows: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Also 1 Tim. 5: 9, 10: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

J. B. ELLER.

Will some one please explain Heb. 7: 1, 3: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." M. B.

THREE ANSWERS.

Will some one give us an explanation on 1 Cor. 3: 12, 13? 1. Who is the builder? 2. What the material? 3. How shall a man's work be tried by fire? 4. If a man's work be burned, how shall he be saved yet so as by fire?" B. B. WHITMER.

I WILL give three of the most common views on these queries.

1. The builder, or builders, are believed to be the preachers, who build up a church by gathering souls unto Christ, like Paul, Apollos, Cephas, Peter, John, &c. They are "laborers together with God," and the converts to Christ are "God's husbandry," and "God's building." Verse 9. 2. The material is the converts, whereof some are spiritual, while others are carnal. 3. That these converts, which are the builder's work, shall be judged in the great judgment day, where the spiritual shall "abide," but those who walked not after the spirit, but after the flesh, "shall be burned." 4. That, though the carnal converts shall not stand the judgment, yet the preacher shall be saved.

REMARKS.—This view seems to have obstacles insurmountable. 1. It proves (?) the doctrine of annihilation. For inasmuch as the carnal converts are equivalent to "wood, hay, and stubble," they, in judgment, "shall be burned." 2. It would show that *all* those who preach Christ and gather souls unto him, though they be carnal, yet the preacher "himself shall be saved," which is inconsistent. 3. The apostle's declaration, that "he himself shall be saved; yet so as by fire," is utterly inapplicable according to this view.

2. It is believed, 1. That the builder, or builders, is every individual who receives (by faith) Christ as the foundation of their salvation—preacher as well as lay member. 2. That the deeds and actions of each individual are his or her material with which they build upon Christ, as their salvation. 3. That the "fire," spoken of, is a figure of the "fiery trials," tribulations, persecutions, &c., by which those deeds and actions, as well as faith, patience, prayer, hope, &c., shall be tried. 4. That those who hold out faithful, through all the crucibles that they have to pass, will thereby have the "wood, hay, and stubble" burned out of their building—their faith, hope, love, prayer, &c.—and so "shall be saved; yet so as by fire." Briefly, it is believed that *all* who do build on Christ as their salvation, bring, nevertheless, "wood, hay, and stubble" in with the "gold, silver, and precious stones;" and that these—carnalities—must be burned or purged out like as the dross is purged from gold."

REMARKS.—This view seems more consistent, however, there is one point in it dark and irreconcilable. The apostle speaks of some whose work that they build upon Christ, will "abide," and they "shall receive a reward;" and of others whose work shall *not* abide, but "shall be burned," and by this burning "suffer loss" but they themselves be "saved; yet so as by fire." But according to this view, there are none whose work will "abide," and they receive a reward, for it places them all under the class which Paul says "shall suffer loss; but he himself shall be saved; yet so as by fire."

3. It is believed, 1. That the builders are the believers in Christ. 2. That the material is that which believers receive and practice. 3. That every one "must appear before the judgment seat of Christ;" and that there every "man's work" that he has built upon Christ for his salvation, "shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is." That the day that shall declare, or make manifest the works of every man and woman, is the day of judgment. That the "fire" that shall reveal the secrets of the hearts of the children of men, is the holiness of the Lord, which shall try every man's deeds and actions, as well as souls and spirits; and that nothing can stand before him, that is unholy and impure.

4. If a man's *work* be burned, how shall *he* be saved, yet so as by fire? It is believed that "with men this is impossible, but with God all things are possible." Matt. 19: 26. That those whose works were wrought in God, to his glory and honor, will receive "a reward;" but those whose works were not all prompted by pure motives and holy desires, *their* works will be consumed by the holiness of the Lord, for "God is a consuming fire," and so forfeit their rewards, "suffer loss," but they being in, or on Christ the foundation, their souls shall be saved from the lake of fire, the second death. That they whose "works abide" shall be saved and rewarded "by grace," but they whose "works shall be burned" shall be saved "by fire."

REMARKS.—This view is here stated simply because many believe so; but who sees not that it is closely allied to the Romish purgatory, and completely conflicts with his predilected views of other parts of Scripture, and so shrinks with horror back from it as he would from a viper?

Having thus given the above, three views of this subject, if the querist and reader can be reconciled to *none* of them, then it would probably be the best to consider this subject as one of "beloved Brother Paul's" *deep things* which are "hard to be understood," 2 Pet. 3: 15, 16, leaving it to him to explain when we come over there, and meditate upon things which are more easily understood. Suffice it to know that nothing will "abide" that is not sanctified by the all-sufficient atonement made on Calvary. "Without holiness no man shall see the Lord."

DANIEL BRIGHT.

Bethlehem, Pa.

MEANING OF TWO WORDS.

What is the meaning of the last two words of 1 Cor. 16: 22? "Anathema Maran atha," and what language is it? W. H. MILLER.

THIS query remains, awaiting an answer. I have before me, Vol. 2, of the "Cottage Bible and Family Expositor," by Rev. Wm. Patton, D. D. He gives the following exposition of the passage:

"When the Jews lost the power of life and death, they used, nevertheless, to pronounce an *Anathema* on persons, who, according to the Mosaic law, should have been executed, and such a person became an *Anathema*, (Hebrew, *Cherem*), or accursed. . . . . Now, to express their faith that God would, one way or another, . . . interpose, to add that efficacy to his own sentence which they could not give it, it is very probable they might use the words *Maran atha;* that is, in Syric, *the Lord cometh*, or he will surely and quickly come to put this sentence in execution.

"In beautiful allusion to this, when the apostle was speaking of a secret alienation from Christ, maintained under the forms of Christianity, (which might perhaps be the case among many of the Corinthians), as this was not a crime capable of being convicted and censured in the Christian church, he reminds them that the Lord Jesus Christ will come himself and punish it.—*Bishop Patrick in Doddridge.* This is the passage supposed to be referred to in the preceding verse, as written with his own hand."

DENNIS CLARK.

Good Hope, Ohio.

THE FOUR BIRTHS.

Please explain John 1: 13: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." What births are here referred to, natural or spiritual?

J. Y. SNAVELY.

WE understand the first birth to mean this: For instance, a man joins a church just because his parents belong to that church, not considering whether the Bible is on his side or not, but "must follow my parents," hence is born into the church, of blood and not of God.

The birth of the will of the flesh is similar. The man looks, not to God's Word for knowledge, but seeks a church to suit his fancy, to suit his style; one in which he can do just about as he chooses, and still retain his popularity. Such are born of the will of the flesh, and not of God.

"Nor of the will of man." To be born of the will of man, is to join some church to please some one else. "I know not what the Bible says, but to please and satisfy him (some friend) I will join the church." Therefore, that man is not born of God, but of the will of man.

"But of God." The man who seeks in earnest for salvation, searches the Scriptures, prays to God for wisdom, &c., for his own good, and not for somebody else—such a man is born of God, and a glorious birth it is. What a blessing to be called a child of God!

S. BRUMBAUGH.

HOW MANY THRONES?

1. How many thrones are referred to in Rev. 22: 1? 2. What constituted the baptism of "our fathers" referred to in 1 Cor. 10: 1, 2? 3. How often were they baptized unto Moses?

THOMAS BLACK, JR.

I ANSWER, two, though in that relationship yet in the far future. At the present time, God, the Father, has a throne in the heavenly city above. Jesus, in his triumph over sin and the devil, obtained the honor of being seated with the Father on his throne, Rev. 3: 21, and when Christ makes his second advent into this world, he will then occupy his own throne for one thousand years. When the new heaven and the new earth shall be created the throne of God and of the Lamb shall exist in the relationship precisely as mentioned in the passage above, under which the river of life is said to take its rise, and will continue, or remain to be so until the great consummation of all things, when God shall be all in all. 1 Cor. 15: 28.

DAVID KIMMEL.

JUDAS.

Some one will please compare and explain Acts 1: 18, and Matt. 27: 5.

JUDAS, when he saw that he was condemned by betraying the innocent blood, threw down the thirty pieces of silver (amounting to about $15.) into the temple, departed, and went out and hanged himself. Acts 1: 18, adds that he fell headlong and burst asunder. History seems to establish the fact, that after he left the temple, he crossed the dark valley of Hinnom, on the south steep hillside, south of the valley, hung himself, and by a breaking of the rope or branch, fell headlong and burst asunder. The steep hill-precipice, south of Hinnom valley, may well be the scene of this two-fold death. NOAH H. SHUTT.

MONEY is a bottomless sea, in which honor, conscience and truth may be drowned.

DIFFICULTIES are placed in our way that we may overcome them, and pass through conflicts to victories, and through victories to triumphs.

IF ever a good Christian fellowship can be brought about, it must be made the prime object of every one to acknowledge faults that are apparent.

Items of Interest.

—THE Pope has issued an order forbidding the sale of relics.

—THE Southern Methodist Publishing House is in debt $300,000.

—THE Japanese have a daily newspaper, the *Japan Gazette.*

—STEAMSHIPS for Europe usually carry about thirty thousand letters each trip.

—A REVOLUTION of some magnitude has broken out in Sonora in the north-western part of Mexico.

—THE Bishop of Manchester has written a letter strongly denouncing smoking by juveniles.

—THE State of Nevada is the only one in the Union with no debts, and money in the treasury.

—THE United States sends 460 missionaries to foreign fields, Germany more than 500, and Great Britain 1,000.

—A CONGREGATIONAL Church in Illinois has rejected a candidate for its pulpit on the ground that he used tobacco.

—FRUIT was not injured in California by the cold weather as much as was feared. Both almond and peach trees are in blossom.

—A MOVEMENT in New York is contemplated to make all Episcopal churches free seated, alike for the poor and rich.

—SEVERE shocks of earthquake were felt at Rome and Sienna, Feb. 25. Two priests and several villagers were killed at Sienna.

—THE Presbyterian Board of Relief for disabled ministers has distributed more than $1,000,000 in the last twenty-six years.

—THE Nihilists are at work in Russia. The Governor of Charkoff was recently fired upon, and seriously injured. He has since died.

—KEY WEST, Florida, is rejoicing in the discovery of sponge of superior quality in its harbor, which it had supposed was extinct there.

—THE clergy cost the United States $21,000,000 annually; the criminals, $40,000,000; the lawyers, $70,000,000; and rum, $200,000,000.

—THIRTY-SIX Indians, the remnant of a band that raided in Idaho last Summer, have been surprised and slaughtered in the Salmon River Mountains.

—A DANDY, smoking a cigar, entered a menagerie, when the keeper ordered him to take the weed from his mouth lest he should teach the other monkeys bad habits.

—THE waters of the Vistula have overflowed, submerging forty villages in the vicinity of Warsaw in Russia. The dam above the city has broken, and there is a great inundation and a great loss of property.

—MICHAEL Hall drank a quart of whiskey within ten minutes, in Sutro, Nevada, on a bet of $10. He remained unconscious forty-eight hours and died at the end of that time.

—A GREAT storm swept over Italy and Southern France lately. The reports state that the whole coast was strewn with wrecks, and at many ports small craft were blown out to sea and lost. The new quay at Posilippo was almost entirely destroyed.

—IT is reported that eighty-six persons, including the ministry and the chief princes of the realm, have recently been massacred by order of the king of Burmah. The details of the massacre, as reported, are horrible. The king's object is the re-establishment of a despotic form of government. British interference is hoped for.

—DR. C. C. Blake, of Decatur, Illinois, author of weather calculations, declares that nothing extraordinary will occur in the next five years "to mar the even tenor of nature's ways," and stakes his reputation on the issue. Pin that statement up somewhere, and mark how far the events of these coming years, as they transpire, sustain him.

—A REMARKABLE phenomenon occurred in the voyage of the mission bark John Williams to Gilbert Islands and Ellice's Group. Captain Turpie says they sailed through a mass of pumice-stone, which he estimated at six hundred miles in length and one hundred and fifty miles in width, and that on some of the islands a ridge six feet high had been washed up. It is supposed that a terrible sub-marine convulsion had taken place. The usual currents and trade winds were reversed, so that they had to communicate with some of the islands on what is termed the windward side.

Correspondence.

...write we unto you, that your joy may be full.—John.

Wayside Notes.

...at Lower Miami Church: at Dayton, ...ingham; and at Liberty: with their re...

...immediate result of our meeting at Zim...rman, was, thirteen baptized and three ...ts. Before the close of this meeting, ...to the Lower Miami Church, which is ...the care of Brother George Holler, while ...ger James remained at Zimmerman two ...longer.

THE LOWER MIAMI CHURCH

...ministers, Brethren George Holler and ...Jacob, with an able body of deacon...ren, and these assisted by quite a large ...of members, and they all desirous that ...good work should go on.

...Brother Rudenour came to this place on the ...th, on which day the body of brother Israel ...ser, who had of late years been a resident ...W. Dayton, and who had died on the 25th, ...committed to the grave. Brother Jacob ...of Indiana, had been called for the occa...n and delivered the funeral oration to a ...ge and attentive audience. The age of the ...ased brother, was near seventy years.

...On Thursday, Jan 30th, while at the house ...Brother Samuel Bock, we were sent for to ...ne and baptize a sick young man, named ...Senior. A small body of Brethren assembled ...the parent's home; had there a short service, ...er which the sick brother who was unable to ...p himself, was taken in a chair and carried ...r one fourth of a mile to a stream and there ...ptized. He seemed to suffer no inconvenience ...the time, and when redressed and placed in ...d again, expressed himself as being now ...ppy.

...The meeting at this place was continued for ...o weeks, and its immediate result was fifteen ...ptized, and requests to go on.

...From this point and three days before the ...eeting's close, we left brother James and ...ent to

DAYTON.

...ere we spoke on three evenings, before broth...r James could come. From this point and in ...mpany with a Brother Shoup, we drove out ...n Sunday morning to Zimmerman and spoke ...t their regular meeting. We there learned that ...n the time since we had left them, two weeks ...efore, six others had applied for membership. ...or this we feel glad, for we wish the desire to ...do right and to get right, to be felt not only ...while we are with the Brethren, but also after ...we are gone. We want it to be life-long with ...us all.

...Brother James came into Dayton at night, ...nd we had a large audience with good atten...on. Our meeting here continued until the ...night of February 11th, with two applications, ...one the wife of Brother Elson (dentist). These ...were baptized on the 12th, and near the home ...of Brother George Garver, when on our way to ...our next point.

...The whole company were provided with a ...good dinner by brother and sister Garver, and ...this home and day will long be remembered by ...many, if not of the entire company, for its ...pleasant associations.

...From this place we drove on north, to the ...home of Brother Clark Yount, from whence ...we were conveyed to the meeting at the

GINGHAM CHURCH.

...The ministers of this church are brethren ...Samuel Coppick, O. F. Yount and Francis Neal. ...We were met by brother L. H. Dickey, of Sen...eca county, Ohio. He had been in this church ...for some days, and at another point had bap...tized some applicants, but his voice failing to ...some extent, and other denominations showing ...forth quite an opposition to the Brethren's ...faith, he and Brother Yount gave us special ...word to come and assist them. This we did ...cheerfully, and shall ever remember this visit ...with pleasure. We see in this body quite a ...zeal for the work; and as an immediate result ...of this, there are quite a number of the Breth...ren's children have come into the fold, and all ...seem to go peacefully on.

...The homes of Brethren Coppick, Neal, Hon...erman, Abram Karn, Clark Yount, with others ...whose names we cannot now give, will ever be ...thought of with pleasure.

...Brother Dickey left for his home, on Satur...day the 15th, and on Sunday night, we, too, ...had the farewell to say. As to the immediate ...results of the meetings, we could see no more ...than this: That those who are now in the work ...were very willing to still watch and labor on.

...On Monday, the 17th, we drove back to Day...ton, called at the homes of Brethren Kiehl and Elson, and there learned that two others had applied for membership after our departure. A good work should never cease, because all of its friends cannot be present.

From this, we drove west some nine miles to the town of

LIBERTY.

This, we are told, is the oldest town in Montgomery county, and has but few, if any, of our Brethren in it. However, we met here very warm friends, and were favored with the use of the United Brethren Church. After having four meetings here, the writer to meet other calls, passed on to Winchester, Preble county, from where we now write. As to the result of the meeting at Liberty, there were nine baptized and others would come soon.

LANDON WEST.

From the Honey Creek Church, Ohio.

Dear Brethren:—

THIS church is situated in the north-western part of Londenville District. Was dedicated last August.

According to arrangements, I brought David Workman, of Ashland, Ohio, to this place, who commenced fireing in the camp with such power that in a few days Satan's ranks were caused to tremble, by thirty-nine denying him as their captain, and enlisting in the army of the Lord, by complying with his requirements, and being baptized. Also one applicant. Nineteen belonged to five different denominations; six to the Baptist church. One was a member of that church for thirty-five years. He is seventy-five years of age. He says for the last twenty years he has been convinced that he has not followed all the commands of the Bible, but he, like many others, thought just so he belonged to the church, that was all that was required; but when he examined his Bible more closely, he said that there was something that he had omitted, and that was feet-washing. He says he stopped too soon; but he is now assured even in his old days that by the help of God he can live nearer his Savior, and feel assured of an eternal life. There were six Methodists and four Albrights, one of which was class leader and Superintendant of their Sunday-school. There were two Winebrenarians, one of which is in his seventieth year. Also one that belonged to the Reformed Church. Ten of the remaining twenty were of the Brethren's children. The remaining ten were of outsiders. There are many, we believe, that are almost persuaded to become Christians. The youngest one that was baptized was in his thirteenth year. And now, young reader, do not put off coming to your Savior until you get old—you may not live to be old, you may put it off until you are lost and that forever.

Brother David has been doing the preaching himself since he came, except one sermon, which brother William Murray preached. Brother Morgan and William Workman could not attend the meeting on account of sickness. Brother Joshua Workman and David Brubaker could not attend all the time on account of having quite a distance to come. The word of the Lord was spoken with such power that sinners were caused to weep over their sinful condition. While fathers and mothers were made to rejoice to see their sons and daughters forsake Satan, and turn in with the offered terms of mercy, husbands were made to see their wives come out on the Lord's side, while wives were made to weep for joy to see their companions forsake the Devil and his pernicious ways, and try to serve the Lord.

Just about twenty years have rolled into eternity since brother David was baptized within a mile of this place. He started to serve his Master when but a youth; and is still trying to serve him by preaching the word of the Lord in its primitive purity, and calling sinners to repentance. What a good work he has been doing for his Master while at this place!

We are surrounded with five different denominations, but, nevertheless, we are in nowise alarmed, for truth will stand when all else pass away.

Our church stands just one mile and a half north of the old Greentown Baptist church, which was organized about forty years; it being the oldest church in the association, formerly called the Greentown Association, but is now called the Mansfield Baptist Association. It has been left without a pastor for the last four years. There are several of their members that have joined our church. Where the members do not work in union the church must fall.

Brother David preached thirty-two discourses, which closed the meeting on the 22nd of February. As we can do nothing of ourselves we give God the praise.

SAMUEL L. NICHOLSON.

From Centerview, Mo.

Dear Brethren:—

AS an item of church news, I will say that it is known to some of your readers, that the Walnut Creek congregation, Johnson Co., Mo., has been destitute of a minister ever since the death of elder Joseph Wampler, only as they could get a call from others. The writer has been trying to visit them once a month, but being oft afflicted, could not always attend. So brother J. S. Mohler, of Henry county, Missouri, was solicited to preach for them a few days, and accordingly he came and commenced the work on Saturday evening, the 22nd inst., and continued until the evening of the 25th. I being again in the crucible of affliction, could not attend; so brother Mohler was left to labor alone, but we believe the Lord was with him; for this morning we received the intelligence, that, during his short stay with them, the church was edified, and two precious souls covenanted to walk with Jesus, and live a new life. Both of these were young men in the prime of life. May the blessing of God attend them through life. Others, also, were made to feel the weight and power of sin, and we trust they will soon follow the noble example of the young men. May the favors of heaven attend brother Mohler for his labors of love.

In conclusion, I wish to say there is a good opening here for some ministering brother who may wish to settle in the West. This, I am told, is the first organization of the Brethren in Southern Missouri. They have no local minister, yet they have a good meeting-house, 40x50 (brick), with basement, and about thirty members. Who will come and locate among them and preach for them? They have a good country. The meeting-house stands about five miles north of Knobnoster, through which the Missouri R. R. runs. A. HUTCHISON.

February 27th, 1879.

From N. C. Nielson.

Dear Brethren:—

I OFTEN long for the fellowship and association of the blood-bought children in Christ across the great ocean, and especially those whom we have seen face to face. This brings to memory the great day when all shall meet never to part—a glorious day when we shall have liberty to go into the marriage hall, clothed with the Christian's garment. In Matt. 22: 11-13, we read of a man who had entered the marriage room without the proper garment, but was told to go out. What a fearful warning to all who are trying to get in without doing what Christ says.

Dearly beloved brethren and sisters, watch and pray, that we may become fully clothed with the heavenly garment, having oil in our vessels, waiting for the coming of Jesus our beloved Savior.

I receive the BRETHREN AT WORK regularly. I am encouraged by the news it brings of the increase in the house of God. I am glad that the good work goes on, and that many sinners turn to their loving Savior. I have read brother Miller's book; also brother Bashor's, and am pleased with their defense of the truth. I wish that many in Denmark could know the facts set forth in those works. I have reason to believe that they would be a great means of doing the people good. With the assistance of a good dictionary, I can now read English quite well. With sincere love to you all, I remain your brother in Christ Jesus our Lord.

Tommerby, Denmark, Feb. 3rd, 1879.

From C. Hope.

Dear Brethren:—

I CAME home from Scagen last Friday, accompanied by a young convert who was baptized yesterday. I have had many well-attended meetings in that place, and found many earnest seekers after the truth and good, kind friends. Scagen has been noted as the dark place in Denmark. The people were considered the most degraded of any in this country; but it now promises to be one of the brightest spots in our nation. A sister of the one recently baptized, is near the "one body," and we look for others to follow soon. The young man above mentioned is a good singer, and bids fair to be a useful man in the church.

We had a good congregation yesterday. Our hall was well filled. Shall have three more meetings here, then go elsewhere to labor. Some here in Hjorring are near the kingdom. The same may be said of many other places. I have reason to be much encouraged. The Lord bless you and us in the great work of teaching the way of Christ.

Yours in Christian bonds.

Hjorring, February 3rd, 1879.

From George W. Cripe.

Dear Brethren:—

I HAVE just closed a very interesting meeting near Wolcott, Indiana, of some five days duration. Brother Joseph Amick, from Burnett's Creek, was with me a few days and labored to the general satisfaction of all. Baptized four Campbellites, and two Baptists will be as soon as the brother gets able. He took very sick soon after he and his wife gave their hands to the church; so we thought he had better wait a little; and one young sister that had made no profession, making seven at this meeting. Brother Abraham Miller is the elder. I pity brother M., as he has two much to do. Calls are coming in from every direction. He is a poor man, but quite an able minister. May God bless him in his noble work, and open the hearts of the Brethren to help him bear his burden.

Pettit, Ind., Feb. 23rd.

From Lafayette Sutphin.

OUR number is still increasing. Brother William Pullen, from Pawnee City, came to us on the 17th ult., bringing the Gospel of peace and glad tidings. "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." Rom. 10: 16.

Three precious souls left the ranks of sin and came out upon the Lord's side. "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

Elmwood, Nebraska, Feb. 23rd, 1879.

From Fredericksburg, Iowa.

Dear Brethren:—

WE have been having a series of meetings in our neighborhood. Brother Marcus Fowler labored with us, by the means of which three were added to our number. We were all very sorry to have him leave this place; but God grant that we may all meet again. We are all very thankful for the good he has done in this place, and trust that God may repay him. We have fourteen members in this neighborhood; we hold social meetings, in which we all enjoy ourselves very much. May we all walk in the way of the righteous, and by God's help, may we follow in the footsteps of our Master. CAROLINE PEASE.

February 8, 1879.

Danish Mission Report.

Mary E. Leedy, Indiana	$1.00
East Nimishillen Church, Pa.	2.00
Eagle Creek Church, Ohio	5.50
Amanda R. Cassel, Pa.	1.00
Abner Fiddler, Ohio	1.00
White Oak Church, Pa.	15.00
S. Keim, Ohio	1.00
J. K. O.	10
Monticello Church, Ind.	5.50
Total	$32.10

C. P. ROWLAND, Treasurer.

Lanark, Ill., Mar. 7th, 1879.

(P. C., please copy.)

From C. C. Root.

IF our coming District Meeting relieves me of the Home Mission, I may travel some in the States of Indiana and Illinois this coming Summer and Fall, if spared. I expect, about the end of this month (March), to engage in the service in an unevangelized territory of some forty miles square, lying between the north-eastern and north-western churches of our (North Missouri) District, and labor towards opening a connection of the churches together, from east to west throughout the District.

Mirabile, Missouri.

A Correction.

OF section 3, of the Contemplated Oregon Colony, where it reads "Distinction to be made in persons applying for membership," it should read, "No distinction to be made," etc.

A. E. KINSLEY.

From White Rock, Kan.

Dear Brethren:—

WE are most woefully in need of a good blacksmith and a good shoemaker, or rather shoemender, in our valley. Two good mechanics would find good situations here and

could soon build up a good trade. None but Brethren need apply.

Our little valley is now pretty well settled up, and still they come. Last Fall Brother Detrick, from Iowa and Brother Wyland, from Missouri, came. Brother Bauman, from Nora Springs, will be among us, and others say they will follow him hither.

Our little church is flourishing. Four were baptized two weeks ago, and four more will be soon, and the prospect is still good for more.

In the valley here we have a good location for a country store, and we need a post-office. So we think a shoemaker, a blacksmith, a merchant and a post-master would greatly facilitate our business interests here, and supply a vacuity which we begin to feel to be pressing. With regard to the spiritual status required, I wish to avail myself of the present opportunity to append a hearty approval of what Brother Brubaker, of Gage county, Nebraska, wrote some time ago. A young brother was here the night the paper came, containing his article. I read it aloud, and then remarked that I had a good mind to sit down and write a great big amen to his article. The young brother says, "What will you do with brethren that are not in order when they come among you?" I replied, we will send them on west. Then said he, "We will get them at Burr Oak." I don't suppose, however, they would be any more welcome there than here. The fact is, we have too many natives of that kind at both places now. Wish I were talented. Have often desired to be heard on non-conformity and other topics, but am so sadly in the rear of "Working Brethren," and "Huntingdon High School Brethren," and "Progressive Brethren," and "Deacon Brethren," "Free Discussion Brethren," etc, that I have to steal a march, and wedge myself in edgeways like I am now doing to be heard at all.

Brother Harshey, of Missouri, sounds a note in this week's *Primitive*, which has a terrible, and suggestive warning to us all.

When I, for the last time turn my eyes to behold the setting sun, may it not be shining on the dismembered fragments of our glorious fraternity. Forbid it Almighty God!

J. L. Switzer.

March 1st, 1879.

The Whole Gospel Sounded Out.

THE work begun by the Brethren in December is still going on. During a series of meetings which were held at Sugar Tree, three more came forward, confessed and were baptized into Christ. When the meeting closed at Sugar Tree, the Brethren went to Wood Stock, where they had been holding meetings, and on Sunday seven came, confessed and were baptized. On Monday two more confessed and four were baptized.

Through the hearing of the whole Gospel—the pure Gospel—the faith once delivered to the saints, some that were blind have been made to see the truth as it is in Jesus, and some that were lame have been made to walk in the light as He is in the light. Some who have been made to tremble more than once at their own unbelief, nearly bordering on infidelity, when becoming confounded, perplexed and bewildered at hearing only a part of the Gospel with so many different doctrines advocated by *hirelings*, and at the same time *all* claiming to be guided by the same one Holy Spirit,—such stand, trembling, doubting no longer, nor asking who is right? and which is the right way? Through the influence of the Brethren's preaching, they have at last come to a knowledge of the truth as it is in Jesus, and it is hoped, have become strong in the Lord and the power of his might. We can truly exclaim with the psalmist, our heavenly Father hath delivered us in peace from the enemy that was against us, and God has sent forth his mercy and his truth.

We have great reason to believe that more are almost, if not altogether, persuaded to come out on the Lord's side. Up to this date, eighteen have come into the church and one reclaimed. Sarah J. Fruit.

West Lima, Wisconsin, February 14th.

From Peabody, Kansas.

Dear Brethren:—

AMONG the things of the past is a series of meetings, which we held in our congregations: and we truly feel encouraged and strengthened in the hope of our salvation. Brother W. J. H. Bauman, from Floyd county, Iowa, was with us and preached fourteen sermons. Sinners trembled, although only one came out on the Lord's side. It seemed almost impossible for any yet out of the ark of safety to sit under the sound of such preaching and still remain in sin. As the nature of sin and its awful consequence were so clearly demonstrated that none could help but comprehend it, and also the enjoyment and happiness that is in reserve for those who forsake sin and live obedient to all the requirements of heaven, really ought to have been inducement enough to cause every sinner present to come to Christ, forsake sin and secure a home in the Paradise of God. We trust that the fruits of Brother Bauman's labor will be seen long. O, may it be as bread cast upon the waters, that will return not many days hence. We believe we have been much profited by these meetings. May God then grant us all more of his Holy Spirit, that we may be shining lights to the world; and may it not be long till we shall be made to rejoice because of sinners coming to Christ in this community, and learn that the ways of Christ are far superior to the ways of sin; and may the Lord abundantly bless the brethren and sisters throughout the brotherhood.

God, bless Brother Bauman, too,
For his labors here in love;
And may he ever keep in view
His reward is in the heaven above.

He left his home, his family, dear,
To preach the truth to hungry souls;
And all our hearts have been much cheered,
And count it precious as pure gold.

Dear Brother Bauman, labor on:
So yours the crown will be at last.
Truly the time will not be long
When all life's sorrows will be past.

Then we, who've walked in all God's ways,
Will stand acquitted before his throne.
There we shall ever sing his praise,
With joy unspeakable and unknown.

Brethren, pray for this little flock of brethren and sisters. May God's blessings rest upon us all; is the prayer of your Brother in Christ,

H. Shomber.

From Benjamin Sapp.

WE are here not as the lost sheep of Israel, for we have preachers, besides, we have also the word of God, which will lead us to the true Shepherd. But the field is too large for them to do justice, so we thought as the brethren were passing along on the Hanibal & St. Joseph R. R., they might stop at Clarence station, Shelby county, Missouri, sixty-four miles west of Quincy, and preach to us and rest themselves a few days. We will fetch them from the R. R., and take them to it again. We are poor here, so we can't promise any thing much, but we feel it our duty to do something. We think there is a good opening here. If any of the ministering Brethren are passing along and have time to stop, let them write us a few lines about six days before hand, stating where they will start from, and the time they will start; then we will know what time to be at the station. When any writes, address Brother John Prange, Hager's Grove, Shelby county, Missouri, or Benjamin Sapp, Cherry Box, Shelby county, Missouri. If any come in from the North on the Northern Missouri R. R., they will change cars at Kirksville, Missouri, and go east on the Q. M. & P. R. R., and get off at Edna, Knox county, Missouri. Address Brother William J. Conlehuk, or John S. Hays, Hedge City, Knox county, Missouri.

From John Hollinger.

WE arrived at Russel, Kansas, March 7th. West of Kansas City, the train consisted of fourteen coaches; and the conductor said there were five car loads of emigrants left in Kansas City, that could not be taken with our train.

We are well pleased with the country. The weather is nice. The people are plowing, sowing and making garden. Wheat looks well. Children are going barefooted. Masons and carpenters are at work building—quite a contrast with Joliet, Illinois.

From South Bend, Ind.

IN regard to the proposed plan of sending *pure Gospel* to the great cities of America, as suggested by Brother D. C. Moomaw, you may set me down for one dollar. In addition to this, if God be my helper, I offer as soon as the weather gets pleasant and my health still improves, to preach two weeks, in the city of Chicago, Ill., and bear my own expenses. I do not offer to preach any human Gospel, but to preach *the everlasting Gospel*, and so tell the message of the Master, as may commend itself to the consciences of all. It is high time that the fearful prejudice of our fraternity, in relation to city preaching be overcome, and we go as our Commissioner has ordered, "Preach the Gospel to every creature." Are the cities of America worse than ancient Corinth which was renowned for her wickedness? or Jerusalem which was so blasphemous? yet God planted his name there; and it was in this city that the apostles were baptized with the Holy Ghost. Then go ye in cities and every-where.

P. R. Wrightsman.

March 8th, 1879.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

WHITE.—In the English River congregation, near South English, Iowa, March 6th 1879, Brother Thomas J White, in the 49th year of his age. Funeral by Elder John Thomas from Job 19: 25-27.

Samuel Flory.

BRUMBAUGH.—In Elkhart county, Ind., February 24th, sister Catharine Brumbaugh, aged 71 years, 7 months and 19 days. Funeral services by the Brethren, from 2 Tim. 4: 6-8. J. B. Miller.

JOSHO.—Near Noblesville, Hamilton county, Indiana, February 27th, 1879, Brother John Josho, aged 65 years and 16 days. Funeral services by M. Bremaman and Clapper, from Revelation 14: 13.

M. Bresaman.

MYERLY.—January 23rd 1879, of diphtheria, Winfred, only child of friends John F. and Annie E. Myerly, aged 6 months and 26 days. Emma J. Murray.

SHOWALTER.—In the South Waterloo Church, Black Hawk, Co., Ia., February 22nd, 1879, Brother Levi N. Showalter, aged 41 years, 5 months and 1 day.

The deceased was a single man. He taught twenty-one terms of school. He was a faithful brother; beloved and respected by all who knew him. The funeral services were conducted by the Brethren, in the presence of an unusually large congregation, from 2 Tim. 1: 6-8.

J. A. Murray.

HIMES.—In the Racoon Church, Montgomery county, Ind., February 17th, 1879, Daniel Himes, (Sen.), aged 83 years, 10 months and 23 days.

He was born in 1796, in the State of Maryland. He moved to Botetourt, Virginia. In 1816 he married Mary Wrightsman. In 1825, he moved to Ross county, Ohio. In 1846, he moved to Montgomery county Ind., near Ladoga, where he died at the residence of the writer. He was a member of the Brethren Church about thirty-five years. Daniel Himes, Junior.

Primitive Christian, please copy.

WELCH.—In the Fairview church, Ind., Perlina A., daughter of Brother Thomas C. and sister M. E. Welch, aged 18 years, 2 months and 20 days. Funeral by Brother Isaac Billhimer.

WELCH.—In the same church and family, February 16th, 1879, sister Margaret E., wife of Brother T. C. Welch, aged 37 years, 10 months and 9 days.

Her sufferings were great, but she bore them with Christian fortitude. Funeral occasion improved by Isaac Billhimer, from Heb. 13: 14.

A. G. Semenbaugh.

(*Primitive Christian, please copy*).

DICK.—In the Manor congregation, Indiana county Pa., Feb. 14th, 1879, sister Margaret Dick, aged 76 years, 11 months and 6 days. Funeral occasion improved from Heb. 13: 14, by the writer.

The subject of this notice was of very quiet disposition. She was beloved by all who knew her. She lived about thirty years in widowhood. She united with the church about ten years ago, and led a consistent Christian life. She suffered much in her last illness, but passed away serenely, leaving evidence of a good hope. Was followed to the grave by a large concourse of people, mourned by many, but not as those without hope.

Joseph Holsopple.

LENTZ.—In the Macoupin Creek Church, Montgomery county, Illinois, February 23rd, sister Elizabeth, wife of Brother Adam Lentz, aged 51 years, 2 months and 21 days. Disease pneumonia.

The subject of this notice was a faithful mother in Israel. She was much beloved by her family and neighbors. She leaves a husband and eight children to mourn her loss, which is her eternal gain. Two of the children are members of the Brethren Church. May the Lord help those that are yet outside of the fold of Christ to come to him so as to be prepared to meet their departed mother in the climes of celestial glory. Funeral occasion by Daniel Vaniman, from 2 Tim. 1: 6-8, to a large concourse of people. D. B. Stubebaker.

LONGANECKER.—In the George's Creek congregation, Fayette county, Pa., of consumption, sister Mary Annetta Longanecker, consort of Brother Joseph Longanecker, aged 31 years, 5 months and 17 days.

She was a very exemplary mother of fifteen children, fourteen of which survive her, and also thirty-five grandchildren. Being of a quiet and inoffensive turn, her race in the church of her choice was pleasant and agreeable for many years. She was faithful to all her household, and obedient to the teachings of the church. She bore her afflictions without a murmur. She called for the elders, enjoying the anointing in full promise of the Father's will. She died like the still vesper's breeze. A large concourse attended the interment. Funeral discourse by Brethren, from 2 Thess. 1: 11, 12.

Joseph I. Cover.

Primitive Christian, please copy.

Business Department.

Notice of failure to receive credit for money sending the Brethren at Work.

MONEY LIST.

It is not safe to send over $1.50 in a letter without having money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts not over one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail and not otherwise receipted for. If any errors occur, report them immediately.

M. O. Bosworth 2.00 L. E. Pocket 7.15 D. B. Rentz 1.25 C. Beer 1.00 R. Parr 1.50 M. C. Ank mann 1.50 E. M. Ely 1.00 I. Ankerman 1.50 J. H. Eby 1.50 M. Burns 1.00 D. Landis 1.50 P. Bare 1.00 D. Bowman 11.25 G. G. Grady .25 J. H. Lehman .50 S. F. Bare 1.00 J. A. Spangle 2.15. N. Zellers 32.50 A. Walters 1.50 J. S. Sherry 1.00 C. Smith 1.50 J. Clinens 2.10 M. B. Rinkle 2.10 A. B. Wine 1.00 D. Prebble 2.50 D. B. Wine 2.00 M. H. Spogle 1.50 T. F. Davis 1.00 Miller 2.00 M. Brenneman .50 J. J. Sherkey 1.8 H. S. Miller 1.50 S. H. Rady 1.50 A. Slater .50 M. Baker 3.00 I. B. Brubaker 10 R. L. Crawford 10 A. J. Hudson 2.00 H. A. Snyder 3.00 P. Emmert Zimmerman 1.45 A. M. T. Miller 3.20 D. Yount 1.50 J. Stutzman 5.00 D. W. Stouler 2.00 J. N. Taylor 2.10 L. Hillary 1.00 A. B. Rinnkle .25 J. N. Peasbart 10.27

POOR FUND.

Below we acknowledge from week to week money, received by us for sending the Brethren at Work to poor members, who are not able to pay for the paper. Those sending money for this purpose, will always state distinctly that it is for the Poor Fund. We would feel to have every reader who feels able, to contribute something to this fund, that the labors of many poor members may be made a blessing, the paper, and cheered by reading the good news, helping hand, and do good to the poor.

J. A. Spangle	..
J. Clinens, Clinton Co., Ia	..
Previously reported	....
Total to date	..

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week, the number of papers sent to poor (name or address in initials only) and paid for out of the above fund, charging but one half as great for the paper.

F. E., Columbia ia, Ohio	..
A. L., Sanford, Indiana	..
J. H., Bernice, Illinois	..
Previously reported	..
Total to date	..

OUTSIDERS' FUND.

There are thousands, not members of the church, who might be greatly benefitted by reading the Brethren at Work during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as long as the money can be raised to pay for it, charging but one dollar a year. We hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded to us. When sending money for this purpose, always state distinctly that it is for the Outsiders Fund.

Below we acknowledge, from week to week, all donations received and papers sent out.

A Sister	..
Previously reported	..
Total to date	..

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

T. Swafford, Cedar Co., Iowa	..
Previously reported	..
Total to date	..

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

Announcements.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

DISTRICT MEETINGS.

North-western District of Ohio, at Eagle Creek church, Hancock Co., O., May 24th, at 10 A. M.

Southern Ind., in the Stony Creek District, three miles east of Noblesville, April 9th, 1879.

Southern Iowa, at Mt. Etna, Adams Co., Iowa, April 7th, 1879.

Northern District of Ind., in Union Center District, at the Whitehead meeting-house, one and one-half miles south-west of New Paris, Elkhart Co., Ind., May 1st.

First District of West Virginia and Limeys Creek church, at their meeting-house, at Big Spring, April 18th and 19th.

District No. 1, Virginia, at the Valley meeting-house, Botetourt Co., Va., April 18th and 19th.

In Northern Kansas and Southern Nebraska, April 7th, 1879, at Jewell Co., Kan.

In Thorn Apple district, Michigan, in the Brethren's new church, May 9th, at 10 A. M.

Northern District of Illinois, in the Arnold's Grove Church, Carroll Co., on Tuesday, May 13th, at 9 A. M.

Middle District of Indiana, in Sugar Creek District, April 23rd, at 9 A. M.

LOVE-FEASTS.

In the Monticello Church, White Co., Ind., June 6, at 4 P. M.

☞ In the Southrn District of Ohio, at Donald's Creek meeting-house, seven miles north-west of Springfield, Clark Co., Ohio, May 13th, 1879. D. B. H.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:37 A. M.
Accommodation	9:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:15 P. M.

Tickets are sold for above trains only. Passengers trains make close connection at Western Union Junction. D. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., March 27, 1879. No. 13.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

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THE DIVINE AND THE HUMAN POWER IN THE WORK OF SALVATION.

BY R. H. MILLER.

A FAILURE to distinguish properly between the divine and the human power in salvation, often leads to the improper application of terms and indefinite ideas, leaving great truths out of sight and magnifying minor ones beyond what is their real importance. In the Scriptures the divine and the human power are blended together in the work of Providence and redemption for the blessing and salvation of man, yet the work of God and the work of man is always distinct. In all the patriarchs and prophets, we see the work of human agency, but not any plainer than we behold the works of Divinity.

With the apostles the same is true; in them we see the work of human agency for the salvation of man; but above the human, we see the power of God working, all and in all, for in the work of Divinity is the power to save. Paul may plant and Apollos may water, but God gives the increase. A proper distinction between the work of the Creator and the creature, is important in a clear understanding of all the means of salvation. Man may use the means God has given, but the divine power must give the blessing.

This figure will illustrate the idea: Human agency may prepare the ground and plant the corn, but a higher power must make it grow; human power cannot give it life—that must come from God. Man may work in the planting and cultivation of it, but all its growth comes from the life within; so in conversion, man may sow the good seed, the word of God, but God must give the new life which makes it grow. Man may work with all the means of grace to cultivate the new life till it grows on to perfection; but all its growth comes from the life God has given.

A clear understanding requires that we note another thing on this point: Salvation is sometimes ascribed to the works of man; such as, saved by faith, saved by works, saved by prayer, saved by baptism, &c. Again, salvation is ascribed to the works of Divinity; such as, saved by the blood of Christ, saved by grace, saved by the Word, saved by his resurrection, saved by the power of God.

It is necessary here to make a proper distinction in referring salvation to its cause, and to the means by which it is given. When it is said we are saved by faith, by prayer, by baptism, etc., it is referring to them as means; like the axe cuts the tree down, and the saw cuts the log off. They are only means, and the thing done is ascribed to them. But when we say the man cut the tree down, the man sawed the log off, we refer the work done to the power that did it; so, when we say saved by the blood of Christ, by grace, by the Spirit, by the power of God, we refer salvation to the power which gives it, not to the means by which it is given.

Some would set aside all these means to which salvation is ascribed, and have salvation given without them. Others would go too far in making the means of grace equal in importance with the power that gives the means and the salvation, making the axe and the saw equal with the man that made them and cut the tree with them. The power to save is in God and must come from him; as the power to cut the tree is in man and must come from him. How weak and foolish to throw the axe and saw away because they have not power in themselves to cut the tree! Weaker, still, the man who gets aside the means of grace, because they have not power in themselves to save! How much more safe to accept all the divine power, and all the means, and salvation given by them.

There is another thing to be noted here, that is in speaking of the divine and the human work. The term "essential," is often applied to the means and the cause without any distinction, which leads to confusion and misunderstanding. Essential means important in the highest degree, and, when not qualified, should only be applied to the works of the Divinity. The works of the Father, the Son, and the Holy Spirit, are only essential to salvation. The works of the creature are not so important, or so great, and should not be called essential in the same sense. All the means of grace have their special design. There is a special design or purpose in faith, so is there a special design in repentance, and baptism, and prayer, and so with every means appointed in the Gospel. And when the term, "essential" is applied to any of these means, it should be limited to their design and object, because they are essential to that object only. To use the term, "essential" in a general sense, and apply it to all the commands of the Gospel, makes them as important as the blood of Christ; and would make every one of them not only a condition of pardon, but the power that merits pardon. Faith does not merit or purchase pardon, repentance does not, neither does baptism—not all the works of the creature can merit or purchase salvation. It is the blood of Christ, the work of Divinity, that merits and gives salvation; and the word "essential" cannot apply to both in the same sense. It applies to the works of the creature in a limited or special sense; as, faith is essential to a change of heart; repentance is essential to a change of life; baptism is essential to a change of state or relation. Every ordinance is essential to the design of it, and in that limited sense, it should be applied to them; while it should only be applied to the works of Divinity in a general or unqualified sense.

There are other terms that we should be careful in using, for the purpose of giving a clear understanding; such as redemption, regeneration, (begotten again, new birth) justification, conversion, pardon, salvation, sanctification, &c. All these things are used to express some relation in the work of redemption; some of them are special and apply to a certain part of it; while others are general, and apply to the various relations in it; as, regeneration and begotten means the beginning of the new life. The sower sowed the good seed, some fell by the wayside; it did not begin to grow. Some fell on stony ground; some among thorns; it began to grow, but perished. Some fell on good ground, it also began to grow. This beginning to grow is regeneration, because generate, means the beginning of a new life; hence, regeneration and begotten have reference to the beginning of the work of redemption, and it is begun by a new life, which God must give; but without the means of the Gospel to cultivate it, thorns, or the world will grow up and choke it till it will perish.

Justification and pardon, and the new birth, have reference to another part of the work, not the beginning of it, but to entering a new relation in the covenant of grace, coming into the fellowship of the saints. Justification and pardon mean acquittal, and freedom from sin. New birth means a change of state or relation. A man living in the world in sin cannot be acquitted from sin while living in rebellion. A change of state comes with acquittal from sin; as, the prisoner is freed from prison, or changes his state when he is justified or pardoned. He comes forth to a new life of freedom; he goes free because the pardon is read, the door of the prison opened to him by the officer of the law; the pardon is given him because the conditions of pardon are in his favor; he accepts and pleads them for his acquittal. The power of the law gives him pardon and freedom. The conditions of the law are the means he uses to obtain them. Then we see that justification or pardon and freedom, or change of state into all the blessings of citizenship; all refer to the same period in his deliverance.

Conversion is a general term, it means a change, and may be applied to any change in the work of salvation; to the beginning, the middle or the end of it. Its first or primary application would be to the beginning of it, or to regeneration, the time when the new life begins, for that is a change from death to life; all subsequent changes are only changes in the life already begun; and conversion should apply to all subsequent changes in a secondary sense. The new life begins in faith that works by love and purifies the heart. The very beginning of new life is the great conversion. The change of heart is conversion; repentance changes the life; that is conversion on the same principle every other change in the Christian life as he goes on to perfection, may be called conversion, but all are applied in a secondary sense, except the first, because that is prior to all others; and the beginning of them.

Salvation, or saved, are general terms, and mean deliverance or freedom from any state of condemnation or death. It may be applied to the beginning of the new life, and it may be applied to the work of faith, or to the work of repentance or baptism, in fact, it is applied to almost every means of grace, but only in a secondary sense; it is applied to all the works of the Divinity in its primary or full sense.

Sanctification is another term of general application; its primary meaning is to set apart to a holy or religious use; in this, is included the preparation for religious or holy purposes. Sanctification is applied to the setting apart, or consecration of the Christian to a holy life. It is also applied to the use of all the means of grace in the Gospel. "Sanctify them through thy truth, thy word is truth," showing that it is God who sanctifies his children, and that he does so through the means of the Gospel. Sanctification has reference to the effect of God's word upon the heart. The condition of the heart is the subject of sanctification; and as the means of grace affect the heart; the work of sanctification goes on as the Christian, "grows in grace and in the knowledge of the truth." Justification begins its work in faith that purifies the heart, and dedicates it to a holy work; so repentance sanctifies the life; baptism sanctifies the whole man, or turns him over, soul, body and spirit, in righteous and holy covenant with God, but the work of sanctification is not complete until all the means of grace are applied, and the work of life in Christ is done.

An error in doctrine, or a misunderstanding of these terms often is a cause of the improper use of them; or error in doctrine will select one of these terms and turn it from its Scripture meaning to the support of that error; and this word, sanctification has been used in that way by those who profess to be so holy and pure they cannot sin. These claim the word sanctification teaches that idea, while the Scripture does not even apply that term to any man in that condition, for the holy men of God did not claim to be so perfect, and never applied that term to any one in that sense, save when it is applied to God. Such an error does not only turn that word from its Scriptural use, but turns the people away from the Gospel means of true sanctification, and from the commands in God's Word.

One great reason why those terms are improperly used, is the error in doctrine which makes it necessary. One will settle on the *word* regeneration, found his doctrine, and build his church on that word—in it is all he holds essential—he wants no more, looks no further, but stops satisfied; while he has only the beginning, the first word, and the first work in repentance. Another will take the term *conversion* on the same principle, apply it to a change of heart, and stop there to build his doctrine, and his church; he, like the other, thinks nothing more is essential, and he cares but little to know what else is to be found in the Gospel. He feels that he is safe where he is, and he has but little need for any word but conversion to prove that he is safe, and that word need not apply to any thing but a change of heart for him. Another will take the regeneration, the justification, or pardon and new birth, then turn back to build their doctrine on it, holding they have all the essentials in it, and caring but little for any more, because they hold their safety is in this.

But the true and Scriptural meaning of all these terms will destroy all these partial doctrines, and give us the whole truth in a history of the church which once accepted them in all their meaning; beginning with regeneration, so on to justification, or pardon, the new birth, conversion, salvation, sanctification, accepting all the means of divine appointment belonging to each of them, just as the church did eighteen hundred years ago, so it should do now.

SHORT METER.

A SHORT meter tune is good; short meter sermons are better than long meter. Who wants to listen to a long, dry, prosy sermon? Nobody! Who wants to listen to a long, dry, testimony? Nobody! Who is edified by a long, dry, soulless prayer, so cold that it brings on the chills? None. Who likes long, dry, chilly, death-like newspaper articles, so long that few have the time or patience to read them? Perhaps one in every thousand that read the papers. Then, please give us short meter. Your sermons, exhortations, testimony, but especially your articles for the BRETHREN AT WORK, let them be short meter, full of sharp points, written under the direct rays of light from the eternal throne. Pray, give us short meter.

MY HAND IN CHRIST'S.

BY DELLA SHTSMAN.

MY road in Christ's, he leadeth where he lists.
Thro' a flowery dale or 'neath a gloomy sky:
My faith is, he will bring me safely through,
The ills of life till I am called to die.

My hand in Christ's, I care not what may come:
If he is mine I cannot yield to sin:
His everlasting arms are around me here.
Then I can safely trust at last to win.

My hand in Christ's, I care not how death comes:
By pestilence in the day or in the night,
I shall be safe beneath his gentle care,
And dwell with him who's love, and truth, and light.

My hand in Christ's, who bore up Calvary's height,
The Cross, and gave his precious life up there
To save a wretch like me; can I e'er doubt,
Or give myself a victim to despair?

No; I will cling the closer to his Cross,
And with a child's devotion hold him fast;
My hand in his, I'll safely pass along,
Though storms may howl, my home I'll gain at last.

My hand in Christ's, even down to death's cold flood;
He'll bear me safely through the dying strife,
And safe to those who've only gone before
To where I soon shall dwell in higher life.

GREAT AND NOTED EVENTS OF THE SIXTH AND SEVENTH SEALS, AND THE MILLENNIUM.

BY DANIEL SENOUR.

BY request, I will give an outline in condensed form. If I would comment as I should, it would make this article too lengthy. I will refer the reader to the Scripture on the events of those seals. "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Rev. 6: 12. Matthew, Mark and Luke speak of the same event in regard to the sun and moon. And many of the prophets also refer to these. History shows that that took place in May 19, 1780. By this we know that the sixth seal opened then.

"And the stars of heaven fell unto the earth." Rev. 6: 13. This occurred Nov. 13, 1833. "And the heaven departed as a scroll." Rev. 6: 14. This has reference to the Savior's coming as a man child to remove the woman." Rev. 12: 5, 6. But before he comes, the devil, beast and false prophets will take away the daily sacrifice, or scatter the holy people. This will stop the worship of God thirty days before the sixth seal closes. Dan. 11: 31: 2: 7, 11. This will be the Roman power, the ten horned beast spoken of in the 7th of Daniel, the fourth kingdom, which will break all others to pieces. Daniel 7: 7, 19. This is the downfall of Babylon. Rev. 18, or the destruction of the whore. Rev. 17: 15, 16, or Protestants who stand in the shoes of the Roman Church, making laws of their own to worship God. The falling away must first come, and is now coming very fast, not of numbers, but of the true faith. There will still a number remain steadfast to the ancient landmarks, but they will be looked upon with scorn and derision by those who have departed from them.

The man of sin is the two horned beast. Rev. 13: 11; Dan. 7: 8, 20. "Little horn." The king of fierce countenance is the same. Dan. 4: 23. The ten horned beast is the Pope of Rome. He will give the little horn, the ten kings to conquer the world. Rev. 17: 13. Dan. 11: 31. The downfall of the literal Babylon was a type of the spiritual. The spiritual will fall at a midnight, like the literal. Then the cry will be made, "Behold the Bridegroom cometh." All worship will be stopped for 2,300 days. Dan. 8: 14. The 2,300 days commence thirty days before the sixth seal closes.

Three great events will take place in those thirty days. The first is the taking away of the daily sacrifice as above stated. The second is the Devil being cast down to stand before the woman. Rev. 12: 8, 9, 10. The persecution is the pain the woman will be in: thirteenth verse. The woman, or church, will be in pain ten days. Rev. 2: 10. The third event is the Savior's coming in like manner as he ascended. Acts 1: 11. Not as a king, but as a man-child, to remove the woman, or wise virgins. Rev. 12: 6, 14. The woman will be fed and nourished in the wilderness 1,260 days, or three and a half years. At the time of the Savior's coming to remove the woman, or church, the two witnesses will come, and the woman will fly into the wilderness with two wings of a great eagle. Rev. 12: 14. There mission here lasts 1,260 days, or three and a half years. Rev. 11: 3. These are the two olive trees of Zech. 4: 11 14; Rev. 11: 4. The god of the earth is the man of sin, 2 Thess. 2: 3, or two horned beast. "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Malachi 4: 5. The other one is Enoch. Those two have a work to accomplish yet. I will let this suffice on the events of the thirty days under the sixth seal. The fulness of the Gentiles will be just at the close of the sixth seal, and the door of mercy will be closed against them. Then will be fulfilled the saying of the revelator, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11. Just what they are at the close of the sixth seal, that they will remain.

The door of mercy will be opend to the Jews at the opening of the seventh seal, when one door is closed, the other one will be opened. There are great and noted events to take place in the 1,260 days under the seventh seal. 12. 60 and 30 will make 1,290 days. Dan. 12: 11.

The sounding of the seven angels will take place under the seventh seal spoken of in the 8th, 9th, 10th chapter of Rev. The same is spoken of in Rev. 16, in a more condensed form. Terrible events will take place under the seventh seal in the 1260 days. "And power was given unto him to continue forty and two month." Rev. 13: 5; Daniel 7: 25; 12: 7. The ten horned beast and the two horned, receive their powers to do wonders from the dragon. Rev. 13: 2. They will cause fire to come down from heaven, and cause an image to speak, to deceive the people Rev. 13: 13; 14: 13. Those two wicked ones will not be permitted to do wonders in the thirty days under the sixth seal. The salt, or church must be removed first, then God will permit the Devil to give power to those two wicked ones to do wonders. And that power they will hold 1260 days under the seventh seal.

During the time of this dreadful calamity that will fall upon the inhabitants of the earth, there will be three against three. The Savior and the two witnesses, or Elijah and Enoch will be against the devil and beast and the false prophet. Those two witnesses will have superior powers. Rev. 11: 5, 6. They will gather the Jews from all quarters of the earth in the time that the beast and false prophet have the sway over the earth. They will no doubt issue a proclamation to the nations of the earth to deliver up the Jews; and those that will not do it, will be chastised with plagues sent upon them. Rev. 11: 5, 6. These two prophets, Elijah and Enoch, will possess power to gather the Jews, as Moses and Aaron did from Egypt. The Jews will no doubt accept those two witnesses as their Messiah, whom they have so long been looking for, on account of the power they possess, to do wonders.

After the Jews are all brought into Palestine, the beast will muster an army of two hundred thousand thousand, Rev. 9: 16, or all nations. Zech. 14: 2. This will take place under the sounding of the sixth angel. Rev. 9: 13.

The two witnesses will commence their mission in the thirty days under the sixth seal by protecting the woman in her flight to the wilderness, then to gather the Jews under the seventh seal. Their time to accomplish this is nearly 1,260 days less. Those twenty days will be occupied in the flight of the woman in the wilderness. Rev. 11: 3.

Their 1260 days will end a little before the beast's. The beast will kill them, Rev. 11: 7, and their dead bodies will lie in the street where our Lord was crucified. Those two witnessess, will be great posts to the beast, as Moses and Aaron were to Pharoah in Egypt. The beast will rejoice when he gets power to kill them. When those two witnesses are killed, the beast will fall upon the Jews and take the half of them captive. Zech. 14: 2. After the witnesses lay in the street three and a half days "The spirit of life from God will enter into them, and they will stand upon their feet, and great fear will fall upon them which saw them." Rev. 11: 11. Just then a voice will be heard, "come up hither." Immediately after they are ascended, the Savior will come as Lord of lords, and King of kings. Rev. 19: 16. The first resurrection of saints will take place, and the great battle of Armageddon will be fought. Rev. 16: 16. Ezek. 39; Zech. 14: Rev. 19: 11, to the end of the chapter. There will be blood up to the horses' bridle. Rev. 14: 20. This battle will take place at the close of the sounding of the sixth angel or the sixth vial.

The Savior's coming on the white horse will be at the end of 1,290 days, and armies in heaven will follow him, and blow the trumpets. And the dead saints will be raised, and the living, or woman that fled in the wilderness, will be changed in the twinkling of an eye. 1 Cor. 13: 52.

There will be forty-five days occupied in the first resurrection, and battle of Armageddon, and the binding of Satan to cast him in the bottomless pit. This brings out the 1,335 days or events that will take place in them. Dan. 12: 12.

The next and noted event is the seventh angel sounding. Rev. 10: 7; 16: 17. The world is full of wicked people, besides those that are in the army. The events of the seventh vial will destroy all sinners from the earth. It will finish the work.

The next and noted event will be the resurrection of the whole house of Israel. This resurrection of the Jews will take place at the end of 1,335 days. I refer the reader to the Scriptures on the resurrection of the Jews. Jer. 30: 9; Ezek. 37: 11, 12, 13; Dan. 12: 2, 3.

There will be a great lamentation among the Jews after they are raised from their graves, Zech. 12: 10, to the end of the chapter. They will mourn and lament for the Savior: "they will look upon him whom they pierced." The resurrection of the saints will be at the end of 1,290 days: this is the first resurrection. The Jews will be resurrected at the end of 1,335 days. Those two resurrections will be forty five days apart. Daniel was one of the old Jewish prophets, and he was told to go his way till the end be; for thou shalt rest and stand in thy lot at the end of days, that is, 1,335 days. This proves the time of the Jews' resurrection. Dan. 12: 12, 13.

The next event will be the burying of the dead Israelites. It will take all the people of the land to bury them. The alloted time to bury the dead is seven month. Ezek. 39: 12, 13, 14, 15, 16. At the end of 2,300 days, the land will be cleansed, The Jews will be judged by the law. Rom. 2: 12; Dan. 7: 10.

The resurrection of the Jews, the burying of the dead, the cleansing of the land, and the judgment will occupy 965 days, add 965 to 1,335 will make 2300 days. Then the worship of God will commence again, and David will be king over the house of Israel. Ezek. 37: 24, 25. Then the Jews will build Jerusalem, Jer. 30: 18, and the temple east of Jerusalem, Ezek. 40: to the end of the book. It will take the Jews nearly forty years to build Jerusalem and the temple. The Devil will be cast into the bottomless pit forty years before the 6,000 years close. The marriage of the Lamb will take place in the time that the Jews are building Jerusalem. Rev. 19: 7, 8, 9. This is the evening of the world of which our supper is an emblem. The seventh seal closes when the 6,000 years end. The seventh thousand is the millennium. Christ and the 144,000 and the saints will descend and reign on earth a thousand years. They will be kings and priests over the house of Israel. Luke 22: 28, 29, 30. There will be a covenant made with the house of Israel in the millennium. Jer. 31: 31.

I will show where I get the idea that the Devil is cast into the bottomless pit forty years before the 6,000 years are ended. He will remain in the pit just a thousand years as the Word says. He will be loosed from his prison forty years before the 7,000 years end. God has two objects in view in doing so. The first is, Jerusalem and the temple must be built before the millennium. This gives the Jews time to do it. The second is, to prove the Jews forty years before the seventh thousand ends. The Jews being tempted forty years in the wilderness was a type of the forty years at the end of the millennium. The canon was a type of the heavenly. Satan will deceive a great number in those forty years. Those who will not leave themselves be deceived, will be united with the saints. The Jews were first, so they will come in last.

The saints being kings and priests over the house of Israel in the millennium, will draw into the camp, as the Jews let themselves be deceived. Toward the close of the forty years, Satan will bring the deceived ones together like the sand of the sea, Rev. 20: 8, and encompass the camp of the saints, and fire will fall down to consume them. Then Satan will be cast in the lake where the beast and false prophet are. They had him cast in at the battle of Armageddon a thousand years before. Next comes the resurrection and judgment. Here I will close, the brethren and sisters are posted on that.

Cedar Rapids, Iowa.

FALSE VALUE VS. TRUE VALUE.

BY CYRUS BUCHER.

THE man died. How much is he worth? Has he any debts? How much will his children inherit? This is the way man values. You ask what did he do for the poor, the needy, the oppressed, the sick and imprisoned? Did he do it out of pure motives? Did he do it to benefit his fellow men, and serve God?

Vanderbilt died, leaving a hundred million dollars. How much has he laid up in heaven? General Grant travels the civilized world, honored wherever met, because he was a great General. How many tears did he shed for the poor widows and orphans? The Pharisee stands and prays, thanking God that he is not as other men. The publican says, "Have mercy upon a poor sinner." The great revivalist is heraled forth in our periodicals, as being the means of bringing souls—ten, twenty, a hundred, two hundred—to Christ. Who gets the honor? God. If so, well and good. There is a poor minister struggling along with his family; studying by the midnight light, having a kind word to all he meets, a tear for the oppressed, a widow's mite for the poor and needy; striving in bonds to do all he can for the church. I will not ask who gets, but, who gives the honor? God? God? For the minister cannot be valued by the honor man bestows, but by his self-denials and sacrifices for the Word of God.

"Large was his bounty, and his soul sincere;
Heaven did a recompense as largely send;
He gave to misery all he had—a tear;
He gained from heaven ('twas all he wished), a friend."

Such may be the case. One man may spend thousands for the spreading of undefiled religion, yet he who pays a widow's mite, or even "a tear," may receive the greater honor in the sight of God.

A hard, unkind word, or look may be imprinted on the memory, which years cannot efface. A smile, or a kind word, in like manner, may take root; and while the former may, if developed, do an amount of evil, the latter may be the means of changing governments. Look, read of the mother of Napoleon, then of the mother of Washington.

The children's papers are valued at fifty cents a year. Give it to a child, and let it read it one year, and you cannot get near its true value. One article may be the means of saving that child, which would, in value, alone, according to God's, Word amount to more than the whole world.

A great lawyer and statesman once said, "Whatever you get for an article, that much it is worth." But this is false. A bad book, costing one dollar, may be worth not one cent, while a good book costing the same, may be worth worlds.

"A little word in kindness said,
A motion or a tear,
Has often healed the heart that's sad,
And made a friend sincere."

Let us, therefore, not despise small things, for we know not what a kind word may bring forth. Always, let us look at the motive. Do all to the honor of God. Some things you should never do, because they are sinful. Things that are good in themselves, may not be done out of a pure motive, and if not sinful, no good is derived from it. In other respects you can do a thing and not be benefitted, yet others may be; you yourself may not gain the plaudits of heaven, but others will through you. Jane Taylor's Poem on the Philosopher's Scales, may teach us a lesson on true and false values.

[illegible]
These scales were not made to weigh sugar and tea:
Oh no! for such properties would ruin they,
That qualities, feelings and thoughts they could weigh:
Together with articles small or immense,
From mountains or planets to atoms of sense.

Naught was there so bulky, but there it would lay,
And naught so ethereal, but there it would stay,
And not so reluctant, but in it must go—
All which some examples more clearly show.

"The first thing he weighed, was the head of Voltaire,
Which retained all the wit that had ever been there;
As a weight, he threw in the torn scrap of a leaf
Containing the prayer of the penitent thief;
When the skull rose aloft with so sudden a spell,
That it bounced like a ball on the roof of the cell.

"One time he put in Alexander the Great,
With the garment that Dorcas had made, for a weight,
And, though clad in armor from sandals to crown,
The hero rose up, and the garment went down.

"A long row of alms-houses, amply endowed
By a well-esteemed Pharisee, busy and proud,
Next load one scale, while the other was pressed
By those mites the poor widow dropped into the chest,
Up flew the endowment, not weighing an ounce,
And down, down the farthing worth came with a bounce.

"By further experiments (no matter how),
He found that ten chariots weighed less than a plow,
Though balanced by only a ten-penny nail;
A shield and helmet, a buckler and spear,
Weighed less than a widow's uncrystalized tear.

"A lord and a lady went up at full sail,
When a bee chanced to light on the opposite scale;
Ten doctors, ten lawyers, two courtiers, one earl,
Ten counselors' wings, full of powder and curl,
All heaped in one balance and swinging from thence,
Weighed less than a few grains of candor and sense;
A first water diamond, with brilliants begirt,
Than one good potato washed from the dirt,
Yet not mountains of silver and gold could suffice
One pearl to outweigh—'twas the pearl of great price.

"Last of all, the whole world was bowled in at the grate,
With the soul of a beggar to serve for a weight
When the former sprung up with so strong a rebuff,
That it made a vast rent and escaped at the roof,
When balanced in air, it ascended on high,
And sailed up aloft a balloon in the sky,
While the scale with the soul in't so mightily fell,
That it jerked the philosopher out of his cell."

THE KINGDOM.

BY W. BOROUGH.

[Synopsis of a sermon delivered by Brother Daniel Whitmer, Nov. 10th, 1878, to the Whitmer congregation, South Bend District, Indiana, with a few thoughts of the writer inserted].

"The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." Matt. 24: 25

HAVING your individual attention and fervent prayers, we will consider first, the kingdom; second, the sower; third, the field.

To form, or constitute a kingdom, requires a king, subjects and territory. A king is a monarch—sovereign—a supreme magistrate, whose will is supreme law to his subjects. The subjects are the people who are bound to respect and obey the king's laws. The territory is the country, or space, over which the king's authority extends. The same component parts, governed by like functions, are found in the Kingdom of heaven. The Son of man,—the Redeemer of the world—the Lord Jesus Christ, is the King, Monarch, Sovereign, or Supreme Magistrate, whose will is supreme law to his subjects. The followers of the Lord Jesus Christ are his subjects, who are in duty bound to respect and obey his law. The territory is the whole world—the planet or globe upon which we live. The kingdom of heaven of which we now speak, is the kingdom of Christ on earth, which was set up when Christ's plan of salvation was fulfilled, which shall stand till the end of time, when the earth shall be rolled up as a *scroll*, when the King shall stand with one foot upon the shore and the other upon the sea, and declare that time *shall* be no more, when he will take his worthy subjects to the kingdom triumphant above.

2. We will consider the sower of the good seed. From the text we infer that the sower was a good man, a good husbandman, for he sowed good seed. He sowed it upon well prepared ground; he sowed it with anticipation of again reaping good seed of the same variety, just as the good husbandman does at this age. "But while he slept, the enemy came and sowed tares among the wheat." We will here notice that it was a custom to take a sleep, or rest, at noon among the people of that age; so, while the sower was resting, the enemy came and sowed bad seed. This was a bad man, for he sowed bad seed in anticipation of destroying the good man's seed. The seed *all* sprang forth and grew up together, both good and bad. This being observed by the servants, they desired to root out the bad seed, but not so, said the owner, lest you also root out the good seed; but let them grow together until the harvest when the tares shall be burnt up, and the wheat gathered into my barn.

3. We will consider the field. The field is the world, the territory of the kingdom. This is the field which the Savior referred to when he called the eleven together and told them that *all* power in heaven and in earth was given unto him. "Go ye therefore and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe *all* things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Here the King promises to be with his subjects in the field, even to the end of the world. Then this injunction rests not upon the eleven alone, but follows *all* successive generations to the end of time. This, then, includes the generations of to-day, and we find this command resting upon us with just as much force as it did upon the eleven. Then, there is a great work for us to do. We are commanded to work in the Lord's vineyard. There are various kinds of work in this field; the ground must be cleared of timber, stone, and anything else that may obstruct cultivation; the field must be put in order by plowing and harrowing before it is ready to receive the seed. That is, we are to teach the world, in its wild and unbelieving state, all about the character and purpose of the King. If this be done so as to remove all unbelief and doubt, the field will be cleared of *all* obstructions; the plow of faith will break up the field, and the harrow of repentance prepare it for the good seed. Thus the good seed will be produced from [illegible] the end of [illegible] are the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil, the harvest is the end of the world, and the reapers are the angels." The Son of man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them in a furnace of fire; there shall be wailing and gnashing of teeth." Here we have the Savior's own language in regard to the final state of the wicked, and who dare deny it? It is not for any man to do, though he have the popularity of a Beecher, only at his own peril.

"Then shall the righteous shine forth as the sun in the kingdom of their Father." What a glorious thought!

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise,
Than when we first began."

May this be the happy lot of us all.

FOR HUSBANDS AND WIVES.

HUSBANDS and wives who wish to live happy and enjoy life would do well to cut out the following and place it where they can read it once a week, or even oftener if necessary:

Be a Christian, and marry a Christian.

Never both get angry at once.

Never taunt with a past mistake.

"I forgot" is never an acceptable excuse.

A good wife is the greatest earthly blessing.

If you must criticise, let it be done lovingly.

They who marry for physical characteristics or external considerations, will fail of happiness.

Never make a remark at the expense of an other.

Never talk at each other, either alone or in company.

Give your warmest sympathies for each other's trials.

If one be angry, let the other part the lips only for a kiss.

Neglect the whole world beside rather than each other.

Never speak loud to each other unless the house is on fire.

Let each strive to yield oftenest to the wishes of the other.

Always leave home with loving words, for they may be the last.

Marry into different blood temperament from your own.

Never deceive, for the heart once misled can never trust wholly again.

It is the mother who molds the character and fixes the destiny of the child.

Never find fault unless it is perfectly certain that a fault has been committed.

Do not herald the sacrifices you make to each other's tastes, habits, or preferences.

Let all your mutual accommodations be spontaneous, whole-souled, and as free as air.

The very felicity is the mutual cultivation of usefulness.

Consult each other in all that comes within the experience, observation, or sphere of the other.

A hesitating or grum yielding to the wishes of the other always grates upon a loving heart.

Never reflect on a past action which was done with a good motive, and with the best judgment at the time.

He who is ignorant of the way to the sea should take a river as a guide.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS AND PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 20 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1 00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - MARCH 27, 1879.

BROTHER Archy Van Dyke, of Pennsylvania, will locate in Nebraska, about nine miles from Beatrice.

TWO persons were baptized one mile northwest of Lanark last week, and another one awaits baptism.

THE address of O. W. Hartness is Walla Walla, Walla Walla county, Oregon. Those wishing to know his address will make note of t his.

BROTHER S. C. Keim informs us that Brother Daniel M. Miller reached Elkdick, Pennsylvania, on the 18th of March, and was to preach for them on Sunday.

THE Pipe Creek Church in Indiana is said to be a large congregation, and composed largely of young members. May they become useful workers in the Master's vineyard.

WE are arranging to enlarge the *Children at Work* next week. Parties desiring sample copies will please drop us a card. The paper will continue to increase in interest and usefulness.

BROTHER S. Z. Sharp expects to be at his home in Ashland, Ohio, the 26th of March, and remain till April 3rd. He is spending most of his time traveling in the interest of the school.

BROTHER W. J. H. Bauman, writing from Burr Oak, Kansas, under date of March 15th, says: "I expect to start home on 17th inst. My meetings here are interesting. I expect to immerse a number to-morrow."

BROTHER Lewis Kob, of Decatur county, Iowa, lately held a series of meetings in the Prairie Grove Church, Iowa, resulting in six confessing and awaiting baptism, making ten in all for that church since last May.

THE National Temperance Society, 58 Reade Street, New York, is publishing an immense amount of temperance literature in tract and book form. We are in receipt of quite a roll from them, and find much profitable reading matter in the works.

We are sorry that a number of our readers failed to get No. 10. The paper was mailed here promptly and in good order, and we cannot imagine why it should fail to reach the subscribers. We cannot supply any more of this number, as we do not have them.

WE have just received and stored away in our office over twenty-four thousand pounds of excellent paper made to order, and much superior to that which we are now using, hence, after this week, our readers will find the BRETHREN AT WORK printed on a much better quality of paper.

SOMETIME in April there will be commenced, in the *Children at Work*, a series of Bible lessons, and will continue during the year. These lessons will prove a great help to those engaged in the study of the Scriptures, and will be found especially useful in families, Bible Schools and Sunday-schools.

BROTHER S. Z Sharp writes: "We just closed a series of meetings in the Four Mile Church, Indiana. Two were baptized and many others nearly ready to come. Several promised to come shortly. Labored in the interest of Ashland College also, with good success. We are much indebted to our old Elder D. Brower and Elder Jacob Rife, for their aid in behalf of the College, also to the members who located so liberally to this school."

BROTHER N. C. Workman's address is changed from Scioda, Montgomery county, Iowa, to Norton, Norton county, Kansas. We wish him success in his new field of labor, and may the blessings of the Lord rest on the Maple Grove Colony, in the interest of which Brother Workman is now earnestly laboring.

ELIHU Burritt, widely known as the "learned blacksmith," died March 6th, at his home in New Britain, Connecticut, where he was born in 1810. He was master of twenty-three languages, most of which he learned while working at the anvil. A desire to read the Scriptures in the original led him to make languages his study.

IN a single day, week before last, over three thousand settlers for Kansas passed through Kansas City, showing that there will be an immense emigration to the Western States this Spring. A number of the Brethren are also moving West, thus enlarging our opportunities for usefulness in spreading the truth.

NEW arrangements have been made for running two through daily trains between Milwaukee, and Atchison and Leavenworth. These trains will pass over the Western Union R. R., and there will be no change of cars between Milwaukee and the Missouri River. The arrangement will prove advantageous to travel West from this part of the State especially.

THOSE who donate money to be applied in the preaching the Gospel in the cities of America, may rest assured that every cent of it will be given to the men who do the work. There will be no middle men in this arrangement to get the best half of the money. We believe in applying the money direct to the purpose for which it is intended, and not give half of it to some one for collecting.

THIS week we are compelled to omit the Bible Class department in order to make room for the abundance of correspondence and church news we have on hand. To those who write notes of travel and church news we suggest the propriety of them making their articles as short as possible. We want all the church news we can obtain. If carefully written, much news might be sent in on postal cards.

IT is reported that the Governor of Syria has called a railroad convention at Damascus, of the more prominent men of Syria. The object is to propose the building of a railroad from Damascus to the Hauran, where lays the great wheat region of that country, and also to extend a road west from Damascus to the Mediterranean Sea. This will be a grand move towards making Damascus a great trade centre.

BROTHER Jesse Calvert, writing from Huntington, Indiana, under date of March 13th, says: "We commenced a meeting at the Shock Church, Clear Creek congregation, and closed March 10th. At these meetings forty-seven were received by baptism, and two reclaimed, making in all forty-nine, and still more promised that they would come. I arrived home March 12th, found all tolerably well. I was gone on this trip two months and four days. A few over one hundred were added to the church at the meetings held. Thanks be to the Lord for the success of Zion."

BROTHER P. R. Wrightsman purposes to spend one week preaching in Chicago at his own expense. If he will inform us of the time, one of us will try and meet him there. Now who will volunteer to preach in other cities? There are thousands of places where preaching is needed, and where it will do good. Brethren, who can spend a week or two in towns and cities should do so. If you cannot preach much, send for a bunch of pamphlets or BRETHREN AT WORK and distribute them among the people. Our readers have no idea how much good pamphlets and tracts will accomplish if judiciously distributed.

BROTHER George W. Cripe who has been holding a series of successful meetings in the Ogan's Creek congregation, Wabash county, Indiana, says: "My wife and I left home on the last of February, and came to this congregation and commenced meeting, continued one week; baptized nine precious souls. The brethren and sisters here are workers. We held large revival meetings in this congregation before. Quite a number of young members are here, and all seem to be doing well. Seven of them are teachers. During our meetings this church called two more brethren to the ministry. The lot fell on Brethren Stephen Ulery and Perry Early. May the Lord bless them. John Wright was their only minister, with A. Leedy as their elder.

ON another page will be found a lengthy article on the "Great and Noted Events of the Sixth and Seventh Seals, and the Millennium," by Brother Daniel Senger, of Linn county, Iowa. He wrote the article by request of parties, who, knowing that he had given the subject considerable thought, desired to see his views in print.

AFTER this week the debate will be published in the paper, and not any more on supplements. Brethren from different points have advised us to do so, and thus give no one occasion to find fault. The expenses of printing the supplement are over $700 00 a year. Our income is not sufficient to justify this expense. When the debate is printed in a supplement it reaches our readers not less than two weeks late. This is unavoidable, but by inserting it in the paper, it will reach the readers much sooner.

BIBLE SCHOOLS.

A SCHOOL is a number of persons assembled at one place to be taught. Four things enter into a school. 1. Persons who desire to be taught. 2. A properly qualified teacher. 3. Something to be told or made known. 4. A place of meeting. The thing to be made known in a Bible School, is the revealed Will of God. The persons to be taught are those whose understanding can be addressed. The teachers are those who have been "born of God," are "full of the Holy Ghost," "mighty in the Scriptures" "apt to teach." The place should be determined by circumstances.

Paul was "a teacher of the Gentiles." To do the most good, he called his learners together at one place. At one time he called the elders together, taught them, and then before leaving, knelt down and prayed with them all. Acts 20: 28-38. Jesus went early in the morning "into the temple, and all the people came unto him; and he sat down and taught them." John 8: 2. Jesus was the teacher. "All the people" were the scholars. "In the temple," was the place of meeting, and "early in the morning" was the time of assembling. Surely the above ought to be a grand lesson for us!

Paul places teachers third among those set apart in the family of God to help those who need help. These teachers were required to instruct such as needed special instructions. Both men and women were thus engaged in the primitive church. There was great simplicity in their methods of teaching. Order and efficiency were chief points in their work. The intelligent part of man is being dealt with in the act of teaching, hence order, system, clearness and aptness must be observed.

Men and women may be taught at their homes by a minister, but for convenience and holy fellowship the Lord desires them to meet at one place. Being together enables the teacher to do better work, and with greater ease. So it is in the case of teaching children the Will of God. They may be taught at home and should be so far as their parents can teach them; but the reasons that bring parents to the public assembly to be taught, hold just as good in the case of children. Every parent can instruct his children, but then there are others who can instruct his children still better. Every parent can instruct himself to a certain extent, but then there are other persons who can take them still further into the knowledge of God's Will.

"Well," asks a friend, "how about Sunday-schools? Do they accomplish any good?" Proper questions indeed, and without any apologies I shall at once grapple with them. If I properly understand the advocates of the Sunday-school, they aim to teach children and adults the great facts of the Bible and the precious promises of the same. The mind is drawn out, expanded, and cultivated, not with false science and vain philosophy, but with Bible truth. Where this is done, there will be good results; but if opinions and false theories have been set up and maintained, then the life of the pupils will be wrong and the end miserable. That good has been done in the Sunday-school is evident; that evils have grown out of some of them is perhaps equally true. But the same may be said of meetings to worship God. Why, at Corinth when they had come together to observe the ordinances of the house of God, they went to eating and drinking unworthily. What did the apostle do? Did he say, Have no meetings at all? No; but he set about to correct the evil, not by putting away all meetings of the kind, but by attacking and correcting the evils in those meetings. All good things are more or less abused. Even our Savior's works could not escape the attack of Satan's agents.

Some are ready to admit that in too many instances the Sunday-school work has been turned into fun and amusement to the injury of Bible truth and holiness of character. It is a fact that too often they are run in a sort of mechanical way to the hurt of the dear youth. These and kindred evil have caused many well-disposed persons to regard the Sunday-school as entirely detrimental to the young. They have, therefore, turned their strength against the whole work instead of attempting to root out the evils which appear, as Paul did at Corinth. Many meetings for public worship are conducted in a disorderly manner, yet we all have prudence enough not to advocate the putting away of public meetings. Our pens and voices are not raised against public meetings because some evils have crept in, but against the evils alone. Just that wise should we be in regard to meetings for the study of the Bible. If they have been conducted improperly, or if wrong teaching has been set forth, then let us try to remove the wrong and leave the good stand. Not one of us can afford to fight against truth, or the study of the truth.

But there *is* a proper and successful way of teaching the Bible to those who need to be taught. To get at the matter promptly, I shall call the meeting for Bible study, a *Bible School*, because it is made up of learners who are seeking information from *the Bible*. A Bible School does not suggest the teaching of traditions, opinions, creeds. If traditions were to be taught, then it would be proper to call it a Tradition School; if creeds, then a Creed School; if opinions, then an Opinion School. When persons come together to sing, it is called a Singing School. When they come together to study and recite geography, it is called a Geography School. Then, since we come together to study and recite from the Bible, why not call it a Bible School? Surely this is the most appropriate name; and I suggest that all schools, where the pure Word is taught, be called Bible schools. That this name should be adopted as expressive of the kind of work we do, will appear more clearly as we proceed with our investigations.

I observe that by forming the pupils into classes, and assigning teachers to them, all being in the same room, much confusion is created during recitation. This has ever been an objectionable feature to many brethren and sisters, advocates as well as opposers of Sunday-schools. In other schools, no such course would be attempted, for the simple reason that no efficient work could be done. If, then, we are so quick to exercise good judgment in training our children for the duties of this life, ought we not to be equally wise concerning the training of the mind for the world to come? Certainly we ought. Not one of us would attempt to teach reading in the midst of so much confusion. The man who would attempt to teach mathematics by having a half dozen persons talking at the same time, would be put down as not just the man for that kind of work. The family where parents and children all talk at the same time, is not getting along very well. Thus you see in other things we adopt the best methods in order to get the best results. Why have we been so slow in seeking the best methods of teaching the Bible? Yes, *why?* O may we be more active in our Master's vineyard, and not so much concerned for our *own* vineyards!

I invite your attention to the following plan of doing Bible work:

1. Let all who wish to be taught, assemble at one place, at a certain hour of the first day of the week.

2. Those under seven years to occupy the front seats, and to be regarded as the first or primary class.

3. Those from seven to fourteen years to be regarded as the second class, and to occupy seats next to class first.

4. All over fourteen to constitute the third class, and to occupy seats behind class second.

We will now suppose all to be seated in this way, and the time of instructing is at hand, singing and prayer having been attended to as on any other occasion. The teacher of the primary class now proceeds to ask the little boys and girls Bible questions and relate to them Bible incidents in the most efficient manner. He should not occupy over ten minutes. While this exercise is being conducted, all others may be either attentive listeners or engage in the

...ly of their lesson. As soon as class first has ...en publicly heard, the teacher takes his class ...o another part of the room and in the most ...uiet manner hears them repeat the Scriptures ...hich they may have memorized. Whilst this ...s being done, the teacher of class second will ...e conducting his exercises. Here are many ...ys and girls who need instructions in Bible ...acts, and the great events that are recorded in ...hat blessed Book. If the teacher be apt, he ...an conduct the lesson so as to engage not only ...he attention of his class, but that of class third ...lso. He should spend about ten minutes in ...bringing out the points of the lesson, after ...which five minutes may be devoted to asking ...and answering questions. If, however, class ...third does not find it profitable to listen to the ...recitation of class second, its members may en...gage in the study of the lesson. No danger of ...having the lesson too well. When the teacher ...of class second is done, he directs his pupils to ...occupy such seats as may have been previously ...decided upon, or if necessary, remain just where ...they are. I would suggest that a brother or ...sister be placed in each seat with the mem...bers of this class. These brethren and sisters ...are to be known as sub-teachers, and shall hear ...the pupils recite the verses that have been com...mitted to memory. And then, too, they may ...be great helps in maintaining order. Now let ...us turn to class third while class second is re...citing verses.

The teacher of class third should be very familiar with the lesson. If he would be successful he will adopt the subject plan. This is to assign a subject a week in advance. The first great subject is the Bible. Indeed the arrangement of the Bible, its history, &c., can not be well taught short of several lessons. Then proceed with such subjects as Faith, Repentance, Baptism, Holiness, Happiness, Love, &c. Do not be afraid to teach doctrine. Our experience is, the more doctrine, the better the attendance, the better the school. Let the teacher occupy ten or fifteen minutes in giving oral instruction, and then spend about the same time in asking and answering questions. Each pupil should have pencil and paper, and when the teacher is giving instructions, carefully note items for future reference. Be just as precise and careful in this work as you would in arithmetic or any other branch of study.

Should the members of class third memorize Scripture? Yes, every one of them. The more you get *fixed* in your mind, the better for you. This is the great object of the Bible School. Suppose the subject is Love, would it not be very profitable to memorize all the verses you can, containing the word *love?* Certainly it would; and if the teacher is apt he will hear you recite them in such a way as to do you good and all who hear you. Commencing with those on the first seat, each will in turn rise and repeat a verse, so that all may hear.

I shall now briefly state some of the advantages of this method. 1. It is simply three short sermons in one hour, so arranged as to reach all who attend. 2. There will be less noise; hence more can be taught, and taught better; and more can hear, and hear better. This alone should commend it. 3. Where there is a lack of teachers for ten or fifteen classes, enough efficient ones can be had by this plan, and if necessary one person can conduct the whole school, providing the sub-teachers do their duty in hearing the verses of classes one and two. 4. There will be greater unity in things taught. 5. None will remain from school through fear of being asked to teach. 6. All the teachers should be members of the church, and by this method these can always be had. The importance of only believers in Christ being teachers, is perhaps not as fully regarded as should be.

These suggestions are submitted to the prayerful consideration of the beloved ones of God. I should be pleased to have them tried. If they are found to be impracticable, they should not be received, for no method should be adopted that will cripple and mutilate the truth. I do not wish to be understood as maintaining that this method is the most nearly perfect, but I do believe it to be far superior to our present method. Close observation and much study have brought me to these conclusions, and I give them for your benefit. Let us labor to do good work. Let us teach the children in such a way as will make them better and wiser. Do not go about the work to make a display or to heap unto yourself position and power, but because you *want to do good*, because you have *a message from God* to deliver. More concerning Bible Schools will be given in the *Children at Work*. May divine wisdom illuminate our understanding, and help us to do the will of the Lord in an acceptable manner. M. M. E.

SOME STRANGE PEOPLE.

WE presume the Lord made the Gospel plan of salvation just as good and as perfect as he knew how, and even went so far as to give his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life. He took the pains of having this perfect law of liberty carefully written and handed down to rising generations, yet the world, and much of the church are not satisfied. They would like to see a few things changed for their own special benefit. The road is too narrow and difficult, and then it is not popular enough. They cannot enjoy themselves as they would like. They expect to live here but a short time, and want to enjoy themselves while here.

They look on heaven as about the next best place after this world. They know they must die, and as they do not want to enter the other place—though if they had their own way about it they would much rather live on in this world—they conclude to make some kind of a preparation for heaven. They do not like to alter the Bible; to live outside of a church they think is not safe, hence they look around, not to find what the Bible teaches, but to find a church that suits *their* idea of religion. One man belongs to the Free Masons; he does not want to give them up, hence he must have a church that will allow him to retain his membership in that secret order. Another has been used to attending theatres and places of amusement generally; he selects a church to suit his wants. A woman has been bred in fashionable society—she still loves fine dressing and so must have a church to suit her mind. In this way the work goes on, and each one selects a church to suit his or her peculiar taste.

Of course, people did not have that privilege in the apostolic age, for there was but one church then, and every body had to join that or none. But people are trying to improve (?) religion now; they want everything to their notion, and more than likely if they ever reach heaven, they will not be satisfied with the place. Things will not be arranged as they would like. They have got so used to having things to their notion while here that they may find it difficult to submit to the rulings of another.

Then there is such a thing as striving to enter in and not being able. The Savior says: "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13: 24–28. J. H. M.

AN EVIL, AND HOW TO AVOID IT.

ALL concede that turning around to see who is coming, and how he looks is a bad habit. It annoys the speaker very much by causing him to lose confidence in himself, his subject and his audience. We are, therefore, certain this practice is a harmful one and should be stopped. "But," asks my friend, "how can it be done?"

Nothing attracts the mind so much as curiosity; so, when any one comes into church, all are excited to know who, or, possibly, what it is.

A Presbyterian minister, in an eastern city, was reading his text one morning when some one entered the church. All turned around to see who, or what, it was, that was coming. He stopped reading, waited until all gave attention and then said, "I wish you would give heed only to what I read; if anything but a human being comes in I will *tell* you."

Such a rebuke as this is sufficient to effect a reformation among the more serious and pious people; but the most scathing sarcasm will not overcome the whole of any audience. Hence, we consider this method a partial, if not an entire failure; for the very persons who most need to be reformed are the least likely to be improved.

There is another way by which this can be *permanently secured with all*, and no one have the unpleasant task of rebuking, and no one the embarrassment of being rebuked.

A person, who discharges his duty by reproving his audience for indulging in this evil, offends those who most need his instruction, and thereby loses the influence which he might otherwise have retained, and still fails in effecting the desired reformation.

If we can secure the same, or a higher standard of order without resorting to an offensive measure, it is always better to do so. If we can avoid giving an opportunity to do wrong, it is evidently better to do so, than to give the opportunity and then censure and reprove for using it.

"Well, how is this to be done? How can you avoid giving opportunities? Would you have the sermon so interesting that all would be so absorbed in it that they would not see, hear, feel or think of any thing else?" No; *all* cannot make their discourses so interesting as to do that—if they could, that would be *the* way; but it is impossible with so many that it is really of no practical value.

Our remedy is a simple one, as you will see. Let the preacher's stand be between the doors of entrance, then the audience will sit facing the door, and when any one enters all can see him without *turning*. Thus the whole trouble can be avoided and no one's feelings hurt.

S. J. Harrison.

OUR SPECIAL OFFER.

Much good can be accomplished in most any locality by distributing the Brethren at Work regularly among well-disposed outsiders. They will take great pleasure in reading it, become interested in its contents, and therefore form a strong attachment for the church and its doctrine. Congregations wishing to try this method of spreading the truth among their neighbors should proceed to raise the money, order a number of papers sent to the address of some brother or sister, who is to care for and distribute them at the close of services. This method of doing missionary work will be found especially serviceable in localities where new congregations are building up.

BRETHREN AT WORK.	For 3 months.	For 6 months.	For 1 year.
5 Copies to one address	$1 30	$ 2 60	$ 5 00
10 " " "	2 50	5 00	9 50
15 " " "	3 70	7 25	14 30
20 " " "	4 75	9 50	18 00
25 " " "	5 70	11 25	22 00

MOOMAW'S PROPOSITION,

HAVING for its object the preaching of the Gospel by the Brethren in the different cities of the United States. Those wishing to contribute to this fund will send in their names on a card, or otherwise, but do not send the money till further notice is given. When $200. is promised then two men should be selected and put to work. These men to be selected by the vote of the donors. They should be men sound in the faith, and able to teach others also—men who are willing to labor with those in the common walks of life. Search the Scriptures carefully and see to what extent the Apostles labored in cities.

The following amounts have been subscribed, and other names will be entered as they come in:

F. T. Wolfe, Wakelee, Mich.	$ 1 00
Margaret Beardorff, York Springs, Pa.	1 00
H. Spicker, Hill's Dale, Pa.	1 00
Amanda McGlothlin, Hopkins, Mo.	25
C. C. Root, Mirabile, Mo.	1 00
Allen Haws, Charleston, W. Va.	1 00
R. O. Shively, San Jose, Cal	2 00
D. Bosserman, Gettysburg, Pa.	1 00
Ellen Parker, Salem, Kan	1 00
J. C. Beachy, Summit Mills, Pa.	1 60
Eli Horner, (P. O. not given)	10 00
Isaiah Horner, "	5 00
Daniel Swihart, "	10 00
Joseph Swihart, "	5 00
Alex A. Dunkley, Decatur City, Iowa	1 10
J. R. Miller, Locke, Ind.	1 00
Laura E. Wallace, Hamlin, Kan.	1 00
J. D. Moyer, Mahaland, Pa.	1 00
Mary C. Moomaw, McDonalds, Va	5 00
Jacob Horner, Lindin, Ind.	25
Esther Horner, " "	25
Nancy Horner, " "	10
Daniel Zuck, Farmington, Ill.	1 00
Daniel Belar Clarence Centre, N. Y.	5 00
E. P. Lilligh, Mulberry Grove, Ill.	10 00
F. J. Oaket, Ottawa, Iowa	50
A. Kratoll, (P. O. not given)	5 00
Joseph Replogle, Hagerstown, Pa	3 00
J. B. Kyler, Salina, Kan.	2 00
D. L. Fahrenstock, (P. O. not given)	1 00
W. B. Woodard, Walker, Iowa	1 00
P. L. Rapp, Oaks, Pa.	2 00
Daniel Pedder, Sedyville, Oregon	1 00
Jullett H. Whitlow, Hamlin, Kan	1 00
F. R. Wrightsman, South Bend, Ind.	1 00
Jno. B. Gish, Roanoake, Ill.	1 00
Jno. A. Riley and wife, Goshen, Ind	2 00
Martin Miller, Locke, Ind.	1 00
Margaret Anglemyer, Locke, Ind.	1 00
Deborah Anglemyer, " "	50
Samuel Hoke, " "	25
M. A. Riggle, Woodbridge, Cal.	50
Previously Reported	72 50
Total to March 21	$152 10

Items of Interest.

—A RAILROAD is to be built from Jaffa to Jerusalem.

—AN international exposition will be held in Mexico in 1880.

—A FRIENDLY spirit prevails at present between the Turks and Russians.

—JAPAN, according to the geologists, has coal enough to be equal to the annual yield of Great Britain for a thousand years.

—DR. Newman Hall declares that the churches of Great Britian have lost thirty thousand members within the last three years, by intemperance.

—THE temperance women of Chicago have petitioned that a thorough course in physiology and hygiene be introduced into the public schools.

—A BOOK once owned by Martin Luther and containing manuscript notes made by his hand, is owned in Maine. It is a Latin translation of Solomon's Song, with a preface and notes by Luther.

—"SCIENCE," says Dr. Holmes, "is a good piece of furniture for a man to have in an upper chamber, provided he has common sense on the ground floor."

—THE Scriptures give four names to Christians, taken from the four cardinal graces: *Saints*, for their holiness; *Believers*, for their faith: *Brethren*, for their love; *Disciples*, for their knowledge.

—IT is proposed to construct a line of telegraph through the whole extent of the continent of Africa, connecting the English South African colonies with the Egyptian lines at Kartum.

—A FLOOD of petitions is pouring into the Wisconsin Legislature, praying for prohibitory temperance legislation. Twenty-one were put in on one day, the signatures aggregating nearly 6,000.

—THE Mayor of Sheffield, England, states that in one district in that town there are 4,000 persons destitute and 400 families actually starving. The relief fund, except about £800, has been expended.

—MR. Moody, criticising the self-conceit of some reformed drunkards, said, "You might as well be full of rum as full of egotism." Egotism is very intoxicating to some constitutions and often makes men act very foolish.

—MRS. HAYES, in spite of prejudice and the imperious demands of fashion, has succeeded in banishing the wine-cup from the White House; and in doing it she commands the respect even of those who are less rigid in their personal habits.

—IN Springfield, Massachusetts, there is a proposition before the board of alderman forbidding screens, blinds, curtains, or any other obstruction to a full view to the interior of saloons or bar-rooms. The liquor dealers are alarmed for the result.

—THE Church Missionary Society has just assumed the care of a new mission station at Gaza, Palestine, and has appointed A Schapira, a Christian Jew, to the charge. This society also proposes to send out shortly, an expedition to the south-western end of Albert-Nyanza.

—A WEEKLY newspaper is projected at Rome, to be under the immediate inspiration of the Pope. It will be published simultaneously in five languages, and will be edited by Connestabile, of Perugia, with Monsigneur Pecci, the Pope's brother, as the power behind the throne.

—A REAL telegraph has been invented by an English mechanical engineer. A writer in London moves his pen, and simultaneously at Brighton another pen is moved in precisely similar curves and motions. The writer writes in London, the ink marks in Brighton. The pen at the receiving end has all the appearance of being guided by a spirit hand. The apparatus is shortly to be made public before the Society of Telegraph Engineers.

—THE members of the Society of Friends in Philadelphia are taking active steps toward the formation of settlements in the West. It is the intention to form an association which shall purchase tracts of land and sell farms and lots to Friends, or those in sympathy with them, and to aid those whose means are limited in the erection of dwellings, etc. The association will lay out roads, and erect meeting-houses and school buildings. In all deeds a clause will be inserted prohibiting the sale of intoxicating liquors as a beverage.

Correspondence.

These things write we unto you, that your joy may be full.—St. John.

From S. C. Bashor.

Dear Brethren:—

WHEN I last wrote to you, our meetings were still in progress in Republic county, Kansas. We continued the meeting over Sunday, the 26th of January, without any immediate additions, but think our labor will result in some good. On Tuesday, the 28th, we left Republic county, for Jewell county, conveyed by our brother-in-law within three miles of Elder Switzers, to which place we made our way on foot. Found Elder S. at home, just returned from the field of battle, reports good news; the enemy giving ground; some five added to our number, through the instrumentality of Brother Bauman. At night we preached in the school-house close by. Next day were conveyed to Burr Oak in Elder Ives' district. Met at night in Burr Oak school-house. Preached to a seemingly interested congregation. Made acquaintance with a number of members next day. Was met at this place by Brother J. M Bailey and friend James Little, very glad to see them. Brother J. M. B. is a minister, but sorry to say that he has preached but little for a considerable time. Hope he will never give way to such would-be discouragements, but stand up and go forward in his high and honored calling. Here, at Burr Oak, we left Brother Fadely, and I was conveyed to the home of Brother Bailey, where I remained until Sunday morning, February 2nd. Visited some Brethren and enjoyed the kind hospitality of Brother B. and family, then leaving this place in company with Brother and Sister Bailey, we arrived, late in the evening, at Brother Deeters on Limestone. Brother Deeter is the only working minister in this congregation, and as we formed his acquaintance at Burr Oak, and were requested by him to come to his place and assist in a protracted effort to the upbuilding of the cause, we did so, and met with Brother Fadely again. We staid here until Wednesday, and then left as the weather seemed to us unfavorable for meeting and we were very anxious to return to loved ones left in Republic county, leaving Brother Fadely to continue the meeting, in company with Brother A. W. Austin, (deacon) we were soon at the home of Brother Deitrich, where we found quite a number of members attending church council. Staid over night with Elder Switzer, next morning I boarded Brother Switzer's wagon and soon we were on our way to White Rock City. Spent a short time looking at Mill Property, then onward to Scandia and soon we were comfortably seated in our brother-in-law's house. Found that our little boy had been in poor health, but was better. Next morning Elder Switzer, bidding us all farewell, returned home. We staid here until Monday the 10th of February, when, in company with brother and sister, we soon arrived at the depot, where we bid them farewell, probably for the last time, and soon we were on our way to Missouri.

What we saw of Kansas we can recommend as a good country; we found the people kind and sociable, we felt ourselves at home wherever we stopped; we return our thanks to brethren and friends for their kindness; it would have been a great pleasure to me to have remained longer in Kansas. Will say to those brethren and friends that desired me to settle down in Kansas, that I think I would better let well enough alone. I am bound for Colorado, if the Lord will. We are now making preparations to start the 24th, hope no one is disappointed.

Notes of Travel.

WE left home November the 30th, and being pressed with calls, have continued our absence with simply an occasional rest at home, save during our meeting at home, which commenced on the eve of January the 1st. We labored, assisted by our home ministry, until the eve of the 9th, when we were relieved by Brother Calvert, who continued with us until the 21st. The attendance and interest were superior to any previous meeting held with us. We felt that the church was much revived.

The eve of February the 6th came the time appointed for us to visit the dear brethren and sisters of Covington, Ohio. The congregations there were very large, and there seemed to be a marked and eager attention given to the word preached. Their large house, at times, became filled before the hour of service; and there was soon a prayerful, growing interest manifested. Among those baptized was the wife of Brother Cassel, upon whose premises the Annual Meeting was held in 1876. Many brethren and sisters will remember of sharing her kindness; and will rejoice to learn that she is now with the saints.

On the eve of the 14th we took their leave with Brother David Wine, to visit a point of some interest, between Newton and Troy; returned again on Sabbath evening the 16th, took our final leave the 17th. The Spirit of the Lord seemed to be striving with many persons, young and old, in attendance at the meeting, so that many regretted to see the meeting close. It seems exceedingly unfortunate to close a meeting with such flattering prospects. We fondly trust, however, that the church there, by its united and powerful efforts, will, in due time, gather those wrestling souls into the fold.

My wife having spent many lonely hours in our absence, we made arrangements for her to meet us; she arrived on the 11th inst.; we thus formed a pleasant acquaintance with many of the dear members of the Covington and Newton branches; also a number of the ministering brethren from the adjoining congregations, who visited the meeting; hope the Lord will so favor us and them that we may be permitted to renew our acquaintance, if not in this life, we may on the other happy shore.

The church there seems to be exerting a large and healthy influence, being under the care of watchful shepherds. We spent one night with Brother Henry Mohler, where we found his aged father, Elder Rudy Mohler, much afflicted; weak in body, but, happy to say, strong in spirit. The example of these faithful veterans of the cross is very encouraging to us who are young in the service. We felt sorry to find Brother Dr. Shellabarger yet in so much affliction, but happy to find him bearing his affliction with so much Christian patience.

We felt some embarrassed, at times, during the meeting, at the absence of some of the home ministers; we feel that the interest of a meeting, ought to be such as to demand as much as possible, the presence of officials, the laity and their children. At the date of this, we are with the Brethren near Bryon, Ohio. Interest encouraging. I. J. ROSENBERGER.

February 21, 1879.

From North Manchester, Indiana.

Dear Brethren:—

I AM again before your many readers, who likely remember the cry that went out from here through the BRETHREN AT WORK the 7th of last November, claiming souls were starving for manna from on high. Happy to say, relief has come. Yes, the call has been heeded by brethren from the North. J. H. Miller and Wysong, from Millford, Indiana, accompanied by Brother F. P. Lehr and wife, from Michigan. Met with the members of North Manchester District on Friday, February 21st, held evening meeting at the house of Brother Abraham and Sister H. Miller, for the benefit of our dear old father, Henry Butterbaugh, who is deprived of meeting us at the sanctuary; reason, decline of life. He is eighty-six years old, and is, as may be supposed, quite feeble.

Saturday, 22nd, met at 10 A. M, at the meeting-house, as was previously appointed. There the brethren met many who eagerly waited to meet friendly faces and hear them talk of heaven and its enjoyments, which they did with power, as the Lord gave them utterance. After singing and prayer, Brother Miller, for a foundation to build upon, selected Psalm 61: 2, "From the end of the earth will I cry unto thee, when my heart is overwhelmed; lead me to the rock that is higher than I." After giving a full definition of the word "cry," he called our attention to Christ, the sure foundation, the eternal rock, and all who build upon that rock, will be led in safety, and will stand the test at the final day, &c. Brother Wysong selected and sung hymn number 786, suited to the occasion; prayer, then adjourned for evening.

Met again at 7 P. M. Good attention by all present. Preaching by Wysong. Text, 1 Cor. 14: 8, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" The brother in question having a severe cold, yet handled the subject nobly, leaving many (as we think) lasting impressions. Followed by Brother J. H. Miller, who, in conclusion, called our every attention to the necessity of being prepared to flee the wrath to come, or enemy, at the sound of the trumpet, and come inside of the walls of the great city, the house of the Lord, &c.

Sunday the 23rd, 10 A. M. Beautiful to behold! to see so many meet at the house where prayer is wont to be made. Brother F. P. Lehr led in the exercises by singing a German hymn, then the old veteran showed his zeal for the glory of Zion by calling our attention to hymn number 221, putting much emphasis on the fourth and fifth verses. Subject, 1 Cor. 1: 21, 22, 23. House filled with attentive listeners, eager to hear the truth, and nothing but the truth, at it flowed from the lips of our brother with convincing power. Testimony by Brother Wysong. Closed by singing hymn 793, then dismissed for evening.

Met again at 7 P. M., and for what? To worship God, we trust. Yes, the very countenance of this people assembled here to-night, goes to show they came for this noble purpose. Our attention was called (by request) to hymn 339, "With tearful eyes I look around," &c. Oh! behold the sweet voice, "Come to me." Also hymn 67 was sung, then to prayer. Brother Wysong took the stand. Text, Isaiah 35: 3, to close of chapter, telling us of the beauty of traveling on the highway, the way of holiness, &c., and Brother Miller, in conclusion, said he felt loath to leave us, and why? Let me answer, we believe he saw a beautiful and telling countenance on every Christian man and woman, also on our neighbors and children, all desiring spiritual food, as it flowed with great power from the lips of the man of God. Much more might be said, but let this suffice. Only this, we feel much strengthened and built up in the inner man. May the good Lord bless our young brethren and their labor, who engaged so earnestly in the cause of the Master during the short stay with us.

Believing the ground is well broken up, and in good order for cultivation, who comes next? Closed by singing hymn 783. As yet, no converts. Now we leave the work in the hands of God. Paul may plant, Apollos water, but God must give the increase. May the Lord direct us all in the good old Gospel path, is my prayer. D. S. T. BUTTERBAUGH.

P. S. At this juncture, Brother F. P. Lehr arises, and invites young and old to meet tomorrow evening, February 24th at the usual hour, for worship. Text, John 14:6, "No man cometh to the Father, but by me." Pressing on the minds of the young that Jesus Christ was once a child like unto us, more than he was divine, not polluted by the use of cigars and tobacco. Also of the necessity of us meeting together and making a common stock of our knowledge, &c. Our little folks, with sparkling eyes, schooled themselves into perfect silence, eager to hear what grandpa had to say. Closed for evening. Preaching to-morrow evening, February 25th. Very disagreeable, rain and snow, but few out. The old soldier at the stand, saying the ground was well plowed, and once he could not plow any more, he would hoe, then pull weeds, and finally carry water. Let us all take courage by this, and renew our zeal in the cause of our Master. So close the labors of our brethren at this time. May the Lord bless them and us, is my prayer. D. S. T. B.

A Visit to Cherokee County, Iowa; A Sudden Death.

I LEFT my home on the 21st of February, for Aurelia, Cherokee county, Iowa, one hundred and sixty-five miles west of Waterloo, situated on the Iowa division of the I. C. R. R. Here is a small church of twenty members. Met with them the 21st at the Early school-house. The next meeting was at the Leonard school-house, where we continued for one week with good interest. We had our home at Brother Keelin Leonard's. On the evening of the 25th, James Brannon, who lived about eight miles from the place of meeting, and had come to attend the meeting, and on the evening, as stated above, he went with us to meeting, as before, and came home, and came into the house apparently as well as usual, but, inside of five minutes, was dead. He died without a groan or a struggle. The physician said death was caused by the stoppage of the action of the heart. He was born in Sligo, Ireland; and had lived in the Catholic faith the greater part of his life, but he became dissatisfied and united with the River Brethren, and died in that faith. Little did we think when we met him that we would be called on to preach his funeral before we left, but such was the case. The congregation was not very large. Such is life! We think that this very sudden death should serve as a warning to us all. Let each one of us ask him self the question, had it been me, could I say like Paul, "I am ready to be offered." Life is uncertain, but death is certain.

On the first of March we met with the Brethren and sisters in council, preparatory to the District Council. We were made to rejoice to see that there was nothing but love and peace among the members. The church appears to be in good working order, with Brother John Early in the ministry, and Brethren Keelin and Elias Leonard in the deacons' office. Brother Early has no help except the deacons. The labor is very heavy on him. There are many calls that cannot be attended, and more [illegible] very much needed here. Now, brethren that intend going West, call at Aurelia [illegible] at the country. We think that any one intends to farm for a living will find as [illegible] land here as any where, and we think that [illegible] is a very healthy country, as it is rolling enough to drain well, and not so much as to cause it to wash. The facilities for schools are good. The houses are well built. Aurelia is merely located with one railroad. Here we met and formed the acquaintance of Brother Ezra Sliter, of Lee ark, Illinois, who had been in the country west of Cherokee. He said that the country is very good where he had been. Land can be bought very reasonable in either of these counties. The brethren requested me to say to our ministering brethren who travel West, to stop off at Aurelia and look at the country and preach for them.

We closed our meetings on the evening of the fourth of March, having had thirteen in all, and preached one funeral, and on the evening of the fifth took the train for home. Found all well. Thanks to the brethren and sisters and friends for their kindness while we were with them. May the Lord bless us all, is the prayer of your unworthy servant.

WM. IKENBERRY

Waterloo, Iowa.

The Time to Evangelize in Cities.

BEING deeply impressed with the importance of the Moomaw Proposition, I am prompted to take up my pen and break a long silence of this method of communication.

My recent engagements in the home mission of our District, completely confirms my former humble opinion of the importance of city evangelism. About one-half of the work which I have been directed to, proved to be arranged for, in churches, procured in town. And from the apparent adaptation of a peculiar looking, peculiar plain and common place talking preacher, with those strange features in the services, &c., to the minds of the sober thinking of all orders and ranks of auditors, even in the proud cities in our land, we arrive at a decided conclusion that the proper time for our city evangelism has not only come, but that the proper time has been let but too heedlessly pass by, ever since the church in America has had evangelists, and cities in "all the world" to evangelize. (Leaving it to the judgment of the editors whether to insert), I will here relate, for example, the instance of evangelizing in the town of Clifton Hill, Missouri, where never before, a brother had, perhaps, been seen, or even heard of, except by the person who sent us the call. Here the most fashionable church in town had been procured, sexton at post, and all in style. The attendance immense. (said to be from twelve miles around). To this vast audience, and in the most simple, plain and common style of speech possibly at command, we tried to relate the old, old story of the cross, and then on and on to the conditions of its avail to all, until arriving at the proper point, where all (if possible) of the peculiarities of the primitive, apostolic church and Gospel order were reached, and vehemently contended for: the subjects embracing the moral and ceremonial laws, and the ordinances of the church.

Now the results in so proud a place were many warm expressions of approval; to wit: "Never, since my childhood, did I hear it in that simplicity." "It can't be money you preach for, you seem to have nothing at stake but your conscience and your life." At this expression I remembered what the brethren said at the District meeting: "Men," said they, "who will hazard their lives for the cause." A lady, of whom it could little be expected from her gay appearance, said: "Don't they remind one of the old apostles?" as if from reading the Scriptures, she had imagined the order of the primitive Christians. At baptizing in the suburbs, a large portion of the vast concourse, knelt at the waterside during the prayer, regardless of their broadcloth, silk and satin. Here also one said, "That's now according to my notion of the commission."

Brethren and sisters, do not withhold your cheerful donations from so good a cause, supposing the cause to be premature, or that the pride and vanity of cities have advanced beyond the reach of the simplicity of the church and her doctrines. For we find the power to be with God and his Word, while the service of his cause for the execution of his power to save, is vested in his obedient children in the world. And lest we forfeit our heirship, let us, oh let us see that we combine our united services in the promulgation of our Father's method of doing wonders in the earth. NOW is the time to evangelize.

I thought it expedient to give those who have not yet witnessed these effects of evangelism, an idea of what is experienced by those who have

...ches to put their shoulders to the ... great work, perhaps the greatest ...ntity ever offered by the church to no ... good. C. C. Root.

... Missouri.

From D. S. Replogle.

Dear Brethren:—

FEEL like penning a few thoughts for your ... this Sabbath day, as I was deprived ... meeting on account of the in... ...y of the weather, and the meeting be... ...ght miles off I was made to say; God ... preachers. Many had to leave their ... this morning to fill their appointments, ... doubt, some of them met with small ...regations. This makes us sympathize ... the ministers who are placed upon the ... of Zion to preach the everlasting Gospel. ...ught we might do much good to them, in ...ng engaged in prayer in behalf of them, ... we might be with them in Spirit, that we ...ht say with Paul, "We give thanks to God ...ys for you all, making mention of you in ... prayers." In this way we might help them ...preach. When we take notice sometimes, ...w careless and unconcerned some lay mem... ...are in tending meetings and helping their ... ministers along, we must almost conclude ... the love and the sympathy that they ...uld have does not manifest itself as it should. ...Works without faith is dead," says James. I ... merely hinting at some things which I ...ught perhaps might not be amiss; and if I ...uld be the means of doing a little good by ...y of admonition, I will freely do it. A great ...y things are done sometimes among our ...mbers that are done thoughtlessly, especi... ...ly among our young members. The follow... ...g is one of the things I wish to mention: A ...ort time ago there was a meeting appointed ... our school-house, on a certain evening, for a ...eacher that did not belong to our church. ...We had the pleasure of attending said meet...g, entering the house we found it well filled ...with listening hearers, and among some of the ...earers were some of our young members ...hat were engaged in talking and laughing ...while preaching was going on. I felt grieved ...to see this; but, no doubt, these young members ...were off of their guard, and were not thinking ...what they were doing. Such conduct is wrong. ...We do not like for non-professors to annoy our ...eetings, and when our young members go to ...ther meetings, they should behave just as ...they do in their own. God sees our actions, ...no matter where we are. We should be very ...careful how we let our light shine, showing to ...those with whom we associate, that we have ...been converted to Christ, and are to live like ...Christians should. I don't think that there ...are any professors of religion watched closer ...than our members are, and why is it? Because ...we profess to be a peculiar people, a separate ...people from the world and try to be lead and ...governed by the Bible. It should be our de...sire to do good where we go to hear preaching. ...Let preach who will. We can always learn ...something good by it. No man that preaches ...from the Scriptures but what will tell us some...thing good if we want to be honest about it. ...I submit these few thoughts for our young ...members especially, who may chance to read it. ...May God's choicest blessing rest upon all ...His chosen people every-where.

D. S. Replogle.

Maria, Pa.

From Umatill County, Oregon.

Dear Brethren:—

WE have a very large field here for mission...ary work. There are many hungry ...uls to be fed with the bread of life; and how ...an they be fed without some one to distribute? ...We need preaching. How can we hear with...out preachers? Rom. 10: 14. We had three ...or four discourses last Fall by Elder David ...Brower, as he passed through this part of the ...country, which I think left quite a good im...pression. We have only five or six members ...in the bounds of a hundred or hundred and ...fifty miles square. These are father Bashor ...and wife, Brother Craddock and David Kiester ...and wife, who expect to take their departure in ...a few days for Willamette Valley, where they ...expect to make their permanent home. We ...hope to hear or see, some of our Breth...ren emigrating to this valley, and settling ...around us soon, especially ministerial help, to ...aid and push the good work along in the way ...of moralizing and converting the people of this ...country to Christianity. This country, espec...ially this valley, is an excellent place for poor ...people to get a start. The soil is very pro...ductive; wheat, oats and barley, vegtables, and almost all kinds of fruit and berries, other than the tropical fruits do well. We have never had any thing like a total failure in grain crops, and only partially in the fruit crops. Chances for poor people to get homes in this country are very good. Many get land by making one small payment and getting from one to five years to make the final payment.

There are very good chances for renters in this valley. This is also a very good place for people that have to labor for a living. Persons, thinking of emigrating to this valley, would do well to get here the beginning of harvest, which is commonly about the first of harvest. There is always a great demand for labor during harvest and threshing season, which commonly lasts till about the middle of October. A man, two horses and wagon commonly gets $2.50 to $3.00 per day; men $1.50 to $2.00 per day; women get, as cooks, from $1.00 to $2.00 per day through harvest.

D. Peebler.

Brief Notes.

BY JOHN ZUCK.

NUMBER I.

IT is my desire upon the present occasion to present to you a few brief notes of the labors of our esteemed Brother, M. M. Eshelman, editor of the *Children at Work*, who treated us with a "feast of fat things" during the first week of March. First, I will say in behalf of the Clarence Brethren, Cedar county, Iowa, that Brother Eshelman has our sincere thanks for the effective service rendered during his short stay with us.

He arrived at Clarence the last day of February, and in the evening of the first of March, met at our school-house for worship, where he delivered his first sermon among us, to a very respectable, quiet and attentive congregation. Subject, The Bible, or God's word. The following points we gleaned from the discourse, which, in our judgment, were quite instructive:

I. The Old Testament Scriptures were presented as being susceptible of the following divisions:—

1. Historical part.
2. Prophetical part.
3. Poetical, or song part.
4. Law part.

II. The New Testament was divided for the purpose of helping all to study it to advantage, as follows:—

1. Facts—statements, or things done.
2. Commands—things to be done.
3. Promises—things to be hoped for.

Very practical hints were given upon the above points, which were well received by the people. But our dear brother will please excuse brief allusions, as our object in giving points as set forth above is to edify and assist others of our dear brethren who still think they can *learn how* to present truth to their audiences in a manner that will have a tendency to instruct and write impressions upon their hearts.

March 2. We again met at 10 A. M. for services, when Eph. 6: 10 was read, and the subject of the Christian soldier was deduced therefrom. Some general remarks on soldiery were presented, and special attention called to the following:

I. The Christian's Captian.

II. The Christian's armour,—breastplate, helmet, shield, sword, shod; and with their uses as applied to the warfare against the "wiles of the Devil,"—glorious Christian graces provided for the Christian's triumph.

III. The Enlistment—getting into service, putting on the armour,—faith, repentance and baptism. Faith changes our heart; repentance changes our action; and baptism changes our relationship.

1. The applicant desires a knowledge of the work.
2. Must make application.
3. Must be examined or inspected—visited—taught, questioned like Philip asked the eunuch.
4. The applicant must be willing to accept the terms of duty.
5. Passed in—takes the solemn pledge to continue faithful until death.

IV. Drill duty.

1. In God's word—the sincere milk of the word.
2. Prayer — the Christian's communion with the Captian.
3. The ordinances—which give life and power of the church.
4. Singing—cheers the drooping, weary heart.
5. Our enemy, Satan—who is presented in all the forms of sin.

Now, dear Brethren, the prophet tells us a great deal about this Leader and Commander of the people—Israel, and the Lord who is the Captain of our salvation, has made no provisions for retreat; but the watch word is *onward!* ONWARD! ye soldiers of the cross. Pull down the strongholds of Satan, secure and protect the fugitives who are trying to escape from the enemy's ranks, "pluck them as brands from the burning" ere they perish in the flames. Let every orderly, every watchman on the walls of Zion fall into rank and file, put on the Christian's uniform, that they may be readily identified and not killed for the enemy. O may the missionary work of the church be so arranged that concentration of effort may be readily effected. There seems to be so much drill, so much parade, so much planning, and so little storming the enemy's work. May God bless the work of the Christian soldier. Maranen.

Clarence, Cedar Co., Iowa.

Killed by a Cow.

QUITE a melancholy affair occured near Falls City, Nebraska, on Sunday, February 23rd, by which Mrs. Rhoda Ann Heikes, lost her life. The circumstances, in short, are about as follows; and from it a lesson may be learned, never to let a dog accompany any one when going among cows that have young calves:—This unfortunate woman went to a neighbor's house on the day above named to make a call. Finding the neighbors absent, except the children, she spent some time with them. During this time she accompanied the neighbor's children to the barn to see the calves. She was, also, followed by her little dog. While at the barn, the cows came up, and seeing the dog, attacked him. The dog ran to the woman to escape the fury of the cows. The latter thereupon attacked the woman, threw her to the ground and vented their mad fury on her person. She received injuries from which she died on the following Saturday. She remained speechless and unconscious from the time she received her injuries until death.

Deceased was the wife of Frederick Heikes. Her age was 49 years, 4 months and 12 days. Funeral services on Sunday, March 2, from 1 Cor. 15: 26, to a numerous concourse of friends and neighbors. Jonathan Lichty.

From Kosciusko Co., Ind.

ON the 28th of February, my youngest brother in the flesh, a minister, with Brother Joseph Amick, both from White county, this State, came into our congregation, and remained with us one week, and labored faithfully in the cause of Christ. There was great interest manifested among the Brethren and people in general. The immediate result was, four precious souls baptized and one reclaimed, which made great rejoicing among the children of God, and, we believe, with the angels in heaven. Many more are counting the cost, and we hope and pray that they will come before long, and know the reality of the religion of Jesus Christ. Yes, my dear friends, don't put it off too long, for the door will be closed ere long, and if you have not made your peace with God, you will stand without and knock, and you can't enter. Come while it is called to-day. Yes come to Christ, is the heart-felt wish and prayer of your unworthy servant,

David Brechtelheimer.

From West Unity, Ohio.

Dear Brethren:—

I WILL give you a sketch of a happy meeting which we had on Bunker Hill, in the Reformed Church, seven miles north-east of Bryan. We had good order and attention paid to the word. Meeting commenced February 22nd, and closed March 3rd. Four came out on the Lord's side and were baptized. Many more are counting the cost; hope they will learn right from wrong.

The meeting was conducted by Brother I. J. Rosenberger. Some of our brethren here were present in time of the meeting. Good feeling prevailed around in the neighborhood. May the Lord bless him and his labors wherever he goes. Israel Kinsel.

From Huntington, Ind.

BROTHER Jesse Calvert came to us February 22nd, and commenced a series of meetings. He told the story of the cross with power. Saints rejoiced and sinners trembled. On the second day of March twelve made the good confession, and in two days after, sixteen more, and two days after that, nine more precious souls, we hope, rose to walk in newness of life; and to-day five more, and two reclaimed, making in all forty-four. Others were deeply impressed, and made to feel a sense of their duty. The most of these were Brethren's children; some from the Winbrenarians, one from the Catholics, one from the Lutherans, and one from Newlights. Our District numbered seventy before the meeting, and now one hundred and ten. May the Father that rules the universe, give us grace to feed the lambs, and may we pray that they may be kept from the hour of temptation. The meeting lasted fourteen days; and was a season of refreshing which will be long remembered.

Dorsey Hodgden.

March 9th, 1879.

From Elk Lick, Pa.

ON Saturday the 1st, two more were added to our number by baptism. The ice was about eight inches thick on the river, which is unusual for this time of year. About one hundred spectators were present. The reason was, the applicants were citizens of Salisbury, and the number was swelled from the village by the curious. We have our church located in the village, and have regular preaching, prayer meetings and Sunday-school. Many are awakening to the doctrine as preached and practiced by the Brethren. I would earnestly advise the Brethren, wherever it is at all possible, to build their churches in towns and villages, as the greatest number can be collected, therefore the greatest power for good.

Two of our members asked for certificates of membership. They remove to near Hagerstown, Maryland. May God's blessing go with them. S. C. Keim.

From F. P. Lœhr.

THIS evening Brother George W. Cripe commences a series of meetings in the Ogan's Creek church, near this place. I shall be with him till the middle of next week, then visit the adjoining church near Dodgertown. My address will be for some weeks, North Manchester, care of A. Leedy. I desire to be at their Sunday-school and Missionary Convention. I cannot yet see that it is a work of the Devil, as some seem to look at it. I have been in the mission field for a number of years, and have not yet got rich nor proud by receiving salary; nor uplifted by teaching little children in Sunday-school and talking to young men and young women, that they might become Christians, though they have often shown to me their love and respect. If we old men had been kept from bad society when children, we could have sooner got rid of bad habits.

North Manchester, Ind.

From Silver Creek Church, Ohio.

Dear Brethren:—

OUR series of meetings began at Primrose meeting-house on the 25th of February, and continued until March 3rd. Brethren David Rittenhouse and Jacob Shanour, our home ministers, labored earnestly for the salvation of souls. We had two additions and good interest. We hope the seed sown may bring forth fruit some thirty some sixty and some a hundredfold in due time. May the Lord bless them and crown their efforts, is our prayer. Dr. Wolff.

Building a Meeting House.

THE Brethren of Beaver Dam congregation, Kosciusko county, Indiana, contemplate building a meeting-house this coming season. We would like to have the best and most convenient style of seats for Communion meetings, some to change into tables. Let me hear from the Brethren. David Brechtelheimer.

Sevastopol, Indiana.

From Phebe A. Frantz.

BROTHER John Fitzgerald, of Dark county, Ohio, and Brother Oliver Yount, of Tippecanoe, Ohio, came to us on the 22nd of February, and commenced a series of meetings, which lasted until the 8th of March. They preached twenty-two sermons in all, five in the Donald's Creek Church and seventeen in our church, in New Carlisle. The ministers are two zealous soldiers of the cross, holding forth the word with power and encouraging the church to press onward, warning sinners to flee the wrath to come. Four precious souls came out on the Lord's side, and were buried in the rolling stream, and arose to walk in new-

ness of life. Many more good impressions were made. Some said they would come soon. Hope those good resolutions will be carried out. Those of us who are in the church of Christ should be more zealously engaged for those who are left behind that, they, too, may feel the load of sin and come to Jesus. Members should not be cold and indifferent during these meetings, but should be lively workers in the cause. Oh! that all our beloved fraternity could realize the bliss enjoyed by those who live not for themselves only, but for him who lived and died for a rebellious race, and left a pattern to be imitated by all that are born anew by a spiritual birth. Yes, if it were only possible that all such could see and understand that all they have and are is the Lord's, whether they be intellectual or temporal gifts; and that all the members of that mystical body—the church of Jesus Christ—are in duty bound to serve each other even as the members of our natural body serve each other. My dear young associates, I entreat of you to come to Jesus, heed the many good counsels given by our beloved brethren while with us. The wise man, Solomon, said, "Remember thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Would it not, then, be wisdom in us all to prepare for heaven? For the things of this world are transitory, and will all pass away; and even while here the Christian's enjoyment is far beyond that of the sinner.

New Carlisle, Ohio.

Wisconsin Mission Field.

MUCH has been said on the subject of missionary work, but a little less *saying* and a great deal more *doing*, would result in much more good. Talking about missionary work, and plans as to getting the money necessary to defray the expenses, does put me very much in mind praying for the poor and not giving them the necessaries of life. If Paul's plan is adopted we will have plenty of missionary money and to spare, as the Lord has prospered us all very well. There is one more feature in the missionary movement, that could be greatly improved. Do not wait till you are sent by the missionary committee for fear you will have to pay your own expenses, and then feel bad because you are not sent. If you think you have a calling in that direction, go and try your talent with the full assurance that if the church don't pay your expenses the Lord will. Not every preacher is calculated for a missionary. A man may be a very good local preacher, and capable of doing much good at home, but as a missionary, be a failure. Two preachers should go. Both preachers should be of a talkative nature, friendly to all men, mighty in the Scriptures, always ready to meet the adverse power with humble boldness. In preaching, one should be a powerful expounder, the other a good exhorter; the expounder to speak first, and the exhorter to follow. Often a sermon is spoiled when the preacher thinks he has a prophecy, when he has but an exhortation.

Missionary life is very hard, especially in the Winter season. Men of a strong constitution and a ready mind should go. The constitution to meet the changes of beds and different temperature of sleeping rooms, and a ready mind to meet a false teacher. Any brother who has an experimental knowledge of missionary labor would rather give a few dollars towards it, and stay with his family, than to go himself, even if his expenses are paid.

Brother D. M. Miller, in company with a deacon, left his home on the 24th of December, 1878, for the Wisconsin Mission Field. Went on the cars as far as Mineral Point; left Mineral Point on the 25th, for a seventy miles' sled ride, with mercury two degrees below zero, and cold increasing. Arrived at Brother Abraham Studebaker's six miles north of Muscoda, late in the evening. Left Brother Studebaker's on the morning of the 26th, (mercury sixteen degrees below zero), for pleasant Ridge, some twenty-seven miles farther north. Arrived at Brother Stout's late in the afternoon. Brother Miller preached his first sermon that evening at Brother Stout's, to a small audience. Sugar Tree, four miles farther north, was the place intended for Brother Miller to preach, but the house was occupied by what was called a "Ministerial Association," which was to last but a few days; but when Brother Miller would take no interest in the Association, they prolonged it nearly all week, apparently to keep Brother Miller out of the house, consequently there was some time lost. But the Methodists opened their house to Brother Miller, near Brother Stout's, where he had several meetings, and preached the Gospel in its primitive purity, to a large and attentive audience; so much so that many declared that they never heard the Gospel preached so effectively. Even some of the members of the M. E. Church said it seemed to them that they had never heard preaching before. From there he went to Rock Bridge, some twelve miles east, where there are a few members, scattered and a church partly organized. Had meeting in private houses for a few evenings, and on Friday at two o'clock P. M., preached a funeral sermon at Woodstock, in the Disciple meeting-house. The people of Woodstock invited Brother Miller to preach there that evening, and offered their house to him as long as he wanted it. He preached there that evening and the next day, (Saturday), at eleven o'clock, to a large and attentive audience, and made some good impressions—so much so that they requested him to continue, but as his appointment for that evening was at Sugar Tree, he could not. Some followed him to Sugar Tree. He had quite a number of meetings at Sugar Tree, awakened quite an interest; a few were buried with Christ in baptism, and more were induced to search the Scriptures. It now came to the point that it was necessary for Brother Miller to continue his labors at Woodstock and at Sugar Tree, and the time being here that duty called him home.

After arranging matters at home, Brother Miller again left home on the 15th of January, 1879, for Wisconsin; and made Woodstock and Sugar Tree the base of his labors. He found the people at both places very intelligent, kind-hearted, well-behaved and truth-seeking.

After laboring one week at Woodstock and one week at Sugar Tree, Brother Miller found that the company of a deacon was not sufficient, that something more was needed, so he called Brother Martin Meyers to his assistance. As soon as Brother Meyers came, the deacon went home. The Brethren with their combined efforts, and the help of the Lord, have done much good; in fact the work is just begun, not only at Woodstock and Sugar Tree, but at different places where they have preached while in Wisconsin.

The Brethren arrived home on the first day of March, with the expectation of going back to Wisconsin, if no opposition; for the way they left things a continued ministerial labor is needed; and those that began the work are best adapted to carry it out. When they left Wisconsin, they had quite a number of applicants, and many searching the Scriptures.

The Tract Association should be made more effective. We found a great demand for tracts in Wisconsin. Many more should be sold than what are, as many are willing and able to pay for them. Every missionary should take as many tracts with him as he conveniently can, make it known that such as are able and willing, would be expected to pay for them, and the money appropriated in publishing tracts and sent to the poor.

Many of the Brethren have no idea what an amount of good can be done by distributing tracts. Even the BRETHREN AT WORK is doing a great deal of good. We had about a dozen copies of them with us, and distributed them one evening after meeting. In a few evenings after, we were asked for more papers, and were sorry to say that we had no more, but those distributed went from hand to hand, and were a great help to the missionary work, because they and the preacher agreed, and the two agreed with the Gospel. So much for papers that are free of contention. A Gospel paper and a Gospel preacher always do good and true work. D. F. ENY.

From Morrill, Brown Co., Kan.

IT may be interesting to the many readers of the BRETHREN AT WORK to give a short report of the meetings held here by Brother C. Forney. During these meetings, Brother F. preached a series of doctrinal sermons—rather in reply to an attack made by one, J. M. Stephenson, a Soulsleeper—against our faith. It will be remembered, also, that the aforesaid J. M. S., also made a personal attack on Brother Moore, reflecting on his (Moore's) scholarship, which was again reported to Brother Moore, and the latter replied in an editorial, which was read during our meetings. Brother Forney made a gallant defense, and made some powerful criticisms on the grammar adduced by J. M. S., in his analysis of the commission.

The immediate results of Brother Forney's preaching were, four additions by baptism and one reclaimed, besides many convincing impressions were made.

These sermons necessitated Stephenson to preach another series of sermons, or rather a series of abusives on the faith of the Brethren. That his arguments were very *convincing*, your readers are invited to consider the folllowing: He said he came along where the "Duokards" were baptizing, and it reminded him of a lot of ducks dipping for worms. His sermons on the supper were equally ridiculous, and upon the whole, his attacks and the reply of Brother Forney, only served to strengthen our cause. These latter sermons of Stephenson we did not deem necessary to reply to, as they were self-convicting. JONATHAN LICHTY.

March 10th, 1879.

Programme.

THE following propositions are to be considered by the Sunday-school Convention, to be held April 21st, at the Spring Creek Church, Kosciusko Co., Indiana, commencing at 2 o'clock P. M.:

Prop. 1st.—The influence of Sunday-schools in general, to be introduced by Joseph Amick and Solomon Ankerman.

Prop. 2nd.—The propriety of Brethren holding Sunday-schools, by John Wright and Joseph Leedy.

Prop. 3rd.—The manner of conducting Sunday-schools, by J. C. Murray and W. S. Toney.

Prop. 4th.—The best means to secure the attendance of parents and children, by Dorsey Hodgden and J. S. Snowberger.

Prop. 5th.—How can opposition to Sunday-schools among the Brethren be best overcome? by J. R. Crumrine and J. S. Snell.

Prop. 6th.—Singing, by Benjamin Neff and William Summer.

The above named brethren, with two exceptions, have accepted the duties assigned them, and will be expected to be present, and give the cause their support. All others have the privilege of taking part.

Those coming by railroad either to Collamer or Pierceton, to attend the Sunday-school or Missionary Convention, will be met with conveyances on Monday, April 21st, by giving due notice. A. W. BOWMAN, Cor. Sec.

North Manchester, Ind., March 13th.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

KINNEY.—March 5th, 1879, of membranous croup, Frederic Austin Kinney, infant son of friends John and Sarah Kinney, aged 1 year, 10 months and 2 days. Funeral occasion improved from Rev. 7: 9.

D. E. BRUBAKER.

COLLINS.—In the bounds of the Panther Creek Church, Woodford Co., Ill., November 18th, of diphtheria, little Ella, only daughter of David M. and sister Susan Collins, aged 8 years and 7 months. Funeral by the Brethren. JAMES R. GISH.

ROYER.—In the Buffalo Valley District, Union Co., Pa., March 13th, Sister Ann, Wife of Elder Charles Royer, aged 61 years, 9 months and 29 days. Disease cancer.

J. L. BEAVER.

LONGANECKER.—In Whiteside county, Ill., February 24th, Elizabeth, daughter of Jacob and Lydia Longanecker, formerly from Wayne county, Ohio. Her age was 40 years and two months.

When she was between the age of twelve and fourteen years, she lost the good use of her mind through spasms and other derangements and kept growing worse and worse, and at last was relieved of all her pains and helpless condition. W. W. H.

(Primitive Christian, please copy).

Campbell and Purcell.—A Debate on the Roman Catholic Religion. Price, $1,50.

Christian Baptism.—With its Antecedents and Consequences. By Alexander Campbell. Cloth, $1.25.

Brethren's Envelopes.—Prepared especially for the use of our people. They contain, neatly printed on the back, a complete summary of our position as a religious body. Price 15 cts. per package—25 in a package, or 50 cts. per hundred.

Any of the above works sent post-paid for the annexed price. Address,

MOORE & ESHELMAN,
Lanark, Illinois.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:37 A. M.
Accommodation	9:15 A. M.

EAST BOUND.

Day Express	12:18 P. M.
Night Express	2:45 A. M.
Accommodation	5:15 P. M.

Tickets are sold for above trains only. Passengers from Lanark close connection at Western Union Junction. G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:18 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:37 in the morning.

Business Department.

Be faithful in business, fervent in spirit, serving the Lord.—Rom. 12:11.

MONEY LIST.

It is not safe to send over $1.00 in a letter without registering it. Send money by P. O. orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send coin in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately

H W Strickler 2 00 B F Stump 1 50 J Gnagy 25 H C Ho... 1 00 S Armentrout 1 00 D B Stoudebaker 15 95 Aaron Dove 1... S A Pike 2 00 J H Price 2 00 W H Bashore 3 00 H A Hay 50 H Imperger 25 J Arnsberger 50 J M Funk 25 Jno Detter 1... D Trostle 13 25 Jas Ross 1 00 H A J Pond 1 00 M S Ne... 1 00 A Berkey Ille 11 00 D H Holsey 1 25 J Kellerman 1 00 J P... 25 D B Shively 1 80 L Bame 50 S W Lindower 5 55 J S... gen 1 25 J Negley 1 00 Daniel Seber 1 00 S A Garber 1 00 J S Mohler 2 50 D Whitmer 1 00 C F Detweiler 3 00 M C Shultz 1 00 I H Bashore 15.

POOR FUND.

Below we acknowledge from week to week money received for sending the BRETHREN AT WORK to POOR MEMBERS, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the Poor Fund. We would be glad to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

J. Arnsberger, Defiance county, Ohio	
A Brother	
W H Barnes, Norris, Ill	
P Zumbrum, Johnson Co., Ill.	
D. Whitmer, N. Liberty, Ind.	
Previously reported	
Total to date	$ 00

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar for a year for the paper.

D. H., Bellaire Co., Ohio...
M. N., Canton, Ill
S. T., Fairview, Ill
H. B., Ind
M. M., Ind
Previously reported

Total to date $ 00

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

Announcements.

NOTICES of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

DISTRICT MEETINGS.

In Northern Kansas and Southern Nebraska, April 7th, 1879, at Jewell Co., Kan.

In Thorn Apple district, Michigan, in the Brethren's new church, May 9th, at 10 A. M.

Northern District of Illinois, in the Arnold's Grove Church, Carroll Co., on Tuesday, May 13th, at 9 A. M.

Middle District of Indiana, in Sugar Creek District, April 23rd, at 9 A. M.

Southern District of Ohio, at Donald's Creek meeting-house, seven miles north-west of Springfield, Clark Co., Ohio, May 13th.

☞ The District Meeting of the Northern District of Missouri, for 1879, will be held at the Smithfork Meeting-house, one mile north of Plattsburg, May 5th, at 9 A. M. Also a Love-feast in connection with the District Meeting, at same place on the evening of the previous day, (Sunday the 4th), to which the usual invitation; and the special request of our leading Brethren is, that a full representation of all the churches at District Meeting be solicited. C. C. ROOT, Clerk.

☞ The District Meeting for Western District of Pa., will be held, Lord willing, in the Brethren's new meeting-house, Dunning's Creek Branch, Bedford Co., Pa., on Tuesday, May 20th, 1879, commencing at 9 o'clock A. M. The meeting-house, in which the business session will convene, is situated about three miles west of Pleasantville; five miles north of New Paris; twenty-two miles south of Johnstown, Cambria Co., Pa. Brethren coming on the Bedford and Bridgeport R. R., will stop off at Man's Choice, fourteen miles from place of meeting, at which place the delegates will be met with conveyance, if notified in due time. Any further information can be had by address Brother John B. Miller, New Paris, Bedford Co., Pa. JOSEPH I. COVER, Cor. Sec.

LOVE-FEASTS.

In the Monticello Church, White Co., Ind., June 6, at 4 P. M.

☞ We, the Brethren of Wabash Church, Indiana, intend holding a Love-feast June 7th, commencing at 10 A. M. Brethren coming to Wabash on the 6th, drop me a notice, and I will meet you there. N. F. BRUBAKER.

Primitive Christian, please copy.

☞ We, the Brethren of Loraine, Adams Co., Ill., intend, the Lord willing, to hold our Love-feast in H. W. Strickler's barn, on Sunday evening, May 4th. Preaching will commence Friday evening the 2nd. As there are a number of applicants here for baptism, they proposed to put it off till Sunday, May 4th, when we can get help from the ministry. A hearty invitation is extended to all who feel disposed to come. Brethren and sisters come, we want your influence.

H. W. STRICKLER.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., April 3, 1879. No. 14.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

ELDER D. B. RAY'S ELEVENTH REPLY.

MR Stein still holds that an unpardoned child of the devil can put on Christ in baptism! For the Scriptures for pardon before putting on Christ in baptism read Luke 7: 50; John 3: 15, 16; Acts 10: 43, and Gal. 3: 26, 27. One wilfully and persistently refusing baptism, or any other command, shows that he is unpardoned—condemned—not for want of baptism, but "because he hath not believed in the name of the only begotten Son of God." John 3: 18. The man that can, with the facts of history before him, say that the ancient Novatians and Waldenses were Tunkers, is to be pitied. He is possessed with the spirit of error. We find no real ancient Novatian or Waldensian document which contains "trine immersion," feet-washing, or kissing, as a church ordinance. These ancient witnesses held only two sacraments—church ordinances—"baptism and the Lord's supper," or communion. They had no "full meal" Lord's supper. See Jones' Ch. Hist. p. 249.

But the Tunkers have as many saving church ordinances as Rome's "seven sacraments."

2. The ancient Novatians and Waldenses baptized those that professed to be true believers and "real saints." See in Jones' Ch. Hist. pp. 249, 251. Also Perrin chap. 12. Also D'Anvers on Bap. p. 223. These ancient witnesses regarded the "confounding the work of the Holy Spirit in regeneration with the external rite of baptism" as a mark of antichrist. But the Tunkers make "baptism and regeneration two names for one act." Neal's Works p. 248. These ancient Waldenses would have regarded the Tunkers as belonging to the army of antichrist, yet Mr. Stein says that they were Tunkers!

Of course, he may find, amongst all the streams of slander poured out upon these ancient witnesses, where they have been charged with nearly every heresy in doctrine. But where in their own documents is the proof that the ancient Novatians and Waldenses held the Tunker faith and practice? Those Baptists who "have practiced feet-washing, laying on of hands, and the salutation with a kiss," did not make saving church ordinances of these customs. Why cannot our friend see the difference between a social greeting, or act of religious hospitality, and a saving church ordinance?

Mr. S. thinks that it is *lawful*, but "not expedient" to extend the saving church ordinance of the "holy kiss" to the "sisters"! If the kiss is altogether *holy*, and essential to salvation, as the Tunkers hold, why not the pastor administer it, like baptism, to all equally, without respect to sex, race or color? We still think that a kiss that must be forced by church law is only formality or hypocrisy.

We did not charge our friend with either of these; for those that receive the colored members with the voluntary loving kiss are not liable to the charge of "hypocrisy" in this particular.

He hints that we are guilty of thesin of the Pharisees who charged Christ with casting out devils through Beelzebub. We have not charged the Tunkers with casting out devils at all.

It cannot be shown that it was "already" in the heart of Judas to betray Jesus till after the feet-washing supper. We have established, with absolute certainty, that the feet-washing occurred at the Bethany supper. Our positions remain unmoved.

He claims that he "did not aim to misrepresent" us when he charged us with holding (which we do not) that "the disciples ought not" to wash feet; but in the same sentence he makes another equally *false* charge, that we do "not do it"—wash feet, and assigns us to "outer darkness" where is "weeping and gnashing of teeth." Matt. 25: 30. Even if he has no regard for truth, he ought to fear that lake. Rev. 21: 8. We have on different occasions "washed the saints' feet" according to the example of Jesus; and we are still ready and willing to do so again. But it is not our custom to boast, like the Tunkers, of our works. However, we do not enter into rebellion against Christ by making feet-washing a church ordinance, to save the soul. Must we make a saving church ordinance of training children, because we are required to "bring them up in the nurture and admonition of the Lord"? Where is the proof that "feet-washing was put into the *apostolic church* by Christ? What apostolic church practiced it?

Mr. Stein charges that we claim "only two christian ordinances"! We said: "two church ordinances." Why does he continue to falsely state our positions while they are in print before his eyes? Is that the Spirit of Christ?

Mr Stein states another reason why the Tunker churches are churches of Christ, as follows:

"My second reason why the Brethren possess this 5th characteristic, is that not only 'love,' but 'peace,' 'long-suffering,' 'gentleness,' 'goodness,' 'faith,' 'meekness,' etc., important fruits of the Spirit, are manifest in them. They are gentle toward all men, envy no one, resent not indignities, conquer by returning good for evil, and *hold war to be incompatible with christianity.*"

This sounds like the prayer which says: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." Luke 18: 11, 12. We do not believe that the Tunkers are as holy and sinless as they boast themselves. We agree

1. That wars in general are unspeakable calamities.

2. That no christian has the right to propagate or defend his religious principles with carnal weapons.

3. That no church of Christ has the right to propagate or defend her principles with the carnal sword.

4. But in the present age of the world political governments have the same right to use carnal weapons in self defense as they have to exist. This is taught in Rom. 13: 1–7. The political "powers that be are ordained of God;" the political ruler "is the minister of God," "a revenger to execute wrath upon him that does evil." As the political power is ordained of God to punish evil-doers, if those evil-doers should come as a band of robbers—an army—to slaughter and plunder the citizens, it is the duty of the government to punish with carnal weapons such a company of evil-doers. Must our government sit down and allow men, woman and children to be slaughtered and our cities and towns given to the torch of the incendiary foe, without an effort to punish the evil-doers?

5. As it is the duty of political governments, under some circumstances, to bear the sword against their enemies, it is not unlawful for Christian citizens, who enjoy the protection of those governments, to "be subject unto the higher powers," and to aid in rescuing the land from the army of robbers.

Mr. Stein asks: "How can warriors be Christians?" Abraham was the father of the faithful, and yet he with his soldier servants fought, overthrew and slaughtered the four kings that had captured Lot and his family; and Melchisedec blessed him as he was "returning from the slaughter of the kings." See Gen. 14: 13–24; Heb. 7: 1. Are the present Tunkers better than Abraham? Moses, who talked face to face with God, and brought down the tables of the law from the flaming summit of Mt. Sinai, led the armies of Israel in battle against the idolatrous Amalekites. Are the Tunkers better than Moses? Cornelius, the centurion,—soldier captain—a devout man of prayer and alms, was the first gentile convert. While John the Baptist, the harbinger, was preaching and baptizing, "The soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, do violence to no man, neither accuse any falsely; and be content with your wages." (Luke 3: 14). If it had been contrary to Christianity for one to serve as a soldier, John would not have endorsed their continuance in the army with the reception of "wages" as soldiers. Neither Christ nor the apostles made any law against disciples bearing arms as citizens of civil governments. Therefore, the Tunkers in making laws on the subject have violated the word of God.

Mr. Stein claims that the Tunker's garments are not "soiled with the blood" of war. Let us see. "During the late war the annual council" of the Tunkers "offered" "the government its hearty sympathy in its efforts to put down the rebellion." Also Mr. Stein quotes Origen, with approbation, where he claims that Christians fight for the king by praying for the success of his arms. If the Tunkers were in hearty sympathy with the government in the war "to put down the rebellion," their garments were soiled with blood as really as though they had been in the army. The Jews, in the Savior's time, were guilty of the blood of Abel. (Matt. 23: 35)

We state our *Tenth Negative*: The Tunker Churches are not churches of Christ, because of their unscriptural church government. It is a centralized hierarchy. In his reasons "Why I left the Baptist Church," p. 3, Mr. Stein says: "Have they a republican form of church government? So *have we*, only that with us, for the sake of more thorough discipline, *every part is subject to the whole*." This contains the seeds of popery. The Tunker committee in arranging for the Newtonia discussion affirmed that, "In matters of government and discipline, each local organization, or part of the church of Christ, is subject to the whole body"! Mr. J. H. Moore, in BRETHREN AT WORK for Jan. 1st, 1877, says: "The special object of this National Conference is to decide matters for which no 'Thus saith the Lord can be found.'" The so-called Tunker Churches, ruled over by a National Council, even in matters not contained in the word of God, are not churches of Christ, because they have rejected the Bible as the only rule of faith and practice.

Items of Interest.

THE Baltimore and Ohio Railroad last year carried 18,824,229 bushels of grain to the seaboard.

ALL the cotton grown in North Carolina will not pay her liquor bill, which amounts to $8,500,000 a year, by more than a million dollars.

THE Philadelphia Bible Society has reduced the price of neatly bound Bibles to 25 cents a copy, and of Testaments to five cents.

STILL another famine is reported. This time it is in the most fertile portions of Bolivia. In one small town 206 persons died from want of food in 20 days.

SUIT for $40,000 has been brought against Beecher by his publishers for expenses incurred on his Life of Christ, which were lost by his failure on the contract.

BOSTON proposes to dispense with hymn books, and to "throw up" the verses on to a canvass by means of a magic lantern, so as to be in sight of the congregation.

A TEST of Mr. Edison's carbon telephone has been made in England, by which a conversation almost in a whisper, between persons in London and Norwich, 115 miles apart, was carried on without difficulty.

THERE is a proposition before the Missouri legislature to divide that State.

THE agitation of the Chinese question will be resumed at the opening of Congress.

THE Eastern press gives the assurance that the peach crop promises well, and that shad season will surely open by the middle of April. The average New Englander wants to live through the shad season.

ALEXANDER the Great, seeing Diogenes looking attentively at a parcel of human bones, asked the philosopher what he was looking for. "That which I cannot find," was the reply, "the difference between your father's bones and those of his slaves."

THE Denver *Times* says: "Reports from the grazing lands down the Platte say that the grass is growing rapidly under the warm spring weather now prevailing, and cattle and sheep are thriving upon it after their long and bitter experience with cold and storms."

ON the 12th of March, Szegdin, the second commercial town in Hungary, was destroyed by a flood caused by the overflow of the river Theiss. The river burst its last dam, and the waters rushed in with great force, destroying the town and rendering 80,000 people homeless. The suffering is terrible. A hundred square miles in the neighborhood of the town are flooded, and the crops in the district are destroyed. It is not known how many lives have been lost, but several thousand persons have been drowned. The towns of Csongrad and Szentes, one of 16,000 and the other of 26,000 inhabitants, are also fighting the flood.

LOOK TO JESUS.

BY J. W. SOUTHWOOD.

LOOK to Jesus, He's the Savior,
Look to Him in earnest prayer;
Look to Him in faith, not doubting,
Thus you can His blessing share.

Look to Him when round the table
Look to Him by giving thanks;
Look to Him—implore His blessings,—
Lift your souls to higher ranks.

Look to Him when day is dawning,
Look to Him before you sleep;
Ask Him to protect you and guard you,
And your life in safety keep.

Look to Him in every ordinance,
And His precepts all obey;
Look to Him when you're in darkness,
Look when in the light of day.

Look to Jesus, look to Jesus,
Then that way, you sure will go;
For, as men look, so do they walk,
While traveling here below.

Look to Jesus, look to Jesus,
Look to Him in every thing;
Look to Him the only Savior,
And yourself an offering bring.

Look to Jesus, then you shall live,
Look to Him and be ye saved;
Look and try to gain salvation,
Ere you are to sin enslaved.

Brother, look, oh look to Jesus!
Look to Him in all you do;
Look to Him while life is passing
Look to Him, the Friend that's true.

LAW.

BY MATTIE A. LEAR.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8: 2.

HERE are three laws alluded to by the apostle in the above passage, the law of the Spirit of life, the law of sin, and the law of death. The law of death was that law that was promulgated from Sinai. The apostle in the preceeding chapter, after extolling the law of Moses, labors to show his brethren, that though the law was holy, and the commandment holy, and just, and good, yet it was not sufficient for their needs. It could not deliver them from the law of sin; yet it had its office to perform in the great redemptive plan. That office was to reveal or make manifest sin, "For by the law is the knowledge of sin." Again, the apostle says, "I had not known sin but by the law, for I had not known lust except the law had said, thou shalt not covet."

But how, it may be asked, is sin revealed, or made manifest by the law?

1. By exposing or bringing its criminality to light. Paul says, "I had not known lust except the law had said, thou shalt not covet," i. e., I had not known that those eager, longing desires after wealth, fame, power, etc., were sinful, had not the law taught me this, I never could have learned the lesson of submission from the book of nature.

2. The law gives the knowledge of sin by contrast. We there behold, as in a mirror, the purity and holiness of God, and his just demands upon us. The sinner thus arraigned before this bar of purity, sees himself in all his loathesomeness, hence says the apostle, "I was alive without the law once; but when the commandment came, sin revived and I died; and the commandment, which was ordained unto life, I found to be unto death." What, the law which God had ordained to life, be unto death! Why this strange subversion of God's purposes? What caused their effects to be so opposite to his designs? "Sin," the apostle answers: "For sin taking occasion by the commandment, deceived me, and by it slew me." Hence the apostle, in the language of our text, calls this law, the law of death. This was not the original design of it. It was not ordained or established for that purpose. It was ordained as the instrument of life, but sin had made it the instrument or means through which it wrought death.

Again the apostle asks, "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin," that its hideousness and blackness might be revealed, "working death in me by that which is good." The agent must indeed be bad that can use a good instrument to perform a wicked purpose. Continues the apostle, "That sin by the commandment might be exceeding sinful," i. e., that sin by means of the commandment might be shown to be exceeding sinful.

But what is meant by the law of death spoken of in our text? Law, is sometimes spoken of in the Scriptures as that which hath the force of governing and controlling our actions. All those who are in a state of nature, or unregenerated are under the dominion of sin.

What a terrible picture is drawn by Holy Writ of man's rapid declension under the sway of sin. We read early in the history of the race, these terrible lines: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Further on, we have a terrible picture drawn by Judah's prophet of the sad condition of that chosen people after they had fallen under the dominion of sin. Hear Isaiah: "Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupted! they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they have gone away backward. Why should ye be stricken any more? Ye will revolt more and more. The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither bound up, neither mollified with ointment." The following is David's description of man under the power of sin: "They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." To this terrible picture, the apostle adds the following: "Their throat is an open sepulchre: with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness: their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known." From this terrible thralldom, man could not extricate himself, hence the apostle in giving his own experience says, "For the good that I would, I do not: but the evil which I would not, that I do." As man could not break his own fetters, and as the law given by Moses could not deliver him, something more powerful than the law, or man's own skill must come to his relief, or he must remain a captive. The apostle, when he realized his wretched condition, and then was made to feel his own impotency, and the impotency of the law, cried out in agony, "O wretched man that I am! Who shall deliver me from the body of this death?" Who shall deliver me from this awful burden, the stench of which is constantly in my nostrils? But Paul at last found the Deliverer; not, however, in the school of science, not at the feet of Gamaliel, but he found him in the once despised Nazarene; then he breaks forth in the cheerful strains contained in our text: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."

We will next try to consider the law of the Spirit of life. Life, oh what meaning in that word! We, who were dead in trespasses and sins, hath he quickened. And not only have we been quickened, made alive, aroused from our lethargy, but we have been made alive in Christ Jesus. We have not only been made to hate sin, but we have been brought into fellowship with God through the Spirit. Blessed truth, this law of the Spirit of life in Christ Jesus breaks the fetters of sin, and releaves us, not only from its power, but also from the love of sin, the contamination of sin, and from the guilt of sin. It is a complete and perfect deliverance. No wonder the apostle says, "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." What a debt of gratitude do we owe to our great Deliverer! "What the law could not do, in that it was weak through the flesh." The law was rendered insufficient, having to act through the agency of the flesh. The flesh instead of seconding the operations of the law opposed them; for Paul tells us, "I know that in me, (that is, in my flesh) dwelleth no good thing." The law thus weakened and trammeled, was not sufficiently strong to grapple the giant sin. But oh, what is the next wonderful announcement! God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. One at last is found, able to grapple with this terrible monster. Christ came in the very stronghold of sin, namely in the flesh; and having come he laid hold of the strong man, bound him, and then spoiled his house—robbed him of his conquests, took from him his dominion, and overthrew his authority.

But why was this stupendous work wrought? The apostle tells us in the fourth verse, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The above quotation does not very well agree with the "faith alone" doctrine taught at the present time. Paul tells us that Christ conquered sin, why? that we should be released from all obligations? No; but that we might be rendered capable of fulfilling, or accomplishing the righteousness of the law. Nothing could be more erroneous than the opinion that Christ has done all for us, and therefore we have nothing to do. The fact is, Christ has only removed our disability, and consequently made our responsibilities many fold more. Our heavenly Father does not require impossibilities of us, but he does require that we do what we can.

As the righteousness of the law could not be fulfilled, or accomplished by those who lived under the law, because of their disability, it would be reasonable to suppose that if God removes this disability, he would then require that we obey his holy precepts: and such we are taught in his Word is the case.

THE POOR.

BY CHARLOTTE T. BOND.

IN reading the Scriptures, we find much said in regard to the duty of Christians towards the poor. "The poor ye have always with you," showing plainly the church will never be without its poor. Next, what is our duty towards the poor? We must not say, "go, be ye clothed and fed," but must look after their comfort. Some require them to make their wants known. Must we wait for that? Some of them, and the best poor members we have, would live on bread and water before they would apply to the church, or their brethren for assistance.

It is the duty of those that God has blessed with abundance, to seek out the needy and privately bestow their alms. "Let not the left hand know what the right hand doeth." If we are applied to for alms, and give them, it seems a matter of necessity; but if we seek out the object of charity, it then has the face of a free gift, and "God loves a cheerful giver."

The eyes of the Lord are ever watching over his poor, and he has placed here purposely that the rich should have the blessed privilege of relieving their wants, and woe unto those who fail to do their duty in relieving the distressed. God could easily feed and clothe them himself; but he has arranged it that those whom he has blessed with plenty can have the pleasure of conferring favors on those who are not so well supplied. Nor is our duty done when we supply the wants of the body: they have spiritual needs too, and while we are contributing to bodily necessities, let us do it kindly, tenderly, let them feel that it is done from Christian and brotherly love. Not give it to them as if we would say, "be grateful for that or you will get no more;" but go to them with loving tenderness, showing that you feel for them both temporally and spiritually.

Our Savior said, "by this shall *all* men know that ye are my disciples, if ye have love one for another." If this *love* is not felt and exhibited towards our poor, our gifts *will* amount to nothing. The apostle says, "though I bestow *all* my goods to feed the poor, and have not charity, it profiteth me nothing." This text proves that giving is not *all*, but there must be with it a feeling for their interests. A loving interest for their welfare, is as much required as to *supply* their wants, and such feelings *will* be more highly appreciated by them.

This thing of a committee being sent to investigate, if they are in need of anything, and then delivering a report to the church and a general consultation over it, is both uncalled for and unscriptural. Some suppose that they do not properly employ their time, or they would not become a burden to the church, and many other such things concerning their needy condition. Do we ever read of such a church rule in the Scriptures? Do we ever read of the churches of ancient days sending brethren to see if this or that family were in need? If there is such Scripture, I would like to see it. There is one afflicted brother, C. H. Balsbaugh, who has several times made his wants known through the columns of our periodicals—a brother that is wearing his feeble life away in the work of the church. The last we heard of his wants, he had a number of letters to mail, and was waiting for a raven to bring him a beakfull of stamps that he might send them. If there are no ravens in the Brotherhood to attend to him, it is bad for the rest of the poor. One would suppose an afflicted brother, and one capable of doing so much good in the church would not only be supplied with stamps to convey his excellent writings to their destination, but that he would

have every necessary comfort bestowed on him. Every one has a work to do, and the different circumstances we are placed in, does not make our duty any the less. Our dear afflicted brother, though he has but little of this world's goods, is rich in spiritual gifts, and it is the duty of those upon whom God has bestowed abundantly of the bodily comforts of this life, to aid him in exercising the gifts bestowed on him. Every one is to be judged according to his works; and where much is given, much will be required. Let us all, therefore endeavor to be faithful stewards, and improve the talents given us.

FLOWERS THAT NEVER WITHER.

THERE are flowers that never wither,
There are skies that never fade,
There are trees that cast forever
Cooling bowers of leafy shade.
There are silver wavelets flowing,
With a lulling sound of rest,
Where the west wind, softly blowing,
From the far lands of the blest.

Thitherward our steps are tending,
Oft through dim oppressive fears.
More of grief than pleasure blending
In the darkening woof of years.
Often would our footsteps weary
Sink upon the winding way
But that when all looks most dreary
O'er us beams a cheering ray.

Thus the Father who hath made us
Tenants of this world of care,
Knoweth how to kindly aid us
With the burden we must bear;
Knoweth how to cause the spirit
Hopefully to raise its eyes
Toward the home it doth inherit,
Far beyond the azure skies.

There is a voice that whispers lowly
Down within this heart of mine,
Where emotions the most holy
Ever make their sacred shrine.
And it tells a thrilling story
Of the great Redeemer's love,
And the all-bewildering glory
Of the better land above.

Oh, this life, with all its sorrows,
Hasteth onward to a close!
In a few more brief to-morrows
Will have ended all our woes.
Then o'er death the part immortal,
Shall sublimely rise and soar,
O'er the star-resplendent portal
There to dwell forever more.

Selected.

AN EXHORTATION TO YOUNG MEMBERS, OR MY FIRST EXPERIENCE IN THE CHURCH.

BY G. W. KEIM.

Dear Brethren:—

WILL you permit me to speak to the young brethren and sisters through the BRETHREN AT WORK? I wish to speak more particularly to those who have lately come to the church. Let us consider well what we have undertaken; let us go with full determinations and prayerful hearts; let us be faithful in all things. We must pray always.

About five years ago I began to think I had better spend the remainder of my days serving the Lord. Since that time I have had to fight hard. I thought when I came to the church, or give up my former habits, that I would have no work to do, but oh, how sadly mistaken I was! Shortly after I made the good confession I thought I would establish regular family prayer; this was kept up quite faithfully a little time, but along came the wicked one and said to me, I need not pray so much, and my will was agreeable with it. The next appointed time for my family prayer, something was in the way, so I thought, well I will let it slip for this time, which was an easy matter. Time passed off, though not pleasantly, till the next appointed hour had come I felt less inclined than before. Everything was wrong, and nothing right. The day passed without prayer. So on until prayer was entirely abandoned. What then? I went on in this way, perhaps a year, and it was one of the most disagreeable periods in all my life. I was so far gone that sometimes I was heard to denounce religion in every form. I would argue that if I was an honest man and moral I would pass. My brother, living near me, would often say to me, "you don't pray enough." "Well," I would say, "how can I pray when I don't believe in prayer?" and would turn him off in this way. We had no preaching by the Brethren, though plenty of preaching that would allow one to do as he pleased. This kind I did not like, and during this time I had become very much troubled. Nothing went right, being troubled almost beyond endurance, a thought struck me that I should kneel down and pray, being the first time for some length of time, and let me tell you, my dear brethren, I feel that my prayer was heard, for since that I have enjoyed a glorious season, doubts removed, and faith stronger and brighter. I feel to bless my dear Savior, and now when the tempter says, don't pray, it is not necessary to be so earnest about this thing, I will say. I will pray, let come what will; and, thank God, I have come out more than conqueror. Let us not think that we can go on and have no work to do; for when we think so, along will come the tempter and lead us on the other road.

I now believe that if we come to God and earnestly pray, we can overcome all temptations.

My dear young brethren and sisters, let us not permit the wicked one to overcome us in any shape, but let us each one search the Holy Scriptures, and find what is that good and perfect will of God, and let us practice just what we preach, and let those who are without see that we are Christians; and let us not be afraid to speak boldly for Jesus, and be obedient in every thing; and when we have done all in our power, let us then consider ourselves unprofitable servants. We must overcome our carnal nature in all things which are contrary to our Master's will. It is not our nature to begin to serve him, not our nature to pray; and it is our nature to return evil for evil, and the one who smites us on one cheek, our will is, to give one in return, but we are told to turn the other also. This at one time looked impossible and hard to do, and, perhaps is, until we get just right. If a man will follow the one who gave us the example, he will never be overcome by such a circumstance. I think if we are Christ-like, we will have no need of any thing of this kind. If we will examine the Scriptures, we will find that we must put down our nature. If our coat is taken, we must not forbid our cloak being taken also. I know of some professed Christians, who, when they are offended, will draw their coat, ready for a fight, and read a lesson in God's Word twice a day, but some how or other this they cannot find; I do not wonder at them, for I heard their pastor tell them that to become a Christian did not need a denial in this matter, that he thought it would not deprive any one of this world's pleasure. According to his logic his members can go to shows, gambling shops, horse-racing, and everywhere pleasure could be found. If I mistake not, we are to shun the very appearance of evil and mind not worldly things, love not the world nor the things that are in the world. Let us press onward and upward and at last be eternally saved. May God bless us all, is my prayer.

THREE GREAT FAMILY EVENTS.

First, When a Child is Born.

BY T. K. PLANK.

THE birth of a child is a great event, whether the parents be rich or poor, high or low; whether the little helpless stranger is born to wear a crown, or to beg in the streets, and die in a poor house—it is the same great event in all cases, and under all circumstances—it is a new creature. God then breathes into the infant form an intelligent and immortal spirit, which knows no decay, and will still be young when the material heavens shall have waxed old as doth a garment, and vanished away like smoke. Every birth is adding one more to the innumerable throng which will arise from glory to glory, or sink in the blackness of darkness forever. Nor is the momentousness of the event in the least diminished by the fact that there are many thousands of such creatures every day.

Little as the birth of a child is noticed, out of the family, who can tell but it may be a more important event in its eternal issues and relations than the creation of a star that sooner or later may be extinguished forever? Extremely improbable as such a supposition is, who can tell but that the material heavens will somewhere, in the progress of eternal ages, be annihilated, and others, unspeakably more glorious, be created to shine in their room?

But what God has plainly revealed, we are certain of, and he has told us that the human soul is immortal. We read in his Word, that he "will render to them by patient continuance in well-doing, seek for glory, honor, immortality, eternal life," that at the resurrection this mortal must put on immortality; that the gift of God is eternal life through Jesus Christ, and that the wicked as well as the righteous are heirs of immortality. This pledge of its immortality imparts an amazing interest to the birth of a child in any family, of whatever condition, it has an immortal soul. We do not say that God could not annihilate it if he pleased, it is enough to know that he will not; he made it to live forever, and it must, it will. The child, as it grows up, may wish he never had been born, and that he could blot out his existence; but he can no more cease to be, than he could come into being by his own act. Willing or unwilling, every rational soul must live forever. Nor is it merely its immortality which stamps such an amazing importance upon the birth of an infant. It is not the main thing. If it were a mere animal existence only capable of eating, drinking, sleeping, and waking, without an intelligent mind, without a conscience, without memory, without the power of reflecting upon the past, or anticipating the future it would matter but little whether such a mere sentient being were to be annihilated in a few years, or to exist forever. There would be no accumulation of knowledge: no account to render, no soul to be saved or lost. But the precious babe that now sleeps so sweetly on its mother's bosom is endowed by its Creator with intellectual and moral faculties, which will be developed and ripen into angelic fruition or endless woe. This helpless infant may yet be a Newton or a Milton, who can tell? It will soon become a thinking and responsible being; and will live, not in the present only, but in the past and the future. Beyond the grave it will remember its joys and its sorrows here, and will be forever looking forward to increased happiness or greater misery. What, then, in comparison with the birth of a child, are any of those events in family history which are commonly looked upon as great? What to a poor man, the sudden bestowment of an independent fortune, or being invested with the highest honors of the State? O happy mother! dost thou know what a treasure God has given thee? Hast thou begun to conceive what a priceless jewel he has put into thine hands to be polished, and what amazing responsibilities are wrapped up in the precious gift? Oh thou delighted father! dost thou know that an immortal spirit is committed to thy training, and that its eternal destiny may be decided by what thou doest or by what thou neglectest to do? Regard it as thou mayest, the birth of the child is the first of the three greatest events that can take place in a family.

The second is when that child is born again. This indeed may never happen in your family. Alas, how many large families there are in which there is no reason to think that any of the children are born again. But we have every evidence that the birth does take place in some—in many. The necessity of such a great moral change is explicitly declared by our Savior in his conversation with Nicodemus: "Verily, verily I say unto you, except a man be born again, he cannot see the kingdom of God." It is a universal proposition, the word "man" here is to be understood in its general sense, as comprehending the whole race.

BROTHER LŒHR TO THE POINT.

OCCASIONALLY old Brother F. P. Lœhr hits the nail square on the head: Here is one instance clipped from the *Primitive Christian:*

And you, my brethren, that fear a split in the Church, rest easy, it cannot be done, though every limb of the body may be amputated or lopped off. So long as the hand remains on the body, the pulsation of the heart will not cease, nor the vibration of the nerves stop for a moment. Prophecies of the rupture of the church have been repeated again and again to my recollection, since Brother Henry Kurtz darkened the horizon of our good and cautious brethren, with that abominable (?) sheet the *Gospel Visitor*. Even my little self remonstrated with all my little might, for nearly two years, as my remonstrances in the first two volumes abundantly show. Yet with all our forebodings and fears, no split in the body took place. From time to time some wandering star appeared in the constellation of the church, but did not affect its growth; they were but shooting stars that left no trace.

There are many alarm guns being fired just now, but so long as they spill no blood, but only cause flesh wounds, they are doing good service, for there is still too big a growth of flesh, and a large portion of it could be dispensed with, and the body might gain spiritual capacity. When I look on the bright side of the future, I see that ugly *Gospel Visitor* shining and illuminating many benighted hearts. It has multiplied itself into many branches, each bearing at least a little fruit, if even part of it tastes somewhat bitter. Without bitter we might perhaps not appreciate that which is sweet.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name over and above the nine names the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending drafts, be sure that it is not a check. If it is a check it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under $1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - APRIL 3, 1879.

ONE was baptized in the Cherry Grove Church the first of last week.

J. L. FRANTZ's address is changed from Degraff, Ohio to Bellefontaine, Ohio.

DR P. FAHRNEY's address is changed from 690 Indiana Street, to 431 Oakley Avenue, Chicago.

BROTHER J. W. STEIN's address is now changed from Newtonia, Missouri, to Mt. Morris, Ogle county, Illinois.

BROTHER J. W. STEIN, with his family, is expected to move to Mt. Morris, Illinois, in about two weeks.

ANY one having "History of the Modes of Baptism," by James Crystal, and desires to dispose of it, will please notify us by postal card.

BROTHER Daniel Miller has been preaching at Meyersdale and Salisbury, Pennsylvania. He is also expected to preach at Berlin and other points before his return.

BROTHER Paul Wetzel, formerly of Iowa, Illinois, but now of Grundy Center, Iowa, gave us a call last week. He was here on business, hence could not remain long enough to preach for us.

BROTHER J. P. Hetrick still remains in charge of the Philadelphia Church. His resignation was not accepted. Of late he has been holding some very successful meetings.

RELIGIOUS matters do not seem very quiet along the Baptist line, for one of our exchanges says the correspondents of the *Baptist Banner* are vigorously discussing the subject of feet-washing.

AT a meeting, held by Brother Silas Hoover, at Indian Creek, Pennsylvania, sixteen were added to the church by baptism. Four of them were prominent members of the Lutheran Church, and one a Baptist.

THIS week we have received notice of four persons who have been convinced of the correctness of the Brethren's doctrine by the reading of our pamphlets and the BRETHREN AT WORK. This shows whether pamphlets and papers do any good.

THE *Inter Ocean* says: "There is quite an emigration of Mennonites into Elkhart county, Indiana, they having purchased a large tract of land in that county. The Harrisburg (Pa.) *Patriot* speaks of twenty-five families as *en route* to Elkhart."

THE *Primitive Christian* says: "The Brethren of Altoona, Pennsylvania, think of organizing and there is some prospects of our esteemed Elder James A. Sell locating in their midst. Such an event would be fortunate for the Altoona Brethren."

ARE there any members living in St. Louis, Missouri? If there are, we would like to have their names, number and street. Some of our ministers frequently stop in the city, and if members are living there, arrangements can be made to give them meetings.

BROTHER Quinter, who has been preaching in Lancaster county, Pennsylvania, says that more plainly dressed people are to be found in that county than in most places. In addition to a large number of Brethren, there are a good many Mennonites, Amish, and River Brethren. In this respect that part of Pennsylvania is very favorably circumstanced.

THE *Inter Ocean* reports that there were shocks of earthquake in Northern Persia during the 22nd and 23rd of March. Mianeh was much damaged and the adjacent villages of Tark and Miaman totally destroyed. Out of 1,100 inhabitants only a few escaped death.

WE have on hand more correspondence and church news than we can possibly find room for in this issue. We will try and find place for it all next week. This abundance of news shows the great interest taken in our paper. Give us all the news you can, but condense it as much as possible.

THOSE who send us poetry for publication should not feel disappointed if their compositions do not appear as soon as they would like. We get enough poetry for about five papers, and of course some of it must be rejected. If some one would start a poetic journal we could supply them with enough copy for a few issues.

UNDER date of March 19th, Brother John Metzger says: "The Lord willing, I expect to start for Bond county, Illinois, Friday morning, to assist the Brethren in their quarterly church meeting. Expect to return home next week. Please correct a mistake in No. 10 about the election held in Indiana for three speakers. It reads *Samuel* Saylor, it should read *Sanford* Saylor."

MEN who are lying around loose, waiting for something to turn up for them to do, are not made of the stuff that reforms the world. Such creatures may dream of eminence or happiness, but are too lazy to ever reach them. Such persons should read the following lines, and then go to work:

"It is neither birth nor wealth nor state,
But the git up and git that makes men great."

SPEAKING of the good that tracts may do, Brother Thomas C. Wood, of Campbell county, Virginia, says: "You have added stars to your crown, for it is through you, brethren, that good has been done among us. Your paper and tracts have done the work; but, brethren, there yet is room. If we had you here to stand before this people, and let them see you face to face, the result would be far better."

BROTHER Levi Shadler, of Scioto, Montgomery county, Iowa, has been appointed Corresponding Secretary of the Maple Grove Colony for the State of Iowa, and Brother N. C. Workman for Norton, Norton county, Kansas. All letters of inquiry addressed to either party will be cheerfully answered. Persons writing should enclose stamp for reply. Members can be received into the colony at either point.

DEPRAVED nature easily understands how it was necessary for *God* to *do* something to *save* man, but not how it is necessary for *man* to *accept* God's terms of salvation. God *never* made an unconditional promise to any people of which we have any record. Therefore, to expect unconditional salvation is to manifest a spirit of ignorance, imbecility, infidelity, or fiendishness.

AN impostor preacher has been troubling the Brethren in Wood county, Virginia. He gives his name as Wm. H. H. Green, and is about twenty five years old, five feet and eight inches high, weighs about one hundred and sixty pounds; has black hair, black eyebrows, gray eyes, a very small sandy mustache, and a small scar above the left eyebrow running horrizontally across the forehead. Keep a look out for him.

ELLA Farman, the editor of the *Wide Awake*, has an interesting history. In early life she and a lady friend undertook to run a farm, and actually succeeded. Ella wrote for the papers and made the money to pay for the farm, while the lady friend did other work. On this farm she was found by a leading publisher, who took her to his large publishing house, gave her a neat little corner in the great building, and ever since she has been the editor of the little *Wide Awake*. Jewels are found on farms as well as other places.

SOME years ago, Brother Robert Edgecomb informed us that there was living in New Orleans a wealthy woman, who was very anxious to have the Brethren come into that city and preach, and even proposed to board one a whole year if he would come and labor with them. Now, if Brother Edgecomb can give us any farther information about this woman—who she is, and where she may be found—we will make an effort to have her request complied with; at least, if we cannot supply the call with a preacher, we may likely do something with paper.

THE Supreme Court of Indiana, having decided that a subscription made on Sunday is not binding in law, may compel the fashionable churches to either pay for their houses before they are dedicated, or else dedicate them on some other day, for if they take subscriptions on that day they are not binding. Likely it may do away with this money business on Sunday.

IT is predicted that the financial difficulties and general depression of business in England and Russia will cause a large increase of emigration to this country the ensuing year. Should the emigrants stop in cities it will only augment our difficulties. If possible they should be persuaded to help fill up the unsettled portions of the West, and thus obtain for themselves comfortable homes.

ARCHBISHOP Purcell, of Cincinnati, has failed financially, and is found to be in debt about six million dollars. To relieve him the Roman Catholic priests proposed to get up a grand lottery scheme, but the laws of the State of Ohio forbid lotteries, hence these cunning priests are laboring to have the laws changed so that they can go on with their lottery. This is another piece of Catholic corruption.

MINISTERS should be careful and not tell stories when preaching. We sometimes hear a minister say, "I will now bring my remarks to a close," and then he preaches about a half hour longer, occasionally telling the congregation that he will soon be through, but much to their mortification, nearly wears the congregation out before he stops. Such actions injure the cause, and causes many honest people to lose confidence of the benefits of religion.

THERE is not enough of distinction between the church and the world; there is not enough of difference, not that the world is too good, but the church is not good enough; the church has not reached that point which duty demands she should attain to. The church ought to be as separate and as distinct from the world as the Jews are from other people. Members ought to patronize each other in every just way, and thus form a stronger bond of union.

SINCE other religious bodies call themselves by the same name that the Brethren have adopted, Brother P. R. Wrightsman has written and had published in the *Primitive Christian* an article suggesting that we call ourselves *Trine Baptists*. This might do well enough if *trine* immersion were the only peculiar feature about our faith and practice. Why not adopt some Bible name? It is best to call Bible things by Bible names. The Apostolic Church had Bible names.

THE BRETHREN AT WORK is widely read in Lanark, and occasionally it makes a sensation. But here is a letter showing what the paper is doing in a mild way:

"*Messrs Moore & Eshelman:*—I have been reading the BRETHREN AT WORK, and like it very much. Although I am not a member of your church, I have been watching it closely, and I do believe you are serving God in the way that he commands. I have been attending your Sunday-school in this place for the last few months, and it has been the means of leading me to search the Scriptures more than I ever have before. I wish you well in your good work." SABBATH SCHOOL SCHOLAR.

EVER learn to respect the aged and infirm. To do otherwise, shows bad breeding. The best civilized nations show great respect to those who are old and feeble. It is said that the French will pay more regard to an aged woman than a pretty young one. They think young people can help themselves, but when it comes to old people they need help. Even the Chinese and Japanese are polite and genteel toward the aged persons among them. If you would be refined and polite, learn to respect those who are older. A little trouble on your part will only add to your culture.

THE great demand now is for preachers who can fill the house with people. They are not caring whether their hearts are filled with anything good or not, just so the congregations keep large. They want a fine preacher, the best of music, and all things done up in the latest style. Verily, religion is getting low when it resorts to such things, and values a large congregation as of more importance than a heart filled with the Holy Ghost. What we want is preachers who will fearlessly preach the word, and fill the hearts of the people with the words of the Lord. We want men who are not afraid to stand up for the right.

THE great trouble with some would be reformers is they have never been reformed themselves. They pretend to be leaders while in fact they need some one to lead them. Reformers should be model men—men of good character and intelligence. There are too many broken down aspirants shouting reform, who might do well if they would spend more time cleansing their own houses. Reform, like good manners, should commence at home.

IT is a grand thing to save one sinner, but it is a grander thing to go to the beginning of life, stand by the roadside, and turn back the millions of little feet that are enticed onward to ruin. It takes years to train a generation, and lead the people from the error of their way. We need a host of teachers who will stoop to the training of the youth, and prepare the coming generation for active and vigorous work in the Master's vineyard. Gather the children around you and tell them Bible incidents, and thus store their minds with useful information.

IN writing articles for the paper, you can save us much trouble if you will write them just as they should appear in the paper. If you write an article on a *subject* (1) place the subject at the beginning of the article, on the first line of the paper; (2) Place your name on the second line; (3) Begin the article on the fourth line. If you send us a letter of correspondence, see that you have it just as we print such matter. By looking carefully through the paper you can find an example to be followed, as to *what* you should write, and *how* you should write it.

THE following is the exact copy of a letter dated February 28, 1879:

"*Dear Editors:*—

It is by the love of God that I can write to you. I have had no paper since the 23rd of January. I would like to know whether you send it, or whether it is mislaid in the mail. Please send me one 'Why I Left the Baptist Church,' and one 'Origin of Single Immersion.'"

The tone of this letter is Christian, but we cannot attend to the business it refers to for the simple reason the writer failed to give either his name or post-office address, and we take this method of trying to find out who he is.

OUR SPECIAL OFFER.

Much good can be accomplished in most any locality by distributing the BRETHREN AT WORK regularly among well-disposed outsiders. They will take great pleasure in reading it, become interested in its contents, and therefore form a strong attachment for the church and its doctrine. Congregations wishing to try this method of spreading the truth among their neighbors should proceed to raise the money, order a number of papers sent to the address of some brother or sister, who is to care for and distribute them at the close of services. This method of doing missionary work will be found especially serviceable in localities where new congregations are building up.

BRETHREN AT WORK.	For 3 months	For 6 months	For 1 year.
5 Copies to one address	$1 50	$ 2 50	$ 5 00
10 " " "	2 50	5 00	9 50
15 " " "	3 75	7 25	13 50
20 " " "	4 75	9 50	18 00
25 " " "	5 50	11 25	22 00

THE REFORM.

THE temperance advocates are circulating a paper, petitioning the Legislative body of this State, to provide that the question of licensing the sale of any or all intoxicating drinks shall be submitted to, and determined by, ballot, in which women of lawful age shall have the privilege of taking part the same as men. If the women are left to settle this question, the liquor traffic will be banished, and well it should be.

To make the reform a still greater success, two other steps should be taken. 1. Put a stop to smoking and chewing tobacco. 2. Prevail on the women to stop their foolish and extravagant style of dressing. Intoxicating drinks are doing an immense amount of damage, not more so, however, than the unhealthy and extravagant custom of dressing that women have fallen into. Hundreds of men are led to drinking because of this extravagance. If men would quit drinking intoxicating liquors, quit chewing and smoking tobacco, and the women would abandon their foolish fashions, and dress in modest apparel, what a happy country we would have, and how much better it would be for the present as well as the rising generation.

J. H. M.

LAST Friday evening Elder M. S Newcomer, assistant editor of the *Church Advocate*, published at Harrisburg, Pennsylvania, preached in Lanark an able discourse on feet-washing. The arguments were good and well arranged.

PRINCIPLE: NOT POLICY.

THE motives of men always have been questioned, and we presume they will continue so until the bottomless pit is opened to receive its victims. The world has plenty of suspicious—persons who will think evil, or suspect that something is not just right.

Even our motives for conducting our paper in the way we do has been called into question by some who think we are occupying a kind of middle ground for policy's sake—just to keep on the good side of the church and our readers, and thereby offend none. These persons, perhaps, have never stopped to consider the matter in its true light, they have never looked at it from a tenable stand-point. They have their own ideas how a paper ought to be run, and not because we do not fall into their channel we must be set down as "policy men"—men who will not sound the alarm when they see the danger coming. Of course, we have explained our position over and over, yet they cannot see but that we are still policy men and are laboring for selfish interest.

To all such we beg leave to say that the course taken by the BRETHREN AT WORK was well matured long before the paper was started; we conceived the idea of publishing a paper that would stand up for the gospel faith and practice of our people, a paper that would be free of controversy and contention between brethren, a paper adapted not only to the wants of the church, but, also, to work on mission fields. We were then, and are yet, of the impression that controversies among brethren are calculated to sow contention and discord in the church and thereby make trouble. Principle, and not policy has prompted us to take this course, and we intend pursuing it as long as it may fall to our lot to edit the paper. Of course, we have no control over other papers, and do not presume to dictate for them, but we do purpose to do all in our power to keep peace and harmony in the church, and labor for the union and good will of God's people. This is a part of our mission, and God help us to perform it aright.

As evidence that our cause is a good one it is only necessary to refer to the past. There was a time when controversy was carried to its highest pitch in the Brethren's papers. Free speech was the go and they had it. Hundreds of members became disgusted, and, as a consequence, stopped their papers. Others burned them as soon as they were read, fearing they would fall into their neighbors' hands. The Brotherhood was full of discord and contention. The Annual Meeting was any thing but pleasant, and was always looked forward to with dread, and every body felt glad when it was over. Very little missionary work was done, though it was much talked and written about.

But in course of time matters changed; controversies between members were excluded from the Brethren's papers, and the efforts of our people were turned more to the spreading of the gospel, the establishing of missions, building up churches, and laboring for the general peace and harmony of the church. What have been the results of this change? Since that change has taken place our people have done more missionary work than ever before. More people have been converted than in any previous period of the church's history. And the last Annual Meeting is said to have been the best meeting of the kind ever held among our people. We attribute this largely to the peace and harmony that pervaded the Brethren's papers, for just as soon as controversies ceased in our papers that soon did a change commence in the work of the church. Brethren instead of biting and devouring each other, turned their attention to missionary work—to the spreading of the gospel and the general good of the church.

These are some of the reasons why our paper stands out for peace principles—we are satisfied that it is better for the church, and the history of the past proves it. We believe that if controversies between members could have been kept out of the Brethren's papers three years longer, that our people would, by that time, be more solidly united than ever before. Among our people are three elements — the slow, the fast, and conservative. The conservative constitute the great body or strength of the church. The other two elements are just the opposite of each other, and it keeps them about busy opposing one another, while it takes much of the conservative element's time to maintain peace. Were it not for this, more missionary work could be done. One party does not seem disposed to do anything in spreading the gospel, while the other wants to run things at lightning speed, but the conservative element labors to get the whole church to move together. This has been accomplished in Illinois as well as other places where good field work is being done, not by controversy, not by exposing or saying hard things about each other, but by adopting peaceable measures. This is the course the BRETHREN AT WORK has taken from the beginning, and it has been the means of accomplishing good thereby, and we purpose to stick to the same old platform. Did all our papers strictly adhere to this position there would be no difficulty about bringing the other two elements in line with the conservative. But as it now is we cannot help but entertain some doubts.

We further add that the church is regarded as a family. Eph. 3: 15. It is controlled and governed by the Law of heaven. Its members are bound by the great Bond of Peace. If one member suffers all the others suffer with it; if one rejoices all the others have joy also. 1 Cor. 12: 26. They must have the same love, the same care for each other. Phil. 2: 2. They are required to be of one mind, the same judgment. 1 Cor. 1: 10. Knowing these things, is it prudent to publish to the world such differences as have arisen amongst us? Would we consider it wise if a member of a family should go out amongst his neighbors and tell all the little differences which may have arisen in that family? Would the telling of it make any one more holy, a better neighbor? Suppose John's method of building fence did not exactly suit James, would it be wisdom for James to go and tell his neighbors and make John's method look as ugly as he can, even to go so far as to misrepresent it? No indeed; such a James could not be regarded as a blessing to either the family or neighborhood. So in the church of God: we all agree to what is written in the one great Book of God, but we differ some in the method of doing certain things. We do not differ where God has given the *manner* of doing, but where he has left it to the judgment of the church. Now is it wise or even manly to publish those differences to the world? Has any man a right to maintain and advocate his opinions as superior to those laid down by the church? And is it brotherly to call each other "policy men," "milk-and-water men," just because we may differ about things that are not written in the gospel? If I do not agree with the plans and opinions of my brother, am I justified in publishing his opinions to make them look ridiculous? The brightest gold may be made obnoxious to man by associating it with filth, nevertheless the gold would still be gold. Does not Paul clearly show what we should do in unrevealed matters? "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ." Rom. 14: 10. If my brother has his method of doing good, why should I judge him? or try to set him at nought? So long as he violates no gospel principle, am I not bound by the law of God to let him alone?

If I advocate free press, free speech, freedom in Christ, why should I manifest so much meanness when my brother is doing precisely what I advocate? Some men get so *free* that you cannot tell where they are going. When I hear a man talk of bondage in America, I wonder whether he is not free to walk over Niagara Falls? Certainly he is; for just that far is freedom extended in this country. Why, a man is free to go out of the one body if he will. He is not forced to stay in and do as he pleases. If people have no respect for themselves they ought to have at least a little respect for the church. I see no use in the whole church being turned upside down just to suit the opinion of one or two men.

Then, our paper has a large circulation on the mission field, larger, we presume, than any paper ever published among the Brethren; in fact, it is a regular missionary paper, and is doing missionary work. It is going to hundreds of outsiders. Members send us money, and have us send the papers to their friends and neighbors, saying that it is the very paper to do good because it is free of controversy between members. Would it be right for us to admit miscellaneous controversies under these circumstances? Certainly it would not: we would do more harm than good.

If other papers want to publish all the little difficulties and troubles they can hear of in the church, to the world; if they want to allow their contributors to abuse the old brethren, say hard things about them and make fun of them, and thereby bring disgrace and stigma on the church, we cannot help it; but we do not think they ought to call us "policy men" or "milk-and-water men," because we do not do it. That is not the right way of conducting a paper: we do not think it is calculated to increase the peace and hrrmony of the church; we do not think the reading of such things is calculated to convert people and bring them into the church. We are opposed to it from principle and not from policy, and as such our position ought to be respected. J. H. M.

TOBACCO AND THE ANNUAL MEETING.

SOME of our readers think we write and publish too many articles against the use of tobacco. They say the old Brethren used it; they did not condemn its use like we do, and, therefore, we should just let it alone and say nothing about it. In order to see how our old Brethren stood on the tobacco question, we concluded to look it up, and we must confess that we were agreeably surprised. Our old Brethren were sound on that question, and we would that others were equally sound. We shall take the liberty of copying all the Annual Meeting has said on the subject, leaving our readers to judge whether we, in our articles, have been too severe in denouncing the use of the weed. The following decision was passed at the A. M. in 1817. We quote from the Minutes, page 52.

"Concerning the use of tobacco, it was in union considered, that if a member should be contaminated with it, such should be admonished to quit it; and if it would not be told, such a member could not be elected to any office in the church."

By this it will be seen that the Brethren advised that if a brother would not quit the use of tobacco he could not be elected to any office in the church. That is a good deal plainer than we talk. We next turn to page 60 and we have the following, passed in 1829:

"Concerning the abuse of tobacco. This has been before the meeting already before this, and was always considered a shamefully bad habit (German, Untugend)—and every thing bad, says the apostle, is sin, and sin defileth the body; and another apostle says that your bodies, together with soul and spirit, shall be holy."

In 1827 a question in regard to raising tobacco was before the Meeting, and was disposed of as follows:

"Concerning members who engage in the raising of tobacco? Considered, that members should have nothing to do with such things, by which so much mischief is done, and so many men (and women too) are led captive, as is the case with tobacco."—Page 66.

The following was before the A. M. in 1839:

"Whether a brother may be intemperate with strong drink or tobacco? No."—Page 85.

The decision of 1864 looks a little weak. The query and answer read as follows:

"Inasmuch as all that our Annual Meeting has hitherto done to suppress the excessive or intemperate use of tobacco, in smoking and chewing, has virtually proved a failure, could not this meeting adopt some method by which the excessive use of this growing evil could be suppressed in our brotherhood? Answer: As the use of tobacco is offensive to some brethren and sisters, and the excessive use of it an evil, we advise and counsel brethren not to use it in time of worship, so as to be either filthy or offensive to others, and we think our ministering brethren should admonish their members not to indulge in the excessive use of it in any way, because it is wrong to do so."

But at the A. M. in 1870 the advice was to the point, and comes out in a clear distinct ring:

"Since the Annual Meeting has, at different times, decided against the excessive use of tobacco (See Minutes of 1864, Art. 19), but the object desired has not yet been realized, we therefore ask this District Meeting to suppress its use altogether, except for medical or mechanical purposes, and to deal with such as use it according to Matt. 18, as we consider it proper to deal with members for wearing fashionable garments. Minutes of 1863, Art. 3, and Minutes of 1866, Art. 27. The District Meeting favored the request, and sent it to the Annual Meeting. Answer: This Annual Meeting renews its disapprobation of the use of tobacco, and especially at the time and in the place of divine worship, and believes it should be classed with other vain and useless things."—Page 356.

The last decision was in 1872, where tobacco is again "classed with other vain and useless things:"

"A request to reconsider Art. 20, of Annual Meeting of 1870. There was a reconsideration of the article referred to, and the answer of 1870 was renewed, and ordered to be put on the present Minutes. It is as follows: 'This Annual Meeting renews its disapprobation of the use of tobacco, and especially at the time, and in the place, of divine worship, and believes it should be classed with other vain and useless things.'"—Page 372.

By this it will be seen that the Annual Meeting is about as much opposed to the use of tobacco as either the gospel or the BRETHREN AT WORK. J. H. M.

PROFESSOR KNAPP'S TERRIBLE PREDICTION.

ASTRONOMERS are looking forward to the coming year with considerable perplexity, believing that the year 1880 will bring with it the most wide-spread and dreadful calamities that have been known for over two thousand years.

To explain:—The sun is the center of our solar system: around the sun revolve a number of planets, and among them is the earth. There are certain periods when these planets approach nearest the sun. These periods are noted for general calamities, for the peculiar relation the planets sustain to each other produces serious disturbances in the atmosphere, thus causing terrible rains, or prolonged drouths, famines, diseases and pestilences generally.

Soon after 1880, four of the larger planets will be at their nearest approach to the sun, something that has not happened for two thousand years. We are rapidly approaching that period, and already the distant rumblings would seem to indicate that the storm is approaching. One of our exchanges says: "The fact that so many fish are dying off the coast of Florida calls to mind the awful prediction of Professor Knapp. From the juxtaposition of certain planets to our earth, he predicts that one half of the population of the world, including man and animals, and even vegetable life, will perish before 1880. In a lecture delivered several years ago he said that this desolation would commence by the fish of the sea dying, and pestilence and famine occurring in more southern latitude."

The famines in China and Brazil, the scourge in South America, the black and fatal plague that is almost depopulating certain parts of Asia, as well as the pestilence among the fish in the Southern waters look like so many steps in the fulfillment of the dreadful prophecy. It looks much like the fulfilling of the prophecy uttered by the Savior, and recorded in Luke 21: 25, 26: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

The prophecies are fast fulfilling: the "times of the Gentiles" is about fulfilled, men's hearts are failing them, the gospel has been made known in nearly every part of the earth, and already the civilized world is looking with mingled feelings of awe and anxiety to the great future. We are living in a fearful age. May God help us to confide in him. J. H. M.

HOW I CATCH FISH.

THE following, sent us by a brother, may be a little amusing, and to some appear somewhat ridiculous, but there is a good deal of truth in it. It is the language of an old experienced fisherman to a minister:

"The reason so few sinners are converted is because of the manner in which you angle for them. When I go fishing," remarked the old fisherman, "I use a very delicate pole, an almost invisible line, a hook of the most artistic workmanship, and at the end of all, a very tempting bait, which I softly and carefully drop into the stream. But when you ministers start out, you take for a pole a weaver's beam, to which you fasten a cart rope with a pot hook attached, and a snapping turtle for a bait. This you throw into the water with a splash and exclaim, 'bite or be damned.'"

There is too much of this kind of work going on. Snapping turtles may be good enough in their place, but they are not the kind of things with which to catch fish. Every Bible reader is aware that the Savior in selecting his twelve apostles, made choice of a number of fisherman — men skilled in the art of fishing. He wanted them to become fishers of men, and to devote their time and energies to converting and getting people into the church. This required as much skill and patience as fishing.

J. H. M.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. In order to promote Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department must be short and to the point.

Compare and explain Ex. 21: 10, 11, and John 1: 18. H. H. R.

Will some one please explain whether feet-washing took place under the old or new dispensations?

Is the Cherubim, or Flaming Sword still between man and the tree of life? C. L. CROTTY.

Please explain 1 Tim. 5:8, which reads as follows: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." E. S.

Please give an explanation on Acts 2: 47: "And the Lord added to the church daily such as should be saved."

Romans 8: 33: "Who shall lay anything to the charge of God's elect?"

Timothy 2: 10: "Therefore I endure all things for the elect's sake." DENCY SCHRANTZ.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

Will you, or some one else please give an explanation of Rev. 2: 17? It reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

MARY ZIGLER.

Please explain through the BRETHREN AT WORK the meaning of 1 Cor. 15: 29. It reads as follows: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

What are we to understand by the term, "Why are they then baptized for the dead?" J. E.

I desire an explanation on 1 Tim. 5: 24: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

S. A. WHITELY.

Please give your views through the BRETHREN AT WORK, of Matt. 5: 25, which reads as follows, "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Also 1 Tim. 5: 9, 10: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

J. B. ELLER.

Will some one please explain Heb. 7: 1, 3: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." M. B.

Will some one please explain Jer. 12: 5? It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

C. E. M.

I would like to have some one explain, through your paper, Heb. 8: 8-10. It reads as follows: "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

ON THE HOUSE-TOP.

Will the BRETHREN AT WORK please give an explanation on Matt. 24: 17, which reads as follows: "Let him which is on the housetop not come down to take anything out of his house."

Also verse 40, which reads as follows: "Then shall two be in the field, the one shall be taken and the other left." JANE REEDY.

IN the first part of this chapter, Christ was foretelling of the captivity of Jerusalem, and the destruction of the temple, which was also spoken of by the prophet Daniel, as history tells us, more than five hundred years ago. Dan. 9: 27, and 12: 11. In the sixteenth verse, he warns "them that are in Judea to flee to the mountains," lest they might be destroyed, or taken into captivity by the Romans.

Now "let him which is on the house-top not come down to take anything out of his house." History tells us the house-tops then were made flat, and people often sat, walked, prayed, took their meals, and spent their nights thereon. The way I understand it, is that they should not be concerned about their household goods, but flee in the shortest and quickest way for their own safety. Great was the tribulation, as was foretold in the twenty-first verse. It is stated that one million one hundred thousand were slain. In the vicinity two hundred and fifty thousand more. Ninety-seven thousand were sold into perpetual bondage, and multitudes perished by famine and cruel treatment.

FRANKLIN ROYER.

THE SERMON.

It should be warm—a living altar coal,
To melt the icy heart, and charm the soul;
A lifeless, dull harangue, however read,
Will never rouse the soul, or raise the dead.

It should be simple, practical, and clear;
No fine-spun theory to please the ear!
No curious lay, to tickle lettered pride,
And leave the poor and plain unedified.

It should be tender and affectionate,
As his warm theme who wept lost Salem's fate,
The fiery law, with words of love allayed,
Will sweetly warn, and awfully persuade.

FLOWERS.

BY ISABELLA F. KELSO.

FLORA is the goddess of flowers. A goddess is a feigned god, or a dissembling goddess. In Spring time, when the buds expand and the leaves are green, the wonderful metamorphoses which they undergo from seed to plant and flower, and from flower to seed again, showing the manifestations of the great Creator, when the May flowers are waving their lofty heads in the sunshine, or swayed to and fro by the gentle evening breeze. The variety, fragrance, elegance, the finest adaptation and singularity of structure have long been themes for the poet, naturalist, and the deep thinking men of science.

What a desolate place earth would be without flowers! fit emblems of the conqueror's triumphs, or ornaments of the frigid corpse in the coffin; accepted at the hall of festivity with admiration, or, decorating the isolated grave. When the midsummer sun sends his scorching rays on the earth, how beautiful the sight of the cool vine-clad arbor, the window's recess, trellised porch, balcony, facade, or tiny front plot embellished with floweretts.

How silently flowers bloom! yet what an object for contemplation to the refined and reflective mind! "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." With all of the glory which Solomon possessed, he was very imperfect when compared with the lily, the simple flower of God's creation—is considered to be arrayed with more glory than all the perishable display of man. Vain, proud humanity can be taught an important lesson of humility by the simplicity of the lily; the innocent flowers show the perfection of a Creator's hand, and the imperfections of human.

When Autumn approaches, the flowers begin to fade, and decay is written upon every page of nature's scroll, and all who heed can see the end of all things earthly. And as the quiet angel of death approaches human, we fade and decay to be removed to the sacred necropolis.

Something remarkable about flowers is their rotation of bloom, each in its own order; this systematic arrangement alone, exhibits the wonderful power of the supreme Being, as much as the rotation of Spring, Summer, Autumn, and Winter. Repeatedly the words of art have tried to imitate that of nature. Perfection of imitation is beyond the skill of imperfect humanity especially in brilliancy and accurate delicacy. One cannot examine closely the structure of an immaculate flower without thinking if the little messenger were well observed and our lifetime were as innocent as its, we would spend very pleasant lives. Exquisite flowers incite to purity of life and character. To what an eminent degree purity is seen in the life of the Savior! What examples of purity of mind, chasteness of speech, and amiable character are set for our imitation! These precepts gracefully adorn youth; are an ornament in old age, and the soul which it embellishes is beautified and elevated. Then as we behold the natural flower, we think that such never fading flowers faith, hope, goodness, purity, and radiancy dwell only with God, and the mind soars upward as if on the zephyr of reverie, moved by angels' wings, our aspirations still mounting higher and higher, into the infinite chamber of the immensity of God.

In yon cline of joys supernal,
Where eternal Summer glows,
We may meet in that great temple
That no broken altar knows;
Where the music and the banquett
And the day shall never close,
In yon clime of joys supernal
Where eternal Summer glows.

HOW TO ADJUST DIFFICULTIES.

BY E. KYLE.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."—Matt. 18: 15.

THE above is the language of Jesus Christ the great head of the church, and was given by him as a rule, or a law, by which Christians can adjust all differences, trespasses, or offenses, that may arise between them and their brethren. If they are guilty of the same offense that they charge their brother with, and bring a charge against him, they certainly are as unreasonable as the unforgiving servant; and God, the righteous judge, will deal with him accordingly in the great day of reckoning. "Moreover if thy brother shall trespass," that is, sin or offend thee, go and tell him of his fault, not go and tell it to some one else, or to the church: for in doing so, you trespass upon your baptismal promise, that if you saw anything wrong in your brother or sister, you would privately go and talk to him; and, in the spirit of love, admonish him and show him his fault, and try to gain thy brother thyself before you would tell it to the church.

Many a poor soul that once bid fair (in this sinful world) for the higher regions of glory, has been crushed down by some brother departing from the above rule and going and telling the offense to others or to the church before going to see the one that offended or trespassed. This discourages the brother and he thinks it is no use for him to try when his brethren do not think enough of him to come to him and tell him of his fault, but tells it to the church where he must answer to it, no matter how much shame and mortification it brings upon him and his companion or relatives in the flesh. So he will quit the church. Such has been the case of more than one weak brother or sister, who is of a very sensitive nature: all caused by some brother or sister not going according to gospel in their treatment of their weaker brother, who perhaps needed and would gladly received all admonition given to him, in a loving, kind and Christian spirit. May God, the Father, help us to see our *own* faults and measure ourselves by the *gospel* rule before we see our brother's or measure him, is my prayer.

THE TRINITY OF THE GODHEAD.

BY DANIEL LONGANECKER.

THE Son is not the Father, for the Son is begotten; but the Father from all eternity is unbegotten. If the Son, born of the virgin Mary, be God, then Mary, a creature, is the mother of God, the Creator—a mystery which man or angels cannot solve. Mary is, therefore, the mother, only, of the person of the Son begotten, not the mother of his Deity. In Deity the Father and the Son are one; in humanity the Father is greater than the Son. There are three that bear record in heaven,—three in office, not three in person, but one in Deity. Three in office, the Father draws the sinner; therefore 1st, "baptizing them in the name of the Father." 2nd, The office of the Son pardons; therefore, "baptizing them," not in the Father's name, but "in the name of the Son," done to honor the Son of the Father. 3rd, The office of the Spirit is to guide in all truth; therefore baptizing them "in the name of the Spirit." By immersion in each name we confess the trinity by trine immersion. If we say, I baptize thee in the name of the Father and don't do it, and of the Son and don't do it, and of the Holy Ghost and then baptize, are we not denying the Father and the Son in baptism?

By trine immersion we are sure to have baptism enough; by single immersion we are not sure. We pray you make your calling and election *sure*. Let flesh and blood say what they will, we are persuaded that if it was as convenient and as pleasant as sprinkling, all men would understand and prefer it, and if trine immersion was as easy and quickly done as single, men would understand and obey it. Observation has convinced us that nothing is harder for man to learn than that which he opposes; but how easy to learn what we love and wish to know.

THE hardest thing to hold in the world is an unruly tongue.

Correspondence.

These things write we unto you, that your joy may be full.—1 John 1: 4.

Items in Brief.

SATURDAY night, March 1st, by urgent request, gave the Temperance Association of Iowa Centre, an address on temperance, in the M. E. Church. Every available space in the building filled with eager listeners. At the solicitation of the Association, consented to address them again in the near future. On Sunday, 2nd, was conveyed by a kind brother to our regular appointment in Polk county. Large attendance and much interest. Text, Isaiah 55: 10, 11. In the afternoon was conveyed by brethren to the Green Valley school-house, Jasper county, where we had previously announced we would conduct a series of meetings; had a full house. Text, 1 John 4: 20. Quite an interest. Following evening met a large audience again. Subject, John 15: 24. Theme, "The work's of Jesus." An unusual warm feeling at this meeting. Tuesday, 4th, met at 10 o'clock; small attendance. Text, Eph. 2: 17. At lamplighting met a crowded house again. Text, Num. 10: 29. Quite good impressions apparently at this meeting. Wednesday evening, large attendance. Text, John 4: 35, 36. Interest increasing. Thursday evening, full house. Text, John 14: 23. Friday at 10 o'clock, preached a funeral discourse, four miles west of our meeting place, for a dear little boy of friend John Kinney. He died very suddenly with croup; was playing and doing little household duties only a few hours before his death. Text, Rev. 7: 9. O how hard to give them up! Friday evening, full house again. Text, 2 Cor. 6: 1, 2, 3. Saturday evening, large attendance. Text, Acts 4: 11, 12. Sunday at 11 o'clock, house crowded. Text, Acts 20: 32. Best interest of any of the previous meetings, except one. When we sung a hymn and gave an invitation, one young man arose. Sunday evening, house packed full. Text, Rev. 22: 17. Interest still increasing. When an invitation was given, five more precious souls arose as an evidence that they were ready to follow the Savior. This meeting ended the series, as seeding time had come; but it was with a sad heart that we closed the meetings, as I am assured many more were "almost persuaded" and are very "near the kingdom." Had no occasion during the meetings to reprove any one for improper conduct, although the house was so much crowded at times.

Prospects for accessions in this vicinity were never better. On the 15th inst. we expect some, perhaps all that have made application, to be baptized. At the meetings we had expected foreign help, but was disappointed; so we took courage and in the Lord's strength we did what little we could, and all praise be unto the Lord for the refreshing shower of grace we enjoyed while "sitting together in heavenly places in Christ Jesus." Dear brethren let us live "near the cross." Let us never give the world cause to say, "You have served your God for naught." D. E. BRUBAKER.

Iowa Centre, Iowa, March 13, 1879.

Echoes from the Center.

[From Our Special Correspondent.]

NUMBER XIII.

A Pleasant Entertainment;—Lord's Day;—Pleasant Hours at Pleasant Ridge;—Sinners Coming Home;—By the Waterside;—The Farewell.

THIS evening we had the pleasure of entertaining two of the Lord's veterans of the cross, Brethren P. J. Brown and William Keifer, of Congress, Ohio, who are *en route* for Pleasant Ridge, Ohio, to commence a series of meetings at that place. It is a pleasure to meet with the people of God. The evening was spent agreeably, and I trust, profitably to all.

Brother Brown is a man of great experience in the Christian religion; and, as an expounder and defender of Christian truth, has but few, if any, equals. God bless them in their labors, and I hope, ere long, to send a favorable report from that part of the mission field.

To-day we met in the Old Church for worship. Notwithstanding the prevailing snow storm, a goodly number convened to commune with God once more in the courts of their God. The service was opened by singing the 98th hymn.

"Jesus, thou dear redeeming Lord,
Thy blessing we implore;" etc.

After prayer, the speaker selected as a motto for his discourse a part of 1 Kings 20: 40. Theme—Opportunities for doing good.

1. Man possesses abilities to do good.

2. The salvation of sinners should be his special object.

Man cannot live to himself, alone, but is a social being. It was the design of his Creator that he should minister to the wants of his fellow-men, and that he is responsible for that which God has committed to his trust. He cannot, therefore, renounce his responsibility and live independent of his fellows, but is equally interested in the welfare of humanity, hence is responsible. Man has abilities for doing good by his intellectual attainments, by his wealth and by his influence. He who possesses those abilities and does not impart to others, his life is a failure, and has not met the design of his Creator. While we may deem it a pleasure to visit the sons of poverty, ameliorate distress, visit the house of the afflicted, etc., to labor for the salvation of sinners outvies them all, and this should be the special object of our zeal. This every true disciple of Jesus will do, and not allow his mind to become so fully absorbed by the cares of life, by trade or domestic affairs, that he cannot look after the wants of the sinner. Opportunities for doing good, once gone by cannot be recalled, and the responsibility rests upon us. We may look upon those living in sin and expect at some time to try to persuade them to enter the ark of safety. But we move too slow, are too "busy here and there," they move away from us, or, perhaps, die and the opportunity is lost, and the salvation of the soul not secured.

To-day I joined the Brethren in their labors at Pleasant Ridge, in the north-eastern part of Eagle Creek congregation, Hancock county, Ohio. Three applicants for baptism, next day one more, which four were baptized according to the command of the Master. Meetings of growing interest. Our worthy evangelists are entertaining the people in the light of the gospel and holding forth the truth in great power.

To-day four more willing souls came out and accepted the easy terms of the gospel and were baptized beneath the liquid wave, and arose to walk in newness of life. Friday evening, another full house, and several more applicants; baptism announced for Saturday morning, 10: 30, at which time the sword of the spirit was so powerfully and skillfully handled that the number confessing Christ was swelled to twelve, who were conveyed to the waterside and were baptized according to the command of our divine Master. Oh joy inexpressible! How the dear converts wept for joy and glorified God for this freedom from the thralldom of sin and Satan. God bless the earnest workers in the field. The Esthers were out looking after their kindred, fathers and mothers wept and prayed for their children, and the cause moved along, and God was glorified. Oh! what power there is in unity of action and unity of sentiment. Sin cannot withstand a solid column of Christian workers; it must yield; bless the Lord of glory. Oh for more of this love and unity of action throughout the brotherhood; many more souls might be saved.

Meetings continued day and night, and sinners were converted. On Sunday, four were added by baptism, and glorified God for his redeeming grace and power. Oh! the holy and joyous scenes at the waterside. How willingly they yielded to the baptismal wave! How joyously they exclaimed, "Glory to God," "Now we will serve God," etc. Never did I see such earnest solicitations from the converts to their neighbors and comrades to join with them in this holy work.

On Monday, the writer was called home to preach the funeral of Mr. C. Wilch, which took place in the U. B. Church. A large audience of sympathizing friends. Oh! what sorrow in the heart of the dear widow and the little children. The dear little boy wept as if his heart would break, that his papa was gone never more to return. Oh! may God bless the fatherless children every-where, for their lot is a sad one in this cold and uncharitable world.

On Tuesday, we closed our series of meetings at Pleasant Ridge, and had another enjoyable season together, laboring for the salvation of sinners. Eleven more confessed Christ, and were initiated into the church by the holy ordinance of Christian baptism. One dear brother was restored, making in all thirty-six accessions to the church during this ten days' special effort. Our dear brethren delivered their farewell discourse ere we repaired to the waterside; and never was I so impressed with the solemn duties obligatory upon the minister. Brother Brown made us feel of a truth, that to sow the seed was one thing, and to cultivate the tender plant quite another. Oh, may God give us much patience, love, and wisdom, that his flock may be reared up and be strong in the Lord. To the dear converts, may you ever live close at the foot of the cross, and be prayerful, and show to all that you have been with Jesus and will live for him alone. Never had I seen such impressive scenes, all labored hard for the salvation of souls, and many rejoiced and glorified God for his saving grace. Fathers and mothers, neighbors and children, wept and prayed for the conversion of each other. Shouts of "glory be to God," rent the air as the dear souls came from the watery grave, and sinners were made to tremble. I believe many more are near the kingdom, and I pray God they will come soon. The little colony of six members in that part of our district, is swelled to the number of forty-seven since last Fall, which places the number of the Eagle Creek congregation at 218 members.

In conclusion, would say to my fellow-members of this district, let us give God all the glory for his goodness, mercy, and success in the glorious cause. Let us all deny ourselves of every thing that is unholy, and live humbly and faithfully to our trust a few more days, and then we can go from labor to reward.

S. T. BOSSERMAN.

Dunkirk, Ohio, March 13th, 1879.

From Walla Walla, Washington Ty.

Dear Brethren:—

I THINK this a good country, and reasonably healthy. The Winter, so far, has been more severe than I expected it to be, yet it has been nothing to compare with Illinois. The snow has been nearly a foot deep in the valley, while on the mountains it has been from one to ten feet deep, most of the time.

If there were a church here, I think I could locate and be satisfied, but there is no church and only a few Brethren, and they are scattered throughout the country. Brother David Brower held four meetings in this vicinity while on his return from the upper country.

People here are very friendly and hospitable to strangers, much more so than in the States. We will probably locate somewhere near Brother Browers, if the country suits, if not, we calculate settling somewhere in Western Oregon. This is a rich, fertile country, producing nearly all kinds of grain and vegetables in great quantities and of excellent quality. Wheat and barley are the staples. Potatoes and garden products grow abundantly on nearly all soil. Fruit trees do not thrive well in all localities, but bear well where they grow. The greatest drawback here is the scarcity of water during the dry season. Many fine tracts of land of rich soil are much depreciated in value from the fact that water cannot be found upon them. These lands are often farmed, but are very expensive, as water has to be hauled from the nearest spring or stream. In course of time when the country becomes better settled, more extensive efforts will be made to procure water in greater abundance.

Taking the age and geographical position of this country into consideration, we think it compares favorably in progress, religion and morals with any new country in the great West. What is needed here is not so much more and better machinery, and better methods of executing a larger amount of labor in less time, or more capital, or enterprising men, in farming and manufacturing—but live, zealous laborers in the moral vineyard: for truly the harvest is great and the laborers are few. We concur in the statements made by Brother Brower, that the work is too great for the men employed, and while you have six or seven ministering brethren at one meeting, we do not have one minister, where there should be six or twelve meetings, verily the harvest is ripe. Oh, who will come and help us to gather the golden sheaves home? Many religious sects are laboring to build up their respective churches, and some have large congregations for a new country. There is a splendid opening here. All that is needed is an earnest, energetic minister to open up large and fertile fields, which could in a short time, be made to yield abundantly, fruits ample recompense for earnest labor. But, morally speaking, the timber is firm and unyielding, strong and deeply rooted in the forbidden soil of skepticism, and stoutly resists all intrusions of the pruning-knife, unless wielded by a firm and experienced hand. The country has, from the first, been filled with ignorant dolts, under the guise of ministers of the Gospel, who have stolen the livery of heaven, in which to serve the Devil. Their faithlessness and inconsistencies only pampered infidelity. We want workmen worthy of the name of the great Master for whom they labor—men who are worthy examples of sincerity, piety and humility, armed with the equipage of God, valiant soldiers of the cross, bolting for a heavenly inheritance, pointing out the straight and narrow way to perishing souls.

ELIZABETH KIESTER.

Brief Notes.

BY JOHN ZUCK.

NUMBER II.

WE last left you with thoughts upon the "Christian soldier," and now we wish to say to the readers of the BRETHREN AT WORK, that the Brethren of Cedar Co., Iowa, in these days of religious discussions, have had a discussion, too. Our little band of Christian soldiers were enjoying the camp of Brother B. F. Miller, when an Adventist suddenly made his advent in our camp. He, Jesse Dorcas, a very talkative friend, who seems to be candid in his convictions, opened his Sabbath battery at once. Few were the preliminaries. Subject, Sabbath. Disputants, M. M. Eshelman and Jesse Dorcas. Moderator, B. F. Miller. Time, five minutes each. Although this discussion lasted all afternoon, we all enjoyed it very much; and we feel that the truth was well sustained by Brother Eshelman.

Brother Eshelman met with us again in the evening, when the subject of "Prayer" was presented and treated upon. Points brought to our notice were,

I. Asking—God says ask.

II. Does God answer prayer?—This was beautifully shown in the affirmative, by calling attention to Bible circumstances, such as,

1. Moses praying for Israel.
2. Elijah's prayer.
3. Hez.—15 years granted unto him.
4. Paul on the sea—prayed.
5. Peter in prison—the brethren prayed.

With these, and many illusions to our own experience, our hearts were greatly refreshed, to look up to the Lord who does answer prayer—when asked in faith believing.

III. How does God answer prayer?

1. In his own way—miraculously.
2. Inconsistencies.—Here were noticed the asking amiss process, which the Scriptures treat upon.

IV. Object in prayer, with a hearty appeal to; as,

1. The saint to pray without ceasing.
2. The sinner to call on the Lord while he is near.

In concluding this short essay, or skeleton sermon, which is very greatly abridged, I cannot refrain from presenting still a few lines of thought. Brethren and sisters, prayer does not mean a mere form of words repeated, as prayers as lip service, but prayer that the Lord delights to hear, is of a broken heart and of a contrite spirit,—a sensitive heart-felt and soul-penetrating prayer. But, I fear that it is a lamentable fact, that there are hundreds and thousands of professing Christians in the world who are not seen or heard recognizing the Lord in prayer. O may the Sun of righteousness shine so sweetly into our hearts that it may be one of the most pleasant and delightful services of our lives to tender thanks and praise to the Lord in prayer.

Clarence, Iowa.

From the California Church.

Dear Brethren:—

ELDER George Wolfe and I just returned from Calaveras county, where we held a few meetings. Five dear ones (among them four Campbellites) came out on the Lord's side, agreeing to take the New Testament—nothing more, nothing less—as their rule of faith and practice. Their baptism was witnessed by a large concourse of people, who had never seen baptism administered as instituted by the Lord Jesus. The attention was good, both at baptism and at the Love-feast which we held in the evening. Before we left, a church was organized. The church was named the "Chaparral Church of the Brethren," consisting of ten members. There is a good prospect of building up a large church there.

Yours in love,

WALDEMAR MEYER.

March 13, 1879.

From Multnomah Co., Oregon.

Dear Brethren:—

ENCLOSED with these lines, you will find a letter written by a relative of mine, at my request, stating nothing but facts of this western part of Oregon, Willamette Valley. You have some knowledge, already, of our country, for the Brethren have not forgotten to mention the advantages that Oregon possesses over all other States. While we ask for emigrants to come and try this coast, we also implore the Brethren to be active in heeding the urgent requests that have fallen upon our ears in regard to our situation in the far West. The territory that our elder travels over, to fill the calls in the ministry, is more than he can do justice to, by too much resting on him. He must have help if he can ever prosper. Ministering brethren who are contemplating to move, by all means should come here and be in a mild climate, as well as work for the upbuilding of our Redeemer's kingdom on earth, and especially in this Western State. Elder Brower's letter ought to be sufficient to bring help to us. Those Brethren who are so eager for the salvation of souls, ought to heed the call. Many good results will be accomplished if we only have those to speak who are able to defend the truth. Here are but a few scattered members, only babes in Christ, and only can hear a gospel sermon once in two months. Think of it. We are anxious to hear and learn, but how can we when we have no teacher?

JENNIE A. STEPHENS.

From Mrs. Elizabeth Magraw.

I HAVE never been so hungry for spiritual food as I now am. I have only seen one brother and one sister in three years. My door is open to any of the Brethren, and any time they will have meeting, we can have it either in my house or in a church not more than a mile distant.

I was sorry Brother Hillery passed so close by us and did not call; but he did not know how or where to find us, and so could do no better than pass on.

Any one going to Salem, Kansas, by making inquiry, can find us. We live five miles from there. Also ten miles from Red Cloud, Nebraska, a railroad town.

Red Cloud, Neb., March 1st, 1879.

From West Pine Branch, Wis.

SINCE Brethren Daniel Miller and Martin Meyers left us, we have the following sad news (deaths) to report:—

Brother Bazel Higginbottom has passed away. Aged 62 years and 4 months. Also, grandson of Sister Lovina Mulendore. Aged 10 days. Also, Brother Vanocker. Aged 87 years. Also, wife of Brother George Turner. Aged 37 years, 1 month and 19 days. Also, Charles Bowman. Aged 1 year and 1 month.

Funeral services were conducted by Brother Caleb Fogle, from Rev. 13: 14 and Luke 15: 16.

JNO. P. KEYE.

From Burr Oaks, Ill.

Dear Brethren:—

THERE are no Brethren here of which we know, and we have been here for about two years. We have not seen a brother since we have been here, except two from Indiana. Brother John Snowberger preached at my house over one year ago. Brethren, could not some of you come and preach for us? The pure word of God has not been declared in this part of Ill. It is desired to have the Brethren preach here. Brethren, we pray God to send some one to us.

JACOB FOUREY.

March 16th, 1879.

Special Notice.

PLEASE announce through your columns that the Brethren appointed to make the proposed change in holding Annual Meeting, will meet at Linnville Creek Church, on Friday, May 30th, at 9 o'clock A. M. Stop off at Broadway Station, Rockingham county, Virginia, on the 29th where we will be met with conveyance.

DANIEL BROWER.

(P. C. and Vindicator please copy.)

Contemplated Oregon Colony—By-Laws Continued.

CHAPTER II.

SECTION 1. Any person or persons belonging to this Colony, shall not go to law with another under any consideration, but all difficulties shall be settled by the Advisory Council and Colony. Be it further remembered that six per cent. interest be paid on all money paid to the Treasurer, except that which is necessary to take the Colony through to the place of destination; and all money loaned out of the treasury shall draw six per cent. interest.

Sec. 2. Any person or persons keeping in his possession any intoxicating liquors and using them himself, or in any way disposing of them to any, as a beverage, shall be dealt with according to Sec. 3. Chap. 2 of the by-laws of said Colony.

Sec. 3. Any person or persons of the Cornell Joint Stock Colony, violating any and all of the by-laws or constitution of said Colony,

such a person or persons shall be admonished by the Advisory Council to do so no more, and if they hear them, then that will suffice, but if they refuse to hear them, then they shall tell it to the Colony, and if they hear the Colony, then they are foreign, but if they do not hear the Colony, then they lose all their interests financially, and are unto the colony as strangers.

Sec. 4. Each and every officer of said Colony shall within five days after his resignation or removal or the expiration of his term of office, deliver up to his successor all the papers, books, and documents, or other property belonging to the Colony, and pertaining to his office; and any officer refusing to deliver up the same after a legal demand is made by the person entitled to the custody thereof.

Sec. 5. Each and every person is requested to pay fifty cents for each and every member of his family of the age of eight years and over, to become a member of said Colony.

Sec. 5 Every member is required to pay seventy-five dollars to take them through to the place of destination and to board them one year, and to pay committee expenses, and to make the necessary preparations, but should that amount prove too small or too large after a close investigation, then it will be made lower.

Sec. 7. Be it further resolved that stock of this Colony shall be divided into shares, each share to be one hundred dollars, so that a man can buy as many shares as he likes.

Sec. 8. The Colony shall stand for five years after they get to their place of destination, at which time there will be a general settlement of the treasury and other matters pertaining to the Colony, and all moneys belonging to individuals be paid back to the amount that honestly belongs to them.

Sec. 9. And be it remembered that all the property of all persons of said Colony, both real and personal, is held as security for all contracts made by the Colony.

Sec. 10. Resolved that one half of the money due from each member be paid into the treasury by the time the committee starts to locate the Colony and the balance to be paid within one month of the time of the starting Colony.

11. Whosoever shall, within said colony, be guilty of violating the Sabbath day unnecessarily, shall be dealt with according to Chap. 2, Sec. 3.

Sec. 12. Whosoever shall, within said Colony, assault or strike another or shall be guilty calculating to provoke a breach of the peace, shall be dealt with according to Chap. 2, Sec. 3.

Sec. 13. Whosoever shall, in said Colony, be guilty of overloading or overdoing or cruelly treating any dumb brute, shall be dealt with according to Chap. 2, Sec. 3.

Sec. 14. Whosoever shall be guilty of any immoral conduct, crime or dishonest deed not mentioned in any of the constitution or by-laws of said Colony, shall be dealt with according to Chap. 2, Sec. 3.

Sec. 15. Be it resolved that this Colony will not start to its destination without the number of fifty families belonging to it; and all moneys to be refunded in case of a failure, except expenses.

J. W. Geehart, President.
A. E. Ingersley, Cor. Sec.

Cornell, Livingston Co., Ill.

(Primitive Christian, please copy).

From Loraine, Adams Co., Ill.

BROTHER John Metzger came to our place Friday evening, February 21st, commenced a series of meetings in Washington schoolhouse, near Loraine, and preached the cross of Jesus in his usual feeling way. Interest grew intensely warm, many tears were shed when the old story of Jesus was portrayed. He remained with us about fourteen days, during which time he preached every night, and Sundays at 11 A. M. Through the day time he visited many warm friends. On Friday, the 28th, Elder David Wolf and a number of others joined us in our work; among whom was Brother John Wolf and wife. They remained over Sunday, when all started for home, except Brother D. Wolf and D. F. Britt, who remained with us until our meetings closed. We then went to Liberty, Adams county, and held a council meeting March 8th. Brother Metzger preached three sermons, and seemed to exhibit all the power and zeal of his younger days. We were requested to take Brother Metzger to the house of an old sister who is now in her ninety-third year, and has been a member of the Brethren's Church for seventy-six years. She has been sick, but is now able to sit on the side of her bed and eat her meals. She was engaged in the same when we went in. After she was done we had the pleasure to sit and hear her and Brother Metzger tell the good story of Jesus' love, and call back many of the gone-by days of yore. The time drawing near in which we must again part, the old sister requested him to kneel once more in prayer again, as she could not expect to go to hear him preach again; there being ten or eleven members and five or six friends present, we were all gathered in the room, and at the old sister's request, the sixth chapter of Ephesians was read, and the good old hymn "Am I a soldier of the cross?" was sung; after which Brother Metzger delivered, perhaps, one of the ablest and most effectual prayers of his life. A few moments more and we had taken the parting hand probably for the last time in this life, and were on our way for Camp Point, being led by Sister Barbara Allen and friend David, her husband, with whom we stayed till morning, when the old veteran of the cross started for home. Hope he has reached in safety, and enjoying its rich hospitalities.

H. W. Strickler.

To My Dear Friend Tillie Cessford.

Clarence, Iowa.

PEACE be unto you and grace from God the Father and Jesus Christ, through whom we have access to a throne of grace, and for which we are very thankful to the Lord. "God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish but have everlasting life." For this those of us who have become willing to give our hearts to Jesus, can rejoice. He is our strength and shield in the day of trouble. But when we must bear the cross, or temptations come, we so often become discouraged. But when we think what the Savior has done for us, what he bore in the garden, and suffered on the cross, we can sink in his arms and say "my God, thy will be done." We know he doeth all things well.

Dear Tillie, the evening you gave Brother Eshelman good-bye after he had labored with us and taught us the ways of the Lord, and your tender, loving heart was sad, thinking that perhaps that would be the last farewell that he could ever give you in this world—it made me think of that glorious time, when Jesus shall call us home. Oh if we are only ready then to meet our Father in his kingdom! But if we are not prepared for that time, what a separation there will be! The night you gave Brother Eshelman good-bye, I wept for you. The Bible teaches us to "weep with those who weep."

I thought I would write to you, as we are good friends, and ask your opinion about our faith and doctrine. Remember we try to obey all the commandments of God. You know we are commanded to baptize, to wash one another's feet, to perpetuate the Lord's Supper, etc. These we do as the Bible teaches we should. Jesus said if you know these sayings of mine and do them not, ye are none of mine. Believe, repent and be baptized for the remission of your sins.

Now, I hope, dear Tillie, this may be acceptable. We all love you dearly, and we should like to see you come to Jesus and devote the prime of your life to his cause. May God speed you in hope of eternal rest, is the prayer of your unworthy friend, Minnie E. Miller.

From Samuel Leckron.

Dear Brethren:—

OFTEN has my soul rejoiced to hear rich admonitions of our Brethren who are standing on the walls of Zion, declaring the simple trumpet of the gospel to a ruined world.

We think it would be better if we had more preaching here in this, an old neighborhood. We have many young people here who are not coming to Christ. We think it is for want of more preaching, or parents talking to their children at home. These little, tender branches of ours, we have entirely under our own control, and they are easy to teach while young.

We stand in need of some able brother to help us in the ministry. The church district here is large and the ministry is weak; two of us are young in the work, and our elder is quite old.

North Manchester, Ind.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them; He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 10 cents; 2 copies, 25 cents; 10 copies $1 00.

The Gospel Hammer, and Highway Grader, or Rubbish Cleaned from the Way of Life. By S. H. Bashor, bound in Cloth. Price, 60 cents, or seven copies $3.00

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

BINKER. In the Astoria Church, near Table Grove, Fulton Co., Ill., Feb. 24th, of typhoid pneumonia, Brother Joseph Binker, aged 52 years, 8 months and 23 days.

Deceased was a minister in the church for nearly twenty years, and leaves a wife and three sons to mourn their loss. Funeral services conducted by the writer, from Gen. 3, 19, in connection with John 11: 25, 26.

BINKER.—In the same church, March 6th, of pneumonia, Brother Andrew Binker, the only surviving brother of Joseph Binker, aged 49 years, 1 month and 9 days.

He leaves but a lonely wife to mourn her loss having raised no children. Funeral services by the writer, from 2 Cor. 5: 1-4. The above brothers were sons of Joseph and Elizabeth Binker. Were born in Hampshire Co., Va., and at the age of 7 and 10 respectively, the brothers with their parents moved to Belmont Co., Ohio, and in the year 1850 removed to Fulton Co., Ill., where they and their parents now quietly sleep together. Joseph was married to Sarah J. Smith and Andrew was married to Mary C. Yeast. The bereaved sisters were both quite fortunate in receiving a visit from their yet-surviving mothers in the West a short time before their afflictions, who were with them through their troubles, and will remain with them yet for a season. A. G. Black.

BRANNON.—In Cherokee county, Iowa February 25th, James Brannon, aged about 80 years. Funeral services by the writer, from South waterloo, Iowa, assisted by Brother John Early, from Isaiah 40: 7, 8.

Wm. Ikenberry.

HOFFMAN.—In the Back Run Church, Millersburg, Ind., March 2nd, 1879, Brother Abraham Hoffman, aged 48 years, 6 months and 22 days. Funeral services by David Hostetler, I. L. Berkey and Levi Weaver, from Rev. 14: 13.

Brother Hoffman leaves a wife and two children to mourn their loss, but we trust this loss is his great gain, as he was a faithful brother in the church.

S. Buskett.

ZEIGLER.—In Swan Creek Church, Fulton Co., Ohio, Jan. 9th, 1879, Brother Silas Zeigler, aged 49 years, 7 months and 2 days.

The subject of the above notice was a worthy deacon in the church, ever willing to perform his duty. He was taken quite suddenly. He left home in the morning to haul a load of brick for our contemplated church. He succeeded in getting the brick as far as the writer's house, and was taken sick with heart disease about ten o'clock, and died the same evening. He leaves a wife, a sister, and a large family of children to mourn their loss. Funeral services by R. H. Berkebile and others, to a large concourse of people. Aaron Berkebile.

STAHL.—Near Carey, Wyandot county, Ohio, February 7th, 1879, Brother Jackson Stahl, aged 18 years, 9 months and 17 days.

He leaves a wife and seven children to mourn their loss. Funeral preached by Brother J. P. Ebersole, from John 11 25. Disease consumption. Brother Stahl lived without making any Christian profession till four weeks before he died he saw the one thing needful was neglected. The ice was cut, and he was baptized, and when he came out he felt better. S. W. Lisnowle.

MYRES.—In the Dallas Center Church, Dallas county, Iowa, Feb. 22nd, 1879, Sister Lizzie A. Myres, wife of Wm. H. Myres aged 27 years and 26 days.

Funeral services by Elder M. Sissler. Subject Matt. 21 11. Hymns 702, 611 618. The deceased was a daughter of old Brother Henry Flory. She joined the church April 21st, 1878. Her disease was consumption. Although weakly and distressed at times with a severe cough, we did not think the end so nigh; but on the morning of the day of her death, she took suddenly quite ill, and at once realized her condition. She conversed freely with her husband on the subject of death and of their earthly parting. When the day began to draw to a close, she found she was going home, she exclaimed, "Oh Lord, receive my poor soul! O yes, I am going home! I feel the chill coming over me. Oh Lord, come quickly and wait me on—I am going to see my father who has gone before. Oh, now, I am passing through the chilly waters and, oh, I see that heavenly light. Oh Lord, receive me home." She, like her aged father, was highly esteemed by all who knew her, as the large concourse of people on the funeral occasion fully demonstrated.

A. C. Bahnaker.

PRICE. In the Coventry Church, Pennsylvania, March 21st, 1879, our esteemed Brother, Elder John R. Price, aged 68 years, 10 months and 25 days.

Brother John died very suddenly of hemorrhage. He was very sick during the Winter, but had recovered so as to attend to his duties in the church, also his secular duties. Brother Price had promised to officiate at the funeral of an aged sister on the day of his death, but death claimed him as his, and was taken from labor to reward. His funeral was attended by many sorrowing friends who will deeply feel his loss. He leaves a wife and five surviving children, two sons and three daughters. May the bereaved sister be consoled in the prospects of a happy reunion after a few more days of toil. And the dear children, may they ever remember that they have a father in glory, and by the grace of God, prepare to meet him. Funeral services by Brother J. P. Hetric, from Job 17: 16, "I would not live always," assisted by the brethren. John Y Eisenberg.

SNYDER.—In the Upper Deer Creek Church, Cass county, Ind., March 9th, 1879, Franklin L. Snyder, son of Brother William and sister Catharine Snyder, aged 26 years, 2 months and 10 days.

He was respected by all those that knew him, and his unexpected death has cast a gloom over those that associated with him. He, like many others, put off that one thing most needful. He was the third one of the family that has changed time for eternity. Eleven children are yet living; only two have united with the church. May this solemn occasion be a timely warning to those that have not as yet thought upon their ways and turned their feet unto the testimony of the Lord. Funeral improved by Joel Brower and the writer, from Matt. 24: 44. Daniel Leckron.

TEEPLES.—In Turkey Creek District, Kosciusko Co., Ind., March 13th, Sister Peggy M. Teeples, aged 73 years, 1 months and 8 days. Funeral services by the writer, from Rev. 14: 12: 13.

J. H. Miller.

BOCK.—In the Dry Creek church, Linn county, Iowa, March 16th, 1879, of scarlet fever, Martha Rebecca, youngest daughter of Brother Samuel and Sister Catharine Bock, aged 3 years, 9 months and 2 days. Funeral services by the brethren, from Matt. 18: 3. Jacob Bock.

SUNNYFRANK.—In the Grundy Church, Grundy county, Iowa, March 15th, 1879, Brother John Sunnyfrank, aged 71 years and 13 days.

Brother Sunnyfrank has long lived in the service of his Master, and before his departure he called for the elders, and was anointed with oil in the name of the Lord. He leaves six children, two of which are members of the church. Funeral services by the writer, from 1 Thess. 4: 13, 14. H. P. Strickler.

NEHER.—Sister Mary Anna Neher, wife of Brother J. P. Neher, March 3rd, 1879, aged 71 years and 6 months. She was born in Shenandoah Co., Virginia, October 3rd, 1879. Her maiden name was Sager.

J. P. Sturn

Primitive Christian, please copy.

BEELER.—In North Manchester congregation, Wabash county, Indiana, December 29th, 1878, Sister Sarah Beeler, wife of Brother Arthur Beeler and daughter of Brother Solomon Henricks, aged 31 years, 2 months and 26 days. Funeral services by Brother David Neff and Jacob Metzger, to a large and attentive congregation. Samuel Leckron.

Primitive Christian, please copy.

Announcements.

Notices of Love-feasts, District Meetings, etc., should be brief, and written on paper separate from other business.

DISTRICT MEETINGS.

In Northern Kansas and Southern Nebraska, April 7th, 1879, at Jewell Co., Kan.

In Thorn Apple district, Michigan, in the Brethren's new church, May 9th, at 10 A. M.

Northern District of Illinois, in the Arnold's Grove Church, Carroll Co., on Tuesday, May 13th, at 8 A. M.

Middle District of Indiana, in Sugar Creek District, April 23rd, at 9 A. M.

Southern District of Ohio, at Donald's Creek meeting-house, seven miles north-west of Springfield, Clark Co., Ohio, May 14th.

North-western District of Ohio, at Eagle Creek church, Hancock Co., O., May 24th, at 10 A. M.

Southern Ind., in the Stony Creek District, three miles east of Noblesville, April 9th, 1879.

Southern Iowa, at Mt. Etna, Adams Co., Iowa, April 7th, 1879.

Northern District of Ind., in Union Center District, at the Whitehead meeting-house, one and one-half miles south-west of New Paris, Elkhart Co., Ind., May 1st.

First District of West Virginia and Limey's Creek church, at their meeting-house, at Big Spring, April 18th and 19th.

District No. 1, Virginia, at the Valley meeting-house, Botetourt Co., Va., April 18th and 19th.

Northern District of Missouri, at the Smith Fork Meeting-house, one mile north of Plattsburg, May 9th, at 9 A. M.

Western District of Pennsylvania, in the Brethren's new meeting-house, Dunning's Creek Branch, Bedford Co., Pa., May 20th, at 9 A. M.

☞ The District Meeting for Southern Kansas will be held with the Brethren of Fall River Church; the meeting to be held beyond Rainbow, at Emanuel Myers', four miles south-west of Fredonia, Wilson county,, Kansas, Saturday, May 17th. The delegates come the evening before. A general representation is desired. J. B. Roe, Clerk.

LOVE FEASTS.

In the Monticello Church, White Co., Ind., June 6, at 4 P. M.

In Wabash Church, Ind., June 7th, at 10 A. M.

In Loraine, Adams Co., Ill., in H. W. Strickler's barn, on Sunday evening, May 4th.

In Smith Fork Church, one and one-half miles north of Plattsburg, Clinton Co., Mo., May 9th, at 2 P. M.

W. U. R. R. TIME TABLE.

Trains leave Lanark Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:34 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:15 A. M.
Accommodation	7:00 P. M.

Tickets are sold for above trains only. Passengers trains make close connection at Western Union Junction. C. A. Smith, Ag't.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:15 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., April 10, 1879. No. 15.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

H. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.
D. B. RAY, Denies.

J. W. STEIN'S 12th AFFIRMATIVE.

I ASK my friend if a *trembling penitent* is properly a "child of the devil" *before* he is pardoned? Will he answer? His scripture references say nothing about pardon before baptism.

I hope he will furnish us the historical evidence that the ancient Novatians, Waldenses, etc., were not *trine* immersionists, had no "love-feasts," feet-washing, &c.

The Brethren aim to baptize none but "true believers," and hold that the church of Christ should be composed of none but "real saints," as well as the Waldenses. What has that to do with baptism for the remission of sins? That we confound the work of the Holy Spirit with the external rite of baptism, or make any christian ordinance or duty meritorious, is untrue.

He insinuates that my historical proofs of the peculiar doctrines and practices of the Novatians, Waldenses, etc., are "streams of slander." If so, his own denominational historians must be a very bad set of men, for I have mainly relied upon them and their authorities, for my testimony.

I am sorry my friend becomes so much excited, and so disregards our rules of debate, as to impugn my motives and accuse me of falsehood because I asked him about *"christian ordinances,"* and why he did not wash the saint's feet. It is my privilege to ask questions, and if I am uninformed or mistaken I am willing to be corrected. I did not think he washed his brethren's feet, because I know the people generally, with whom he holds fellowship, do not do so, unless they changed very materially from what they were when I knew them.

The Brethren get their practice of washing one another's feet, as a lesson of humility, from the New Testament—from Christ. John 13. He gets his from the old Bible, from *ancient custom.* That's the difference. I ask him to give us his scripture for *only two* "church ordinances"?

He still seems concerned about the brethren and sisters not exchanging the kiss. He will find our authority for not doing so, in the same scripture that confines him, in "feet-washing," *to his own sex.*

Because with us the *parts* of the body or church are subject to the whole, my friend calls it an "unscriptural church government." We call for the scripture. The members of Christ's body, like those of the human body, are mutually dependent and *"every one members one of another."* Rom. 12: 5. "There is *one body.*" Eph. 4: 4. Its members should be "perfectly joined together in the same mind and in the same judgment." 1 Cor. 1: 10. They are *"all"* to "be subject one to another." 1 Pet. 5: 5.

That our church government is a "centralized hierarchy," we emphatically deny. Our church business is transacted by the voice of the membership, and our general councils are delegated and made up by the members (the *people*) simply as *advisory* and *co-operative.* When our general council was asked the question, "Does Annual Council make laws, or give advice only, in cases where it has no direct gospel on the subject?" it answered, *"It gives advice only."* Minutes of Annual Council for 1865, Art. 34.

Second reason under 5th characteristic continued. My friend thinks this is like the prayer of the Pharisee. We do not claim that our brethren are naturally better than other men. We "have no confidence in the flesh," but we maintain that they accept and exercise by the help of the Lord the graces and virtues alluded to. True, we often fall short of duty, but not because we do not desire and labor to perform it. And yet, after we have done what is commanded us we are "unprofitable servants."

So far, my friend has utterly refused to respond to the various arguments I have drawn from the christian scriptures to show that christians may not fight with carnal weapons. I am sorry I have no respondent. He thinks christians may fight and kill each other as citizens of civil governments. When Christ forbids violence and retaliation, he makes no more exception, or reservation in favor of political quarrels and wars than when he forbids robbery, theft, and adultery. His laws are absolute, and he will judge the disobedient. Christians are *"subject to"* civil government, but are not *"subjects of"* its authority, but of a higher government, which elevates their lives above the censures and punishment of civil justice. Instead of being *subjects of* the governments of the nations, they are but sojourners in them, and will be their judges at the close of this dispensation, in the resurrection. See 1 Cor. 6: 1–3; Psa 49: 4; Dan. 7: 22; Matt. 19: 28; Luke 22: 29, 30; Rev. 2: 26; 3: 21; 20: 4.

"Evil doers" do not suffer as christians. After Paul states our duty to civil authorities (Rom. 13: 1–8), he rehearses a portion of the decalogue in which *"Thou shalt not kill"* (v. 9) is prominent. Peter also states our duty to civil functionaries. 1 Pet. 11: 13–17. The "powers" referred to are not *military*, but *civil* authorities, as "kings," "governors," &c., and the "sword" spoken of is the sword of civil justice, in the hands, not of those who *are "not of this world"* but of the *subjects of* the governments, intended for the "punishment of evil doers and the praise of them that do well."

War, instead of inflicting the penalties of civil justice, usually usurps and subverts justice and subserves the purposes of human wrath, ambition, cruelty, and revenge, often resulting in the praise of them that do evil and the suffering of them who do well. Often the monster in vice and crime is extolled to the heavens, his palace adorned with the stolen spoils of patient labor, and his coffers filled with plundered treasures, while the inoffensive son of honest toil is shot down like a beast, his property stolen, his family abused, and his little orphans exposed to the merciless pinchings of unjust poverty.

That the powers referred to as ordained of God, are limited to all of a certain class of authorities only, appears in that a looser interpretation would invalidate its own testimony by proving too much, because *Satan* himself is "the prince of the power of the air," "the spirit that worketh in the children of disobedience," and such an inference would not only forbid us to resist the devil, which we are commanded to do, Jas. 4: 7, but on the assumption that all the demoniacal powers, as well as the wicked powers of this world, are among "the powers that be" and "ordained of God," (for God permits them) would bring us under obligations to patronize and sustain all, and since "every ordinance of man" with the same loose method of interpretation would include every human religious invention, tending to subvert the ordinances of Christ, therefore, instead of contending "earnestly for the faith once delivered to the saints" and of "keeping the ordinances as they were delivered," we would be under obligations to "teach for doctrines the commandments of men" and to "render the commandments of God of none effect" by human "traditions."

The dues to be rendered are *not war* and *violence*, but "tribute" "custom," "fear," and "honor;" immediately after which we are admonished on the duty of love and reminded of the law which says, "Thou shalt not kill." All this would constitute a strange medley indeed if we were commanded to obey orders to commit murder and do violence. Even civil functionaries may exercise authority not conferred nor approved by God, when instead of exacting "good order, tribute, custom, fear, honor," &c., when due, they overleap the bounds of right and justice, and, contrary to heaven's authority, command the servants of God to violate divine commands.

Christ warned his disciples of having to appear before such authorities, and charged them to speak only what the Holy Spirit should teach, Luke 12: 11. When Peter and John were imprisoned and brought before the council and commanded by the rulers *not to speak at all in the name of Jesus*, Acts 4: 18, did they abandon their work as they would have been compelled to do according to my friend's interpretation of our duties to civil authority? Their firm reply was, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4: 19. On another occasion, when the apostles were beaten by the civil authorities and commanded to speak no more in the name of Jesus, they only rejoiced that they were counted worthy to suffer for his sake; and daily in the temple and every house, ceased not to teach and preach Jesus Christ. Acts 5: 40–42. The Christian must obey civil authorities unless they command him to disobey Christ, thus proving that they are usurping and abusing power never conferred upon them by God, and then if permitted to suffer at their hands, like his Master, when delivered by Pilate even to be crucified, he should bear it patiently, be *"subject to"* them still, and "commit himself unto him who judgeth righteously."

Origen did not say that the Christians prayed for the success of the kings' *wars.* We "pray for kings and rulers and all that are in authority," not for them to wage war, but that we may "lead quiet and peaceable lives in all godliness and honesty."

ON THE WAY TO PALESTINE.

[From the "Christian Standard" by special Arrangement.]

[Mr. McGarvey's second letter did not reach us in time for insertion this week. The following properly precedes it.]

A FIRE DRILL AT SEA.

I CANNOT resist the temptation to give to the readers of the *Standard* a description of a peculiar kind of dress parade which I witnessed to day, March 14, on the steamer Pennsylvania.

Let me remark, by way of introduction, that our ship has ten life-boats—five on each side of the deck. They are each about eighteen feet long, five feet wide and three feet deep. Each is kept constantly supplied with a keg of fresh water, lashed in its place securely; with a water-tight compartment always full of fresh sea-crackers; and with a full supply of oars ready for use. They each rest on an iron frame-work above the balustrade at the edge of the deck, and can be readily thrown outward and downward until they hang just outside the balustrade and even with its top rail, ready for passengers and crew to step into them and be lowered in an instant into the water. Underneath each of these boats lies a separate apparatus called the life-raft. It consists of two large *logs*, if you name them by their appearance, about twelve feet long and two feet in diameter, lying four feet apart, with an open frame-work of plank, filling the space between and holding them together. The logs are not wood, but solid masses of *cork.* In the midst of the connecting frame-work are two water-tight compartments, one filled with bread, and the other with drinking-water. Capt. Harris had some of them opened for us, and gave us some of the bread to try, which we found good and sound. On these rafts, when in use, the passenger is expected to sit or lie as best he can, and it seems quite certain that as long as he does either he cannot sink in any storm. They are lashed to the deck, to be cut loose when the ship is about to sink, or to be thrown overboard if desirable.

Now for the fire-drill. At half past four this afternoon the bells rang out a fearful fire alarm. The passengers were in the secret, and on deck to witness the scene. The instant the bell sounded there began to pour forth from the officers' and seaman's gang-ways four streams of men, running with all their might. As they rushed forth each man took his station, which he knew from previous drills and personal instruction. Within less than a minute, ninety men, four times as many as we had seen before, were on deck, and distributed, a group at each boat, a group at each of the fire-hoses, a group with axes on their shoulders ready to cut anything at word of command, the Captain on his bridge amid ships, and an officer with a speaking trumpet at each end of the ship, facing him. Before we had time to comprehend all these movements—sooner than a common steam fire-engine could get out of its engine house—four large streams of water were playing, each from a hose long enough to reach any part of the ship. In another moment or two the boats began to drop to the gunwale, and we were almost tempted to complete the performance by jumping into them. In the meantime the stewardess was at her post at the head of the saloon, ready to stop and calm any frightened ladies, while the stewards and cabin-boys were at the foot of the gangways to prevent any passengers from passing out until the word should be given.

Concluded on 5th page.

THE HEAVENLY RAILROAD SONG.

THE road to heaven by Christ was made,
With gospel truth the rails were laid,
From earth to heaven the road extends,
Through life eternal, there it ends.

God's love's the fire, the truth, the steam,
That drives the engine and the beam;
All you that would to glory ride,
Must come to Christ, in him confide.

Repentance is the station then,
Where passengers are taken in;
No fare then is for them to pay,
For Christ himself, he is the way.

Come, then, poor sinner, now's your time,
On any station on the line,
If you repent and turn from sin,
The car will stop and take you in.

The car is ready, soon will go,
Will you go to heaven, or no?
You will draw your wages by the way,
And to the end the best of pay.

We have on board a holy band,
They're all bound for Canaan's land,
For Canaan's land appears in view,
Where all the saints go dressed anew.

The car runs both night and day,
Nor will it tire by the way,
Until it lands in heaven above,
Where all the saints shall meet in love.

Selected by L. C. KLEINMAN.

VOICES OF NATURE.

BY P. A. ROSS.

THE subject upon which we desire to make a few comments, is one of incomprehensible profundity. It is one that presents itself to us every day. That theme is the "Voices of Nature." How solemn, and yet how grand, are those voices! When we hear them, we are brought to the remembrance of our great Creator, the Founder of heaven and earth; and are struck with awe, and delight, at the beauty and grandeur with which we are surrounded. The most sublime "Voices of Nature" are the muttering and terrific peals of thunder, which cause the whole earth to vibrate. When we hear and see them, it seems as if God is speaking to us, through those powerful mediums, called the "Voices of Nature." And how forcibly does it remind us of his power and authority over all things, and with what reverence should we submit to his government. Nor is this all; there are thousands of ways in which we are shown his all wise power. The beautiful bodies of water which deck the footstool of our Creator and with which we are surrounded, all pertain to make up the grand pictures, as well as the realities of Nature. The mighty cataract washing down a lofty precipice, dashing itself into glorious rivulets upon its pebly bed beneath, all harmonize in the composition of the "Voices of Nature." And even the rustling of the wind as it rushes forth and rocks the forests with its mighty power, is grand, although we cannot see it, yet we immediately recognize it as an assistant in making up the unutterable grandeur of the "Voices of Nature."

Man, that creature who was made in the image of his Creator, and in subordination to the angels of heaven, is the possessor of a voice which is equally as beautiful as any "Voice of Nature," which was given to him by his Maker, and though he can govern and regulate it, yet he cannot change it to any other than that which Nature has bestowed upon him. The happy songster of the beautiful forests, which are the emblems of innocence and purity, are given to us for our pleasure, and are endowed with a beautiful voice which they readily use in giving praise to him who is their Creator as well as ours. Surely they teach us a lesson, for if they in their ignorance praise him, how much more are we, who have the glorious privilege of being recognized as his children, obligated to give thanks unto him for every blessing that we enjoy.

God grant that we may learn a lesson from the "Voices of Nature," and continually give praise unto him whom the heaven of heavens cannot contain.

"The valleys and the mountains,
The woodland and the plain,
The rivers and the fountains;
The sunshine and the rain,
The stars that shine above me,
The flowers that deck the sod,
Proclaim aloud the glory of my God.

And shall the "Voice of Nature,"
Thus glorify its King;
And man, the noble creature,
No grateful tribute bring?
Shall mercy strew his pathway,
And all his senses please,
And man withhold the Sacrifice of praise?

Praises holy adoration,
Praises to the God above,
Passes through the wide creation,
Sound aloud his greatness and his love.

FEET-WASHING.

BY S. S. HAMMER.

A CORRESPONDENT in the *Evangelical Messenger*, under date of October 3rd, 1878, published at Cleveland, Ohio, intimates that feet-washing, as a religious rite, is very unpopular with the young ministers of that denomination. Well, all I have to say about that point of the subject, is this: If the author had said that feet-washing was unpopular with Christ and the apostles, and the true followers of the meek and lowly One, who brought from heaven the example himself, and obeyed it and taught it, then I would have said that the author of the above assertion was sadly mistaken; but he does not say that he says the young ministers, that's something else. He further says, that through them it will gradually pass into neglect. I believe this, not only feet-washing will pass into neglect, but the whole will and testament of Jesus.

There are those who take a more hopeful view of the matter, and claim that feet-washing is the literal washing of the saint's feet, and that it is a positive ordinance of perpetual standing in the testament, the same as baptism and the Lord's Supper, prayer, communion, non-resistance, non-conformity to the world, and other duties. In support of the above, I would go to the Scriptures, and not to the views of man. It seems so strange to me, as I am not a Christian myself, but just as good as some who profess to be, and omit part of the will and testament. Such are guilty of the whole, then they just stand where I do. But what I was going to say all the law requires of us in the matter, is nothing to be compared with what Christ had to undergo for us, namely, the painful death on the cross.

Washing feet was one of the most humble services which one could render; hence the Savior gave the example, "as I have washed your feet, ye ought also wash one another's feet." Christ washed his disciples' feet. Do not attempt to say he did not. The symbolical design of the act was explained to the apostles, and explained by Christ. Now what need man do more than obey the point of doctrine given, explained and performed by Christ himself.

I believe that the disciples in that night understood the precept in a literal sense. Get rid of the gospel, take away feet-washing, then some other point; for I contend if any man have a right to take away one point, he has a right to take two, then a few more, then all, which is not much when all put together as a whole, then it will make no difference whether heli be preached hot or cold.

GOD'S WAY NOT OUR WAY.

BY REBECCA SNAVELY.

WE know from observation as well as reading in the Scriptures, many things of the goodness of God—his kindness and mercy shown toward us. Truly we have often to wonder how he can be so patient and forbearing with us, since we are so forgetful and negligent of our duty toward him. We sometimes even feel to murmur, if not audibly, in secret at him, who, of a truth, is our best friend, just because his way is not our way, and he does not always deal with us as we would like to be dealt with. We are often afflicted in various ways, and then we say, (if not aloud to ourselves), that God suffers it to be so, while we would rather not have it so, but would have our own way. Often when we are cast on a bed of painful suffering, we wonder why it is permitted to be so, and sometimes our near and dear friends are called away from us by the irresistible hand of death,—this is extremely hard for us, and we again wonder why we are thus permitted to be so terribly and deeply afflicted.

While we thus murmur in passing through these fiery trials, will we not raise our eyes beyond all terror and view God as he is? If we are sick, he gives us much comfort, as well as patience to endure it. If death visit us, he so kindly gives us strength and helps us to bear it, if we will only consent to lean on his strong arm of love and mercy. How condescending God is to be so patient and kind with us, when we are so frail, so prone to murmur and so undeserving of such love. If we are in trouble, or cast down in any way, he will bear us up as he has promised; he will meet us in the closet at all times, and there answer prayer as well as hold sweet communion with us, which is rich manna to the soul, as well as a true solace to the body.

We have sometimes, in former life, murmured that our prayers were not answered; but now we look back and view things quite different from what we then did. God sometimes answers prayer so entirely different from what we expect, that we are ready to accuse him of not answering at all, and thus accuse him of falsehood, because he has promised to give us the needed things we ask for; but, on conditions, we must have faith and ask aright.

I distinctly recall to mind of some years ago, asking faithfully and repeatedly of God to grant me a needed favor, but finally I ceased to ask its grant, but wondered why such a favor could be withheld. Now I see plainly that it was graciously bestowed upon me, but in a different manner from what I expected, that I entirely failed to realize it until years afterward. Truly, if we view God as he is, we have to exclaim, he is all love, mercy, and longsuffering to us who are often through weakness ready to murmur, simply because God's way is not our way.

Whatever affliction befall us, let us be willing to say with one of old, that it was good that I was afflicted, for then I thought upon the Lord; and whatever may be our station in life, why not be content and thankful that it is as well with us as what it is?

May God give us strength that we may grow in his love, and give us wisdom not to murmur at him and his way, for he is all love, all good, and all powerful.

Hudson, Ill.

WHAT IS A SOLDIER?

BY W. H. MILLER.

WHAT is a soldier? A soldier is one that is drafted, or volunteers, in defense of his country, using the carnal weapon to shed his fellow-men's blood. We should all be soldiers in the great battle against sin and Satan; but not use carnal weapons: our great Commander don't want us to be warriors, going forth to the battle of carnality, slaying with the sword and other deadly weapons, for Christ says, "all that take the sword, shall perish with the sword." Matt. 27: 52. Hence it follows that we as brethren who have professed the name of Jesus and are trying to walk in his footsteps, should, therefore regard the using of deadly weapons as direct rebellion against our great Redeemer; but there are weapons that we may use, and by using them we run in the straight and narrow way that leadeth unto God. These weapons are such as will put the enemy to flight at any time, if properly used. Instead of the carnal sword, we have "the sword of the spirit, which is sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of joint and marrow, and is a discerner of the thoughts and intents of the heart, the helmet of salvation, the breastplate of righteousness." These are some of the weapons we should use. Let us, as professors of Jesus Christ, go forth and fight for him who died for us, and help in thinning the ranks of the enemy, tearing down the strong holds of Satan, and thus help to fill up the kingdom of God.

If we are brave soldiers, we will not fear the wicked nor their fiery darts; neither will we shrink from the commandments of our Captain. Let us use the word of God to defend ourselves. Ye sinners, don't rebel against God and Christ any longer, but come and enlist under the King of kings, and Lord of lords, and help us roll on the glorious work. There is no pay in rebelling against God, your reward will be damnation with the miserable inmates of hell. "Well but," says one, "if you are so opposed to war, why did God in olden times command and even assist in wars?" We will see about this matter. Under the old Mosaic dispensation when the people were so war-like, God revealed himself unto the prophets by words proceeding from his own mouth, or through his holy angels, directing his people which way to pursue to conquer the enemy, but the old dispensation not being perfect, allowing wars,—that is carnal wars between God's people and the enemy, and the coming of the Son of God, and the laying down of a perfect law, prohibiting war with one another, proves that the law of Christ, forbiding war, is perfect and cannot be made better, for that which is perfect is as good as it can be made. It was right to war one with another at the time of Joshua and the other prophets because it was commanded by God; but on account of the imperfectness of the law, the people became so wicked in trespasses and sins, that God sent his Son into this world to die for us, and establish a law that was perfect, and in this perfect law we find war forbidden; hence it is wrong to engage in it at all.

The Father knew that the law could

made perfect, and the only way it could be done was by the sacrifice of his dear Son. Now, the only true soldier, the soldier of God, fighting the good fight of faith. Sinner, I invite you not to spend your time in killing your fellow-men, for the Lord will come and his reward will be with him, and he will give every man according as his work shall be. What do you think your reward shall be if you continue to rebel against God? The ways of the Devil are hard, he will have you to follow him in all his pernicious ways and at the end he will torment you in the lake of fire amid the fiendish howls of the tormented ones, gnashing of teeth and wailing of the wicked. While on the other hand, if you will cease your wicked, pernicious course you will be landed on the evergreen shore amid the shouts of the redeemed of God. Come, now, and be a true soldier of God. It is much easier, and, at the end, you will receive great gain.

In order to become a soldier in the army of the Lord, you must go to that perfect law, read the directions laid down, obey them, stand by them, live faithful to the end, and meet us in glory.

Oh, I would to God that every one could feel as the poet, and be assured of the fact that the following lines express:

"But now I am a soldier,
My Captain's gone before,
He's given me my orders,
And tells me not to fear."

Glorious thought, when we can be assured that we are soldiers in the army of the Lord. His commandments are easy, all are plain and tangible, any one who can read the Bible can understand them.

Let us all then be up and doing, for the time may not be long. "Behold the night cometh wherein no man can work." Let us work, then, while it is called to-day, for we have no promise of to-morrow. Let us all be soldiers in the ranks of Jesus Christ. The grace of God be with you all.

Morrisonville, Ill.

PALESTINE.

THE London *Globe* gives a summary of statistics, which show how extraordinary has been the change in the aspect both of Jerusalem and the country generally, in regard to the Jewish inhabitants during the last few years. At the beginning of the present century the porte allowed no more than 300 of the hated people to live within the city. Forty years later that restriction was removed, but another still remained, by virtue of which they were permitted only to reside in a particular quarter of the town, which was much too small for them. It is about ten years since this last regulation was abolished, and since then the progress made by the Jew in peopling their ancient capital has been extraordinary. Almost every one of the old houses as it fell vacant was bought up by them, while they have built a prodigious number of new ones in all parts of the town. Schools, hospitals, and religious associations have been started on a grand scale; and the population, which eighty years ago was, as we have said, barely 300, amounted in 1875 to no less than 13,000 in Jerusalem alone. Nor have the immigrants neglected to provide for the material improvement of the country. Besides numerous other examples which might be quoted, a "school agriculture" has been founded and endowed by a rich Jew of Venice with several thousand pounds. There is thus every chance for the country of regaining some, at least, of its old fertility.

A HOME IN HEAVEN.

BY J. W. SOUTHWOOD.

A HOME in heaven for all the blest,
Who love the Savior's promised rest,
And live in peace below;
That home is where the saints shall dwell,
And Christ who doth our sorrows quell.—
That home is free from woe.

Come brethren, sisters, friends, and all,
Let us not think the work to small
But try to gain that home;
Then when this earthly house shall fail,
And 'neath the hand of death grows pale,
We'll pass to that blest home.

There we may dwell in love and peace.
Where joy and rest do never cease,
But last forevermore;
Then we'll rejoice that we did turn,
And all of Satan's evils spurn,
To gain this heaveuly shore.

Now as this life is all the time.
We have to turn from sin and crime,
Let us improve it well;
Obey the Lord in word and deed,
For he's a friend in time of need,
He'll rescue us from hell.

Then let us cast on him our care,
Then we'll be safe from every snare,
In time, and when it's past;
He'll guide us safely to the end,
And be to us a constant friend,
And give us rest at last.

A home in heaven, oh, will it be,
My lot in that blest land to see
My Savior's glorious face?
And live with him in heaven above,
Where all is peace, and joy, and love,
Reflecting heavenly grace?

FAITH.

BY H. C. EARLY.

AS faith comprises a fundamental element in the Christian religion, it is needful that it occasionally undergo a quiet and serene discussion.

Faith, as admitted and taught, is belief, or the agreement of the understanding to the truth of any proposition. To illustrate: We may believe that all the stars are arranged into groups or systems, governed by one great, grand, inflexible law. This is scientific faith, or faith in science. Again, we may believe that Christopher Columbus was the first of the orientals to bow and kiss American soil. This is historical faith, or faith in history. Again, we may believe the Bible is a revelation from God, through Christ his Son, as the only means "whereby men must be saved," and, that an earnest pursuance of, and a full compliance with it, will ultimately save. This is Bible faith, or faith in the Bible.

We perceive that there are different faiths as there are different things, but have not as yet shown that there are different faiths about one and the same thing. To illustrate: One believes that the stars are arranged into groups or systems, governed by a harmonious law; and another believes that they are not. Here are two faiths about one and the same thing, and they both cannot be true. Again, one believes that Christopher Columbus was the first of the orientals to bow and kiss American soil, and another believes that he was not. Here are two faiths about one and the same thing, and they both cannot be true. Again, one believes that the Bible is a revelation from God, through Christ his Son, as the only means "whereby men must be saved, and, that an earnest pursuance of, and a full compliance with it, insures salvation. Another believes that it is from God, and that a limited pursuance of, and a partial compliance with it, insures salvation. Another believes that it is from God, and concludes that that belief insures salvation. Another believes that it is not a work of God at all, that it is a fiction and folly.

Here are several faiths about one and the same thing, and they cannot all be true. Some wonder why men hold so many different faiths respecting one simple volume. I would add that it is, primarily, because of prejudice, and, secondarily, because of ignorance. Nothing gets its dues when judged either from a standpoint of prejudice or ignorance.

As our salvation greatly depends on the Bible correspondence of our faith, it is a matter of much importance, for by faith are we saved. It is quite evident, that, if a man's faith is not right whether he practices it or not, it will not avail; although he may be extremely sincere and zealous. Acts 26: 9. If a man has the right faith (Bible faith) and does not practice it, it will still not avail. James 2: 17. There is such a thing as a man not practicing his faith. I take the position that, in most cases, if a man believes the Bible he will accept, and, if he accepts, he will practice it, and if he practices it, it will ultimately save.

Faith is truly a wonderful thing; it is the true foundation of the church; it is the theme upon which the world is hinged; it is the great and grand lever of the Christian. We should see if our faith is the full faith of the Bible, for upon that depends a great deal. Many persons will be saved because of their Bible faith, while many, yea, very many will be lost because of their not having Bible faith. Faith, as I repeat, is truly a wonderful thing. A general lack or weakness of Bible faith was the trouble when Christ was here; it is the trouble now and shall ever be. Weakness of faith is characteristic of the human race. This is the curse of the world and even of the church.

Those who witnessed the miraculous display of divine power would not believe. They often asked him (Christ) very impertinent questions, because of their doubt and unbelief. They knew the prophecies respecting a Deliverer, and could not fail to know that he was the fulfillment of them, yet they would not believe. They confessed that "he spake as never man spake," yet they would not believe him to be the Son of God. Only once and awhile one would be caused to exclaim with outbursts of inward conviction and emotion: "Truly this is the Son of God." Another would say: "Truly this is a righteous man." These, however, were not the common expressions of that day. Christ's ordinary phrase to those with whom he was most intimately associated, was, "O ye of little faith." How shocking it is to think that such language should be used to those intimate associates of his, not to say it was really necessary by way of reproach, and how much it exposes the indifference of human belief. Christ revealed things unto his disciples that no one could have revealed save the Son, yet they would not confidently believe. It was then, and it is now, extremely sinful to doubt and not believe.

Faith is the great lever power of the church. The stronger the lever the greater the power. Our power to accomplish, in a Christian point of view, is chiefly regulated by the degree of faith which we possess. The Bible teaches that if a man have faith as a grain of mustard seed, he can remove trees and mountains. This is both astonishing and encouraging. Astonishing to see the power of faith, and encouraging to know how little faith is required to do marvelous work; but how sadly does it expose the weakness of our faith, when we compare our power to accomplish with these facts. And even more, it is said that nothing shall be impossible, if we have faith as stated. Grand fact! Of such gigantic truth the mind is not able to partake abundantly.

The idea of a man stepping into the arena of life with the armor of faith, even as much as a grain of mustard, declaring with heavenly emotion, that, to him nothing is impossible, is a grand thought and of divine authority. The fact of one single man with faith as a grain of mustard, battling against the powerful influence of the Devil, the united forces of hell-born sin and the depravity of human nature, and always conquering, is grander than sublimity.

Mt. Sidney, Augusta Co., Va.

MUSINGS.

BY SARAH M. SAUNDERS.

WE were thinking that when we are in comfortable circumstance we are so prone not to appreciate fully many privileges and enjoyments as we should. When we are blessed with comfortable homes and surrounded with everything necessary to make this life enjoyable, we are apt to forget that time and circumstances may easily rob us of all. Sometimes we may grow cold or lukewarm with regard to the interests and welfare of the church; sometimes, when Sunday morning comes, we try to make excuses to stay at home. Perhaps we have been laboring hard all week for the things that "perisheth and that satisfieth not." Perhaps we reason thus: "O well, my horses are tired, and I am tired, too, and may be the preacher will not be there—guess I'll stay at home and rest, for it is full five miles to place of meeting."

But turn a leaf and take a look at the other side—place yourself for awhile in the attitude of those brethren and sisters who have no earthly home, who must move about from place to place, and are as the "wayfaring man," with nowhere to lay his head. Sometimes they have landlords that are clever and obliging. Again, others that neither "feareth God nor regardeth man. Behold those brethren and sisters! they must travel all day through cold or heat to reach a place where they can mingle with those of a like precious faith While looking at this side of the leaf, just think of the watching unto prayer that is necessary to keep them from despair; think how patiently they wait for the arrival of the BRETHREN AT WORK or *P. C.* How eagerly they peruse their contents to see, if possible, some dear and well-known name, to read of the many glorious meetings where saints and angels are made to rejoice while sinners weep. Think, when Sunday morning arrives, how willingly they would go five, or even ten miles, to meet with those they love. And, when you meet at the house of God to worship, remember them in your prayers to God; ask him to be with them in the sixth trouble, and in the seventh not to forsake them, and in every temptation also to make a way for their escape.

He who can only be serious, and he who can only be merry, is but half a man. Both halves must be developed to form a real specimen.

Whatever is done by those around you, be yourself fully determined to walk in the way approved by truth and virtue.

Experience is the pocket compass few think of consulting till they have lost their way.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS AND PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or Drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - APRIL 10, 1879.

For the want of room a number of obituaries and correspondence are crowded out this week.

From the *Gospel Preacher* we learn that Brother S. H. Bashor and wife have been quite sick.

Brother Daniel M Miller, who is now in Pennsylvania, expects to return home the last of this month.

The address of Daniel Miller has been changed from Upton, Pennsylvania, to Mercersburg, same State.

Brother Samuel Murray writes that he is holding meeting in Putnam county, Indiana, with good interest.

Brother H. C. Fadely writes that Brother J. J. Lichty has been holding a series of meetings at Burr Oak, Kansas.

In last report of "Mooreow Proposition," Mary C. Miller, McDonald's, Virginia, should have been Mary A. Moorow, Bonsacks, Virginia.

Brother Lemuel Hillery, when last heard from, was at Peabody, Kansas, on his way to Carthage, Missouri, where he thinks some of locating.

Brother D. E. Brubaker, of Iowa Center, Iowa, says: "The Lord bless you. I am glad to hear that the Brethren have purchased the Mt. Morris Seminary."

J. F. Brown, agent of the Illinois Christian Association and anti secret society lecturer, gave us a call last week. Mr. Brown intends to spend some time in this county warning the people against secretism.

Brother F. P. Lehr expects to travel among and preach for the Brethren in Pennsylvania and elsewhere in the East. We suggest that the members appoint children's meetings and have the old brother preach several sermons for the little folks.

We learn that Brother John Y. Sunvely, of Hudson, Illinois, is making preparation to move to Missouri, and will likely settle about six miles south of Carthage. That is a beautiful country, and Carthage is the nicest looking town we saw in Missouri.

Brother Samuel Ulery, of Pyrmont, Indiana, writes that he has been sick ever since last November, and is not yet able to be up much. He hopes soon to recover and be able to take his place among the workmen in the Master's vineyard.

J. R. Stutzman, of Little Travers, Michigan, says: "We number about sixteen members. We come together every two or four weeks to try to encourage one another in that most holy faith. We have no speaker, but hope some one will soon come to our relief."

We have just finished another large lot of *Manuscript Tabs*, containing over one hundred sheets of paper, put up in a neat tab form, with directions, how to write for the press printed on the back. Every person who writes for the press should have one of these tabs. Price 20 cents.

In Brother Senger's article published in No. 13 we read in third paragraph from top, in third column, "Those two witnesses will be great *posts* to the beast." It should be, "*pests* to the beast. "In fourth column we read, "burying the dead Israelites." It should be, "burying the dead Gentiles."

Just as soon as your District Meetings are over we want some one to inform us what has been done in regard to missionary work, and such other important business as may be of interest to us. Of the missionary work we are particularly anxious to know, for we would like to see every district take hold of it.

Sister A. M. T. Miller, of Marshall Co., Iowa, writes: "I am glad to see you come out as you have on the Bible School subject. Let every one interested in Sunday-schools read Brother Eshelman's article headed, "Bible Schools." When Brother Eshelman says all teachers should be members of the church he has spoken an inspired truth."

Certainly every parent wishes to know the best methods of getting the Word, the "good seed" into the hearts of their children. Then if you desire to learn something concerning methods of teaching Bible truths, subscribe for the *Children at Work*. Only one cent per copy, or fifty cents a year. Do like many others, send for sample copy.

We are in receipt of a long letter from Brother J. J. Kindig, of Woodford county, Illinois, giving an account of his late visit to Virginia. He and his companion left their home the 3rd of December last, and returned the 7th of March. From the way Brother Kindig writes we would suppose that he had an enjoyable visit among the churches in Virginia. He spent considerable time preaching for the Brethren at different points, and speaks well of the several congregations he visited.

Some people ask, "Will the heathen be saved if we do not send ministers to preach to them?" It would be far wiser to ask this question: "Will *we* be saved if we do not do our part helping to 'preach the gospel to every creature?'" There is something for *us* to do in this great work. The gospel must be preached among all nations, and if the church will not do the work the Lord must get some body else to do it. It must be done. Brother and sister, are you doing your part?

Owing to the great number of letters and cards which we write, it is impossible for us to remember what we write; and when persons write to us, referring to what we had written to them we often know nothing about it: hence we find it necessary to keep a copy of all our letters and cards. But in order to find the copy of any letter, or card, we must know the *date* of said letter or card. Those who write to us and refer to any letter or card received from us will, therefore, be careful to give the exact date of the letter or card to which they refer.

For years it has been the custom of our publishers to keep District Meeting and Love-feast announcements standing in the paper from week to week. The plan may be a good one and possesses many advantages, but to publishers it is very inconvenient, and expensive. Standing notices require an extra amount of type and a great deal of care, and then it crowds other matter out of the paper, causing frequent delays in the appearing of other articles. We have therefore concluded to insert announcements but once, believing this will be sufficient for all practical purposes.

Brother Landon West, writing from Dayton, Ohio, under date of March 28th, says: "Brother Ridenour and ourself came here on yesterday. His aim was to go home last night and I today; but by 5 P. M. Brother D. D. Wine, in company with Harold A. Percival, the well-known ex-priest of Montreal, Canada, who, being dissatisfied with his sprinkling, and single immersion heretofore, came now to demand apostolic baptism by trine immersion. He was baptized in the Miami, near Dayton, to-day, just before noon. He is now happy. We go home on Monday. Will write again."

A school-teacher relates the following incident as observed from her window: "Two colored men were engaged in loading cotton bales. One of the men shirked. Although he went through all the motions he did not help much in the work, while the other used all his strength. Finally, he turned to his fellow-laborer, and surveying him from head to foot, said, "*Sumbo, are you a Christian?*" "Yes." "*Then take hold and help.*" How aptly this question will apply to thousands who profess to be Christians, yet are doing comparatively nothing to help the cause along. They go through all the motions, but do not lift a pound. If any missionary work is to be done they can look on, and apparently sanction it. We often feel like asking them, *Do you want these sinners saved? If you do, then take hold and help.*

Those who wish to post themselves against secret societies should send for sample copies of the *Christian Cynosure*. It is devoted to the exposition of Masonry, and all grades of secret orders. Address, Ezra A. Cook & Co., Publishers *Christian Cynosure*, No. 13, Wabash Ave., Chicago, Illinois.

Brethren, do not forget the Danish Mission at your District Meetings. The mission has proven a success, but still needs the support of the general Brotherhood. From what we can learn, the mission is on a better footing than ever before, and bids fair to increase in interest and importance. All donations should be addressed to C. P. Rowland, Lanark, Illinois.

Brother Jesse Calvert, who is spending most of his time traveling and preaching, has ordered a large lot of pamphlets sent him. He keeps them for sale, and also takes names for the Brethren at Work. He has been quite successful in his meetings during the Winter, and hopes to continue in the good work. When last heard from he was holding meeting near Pettit, Indiana. Three had united with the church. In a former letter received too late for last issue, he says: "I am in Pleasant View Church, trying to hold meeting. Elder George W. Cripe presides; nothing of importance has transpired. The members are well, with the exception of Sister Shively, wife of Elder John Shively; she is about eighty years old, and has had several strokes of palsy and very poorly, indeed, cannot last long. Also Brother Samuel Ulery is sick with lung fever, but is now better."

The exodus of the colored people from the South to Kansas and Nebraska has begun in real earnest. Hundreds have gone, and thousands will likely follow. They are attempting to obtain homes in the West where they can live in peace and have their rights duly respected. The undertaking will be attended with many dangers and hard-ships, but it is hoped that the colored race will be able to overcome them, yet we cannot help but conclude that it is the wrong move. The South is the place for the colored people: the climate and soil are well adapted to their wants, and will afford them better facilities for making a living than the West. Improper treatment in the South, and the flattering inducements held out by land agents of the West have induced them to make this move. Among these colored people would be an excellent place to do missionary work if a man can be found who would undertake it.

THE BIBLE RING.

On another page will be found an article headed "District Meetings," by Enoch Eby, containing the following paragraphs which should be well studied by every member in the church:

That all matter, designed for Annual Conference, be accompanied with a Scriptural answer.

That every answer, whether of a local or general character, be accompanied with reference to two or more suitable passages of Scriptures as a basis for said decision.

That is Bible, and has the old gospel ring about it. I long to see the season come when brethren will go to the Annual Meeting with the Bible under one arm and the Concordance under the other. We want to settle every thing by the Bible. That is the way our ancient Brethren did. In every thing they appealed to the Word and used that as their only standard of truth, their only divinely authorized bond of union. This was also the practice of the primitive churches, and should be the practice of all churches at the present time.

Where the Bible speaks we want to act with promptness, and see that God's law is carried out to the letter. Where the Bible does not tell how a thing is to be done, but leaves the manner of doing it to the church we should learn to be subject one to another, and work together in peace and harmony, but where the Bible is as silent as the grave let us learn to be silent too. J. H. M.

TO DISTRICT MEETINGS.

As the time is here, when District Meetings will be held in various parts of the Brotherhood we take the liberty of offering a few suggestions in regard to missionary work. As a general thing all other business is attended to first and missionary work delayed till about the last thing in the afternoon, and of course hurried through and but little done. This is not the right way of treating so important a question. It should come up in the early part of the meeting and receive the due attention of all who take part in the transaction of business. It is the most important work in which a district can engage, and therefore should not be passed over lightly. Let every district make a move in the right direction, and, if possible, put one or two men in the field, and see that they are properly provided for in carrying on their work.

We think each district should form her own plan, and adopt her own method of spreading the truth. Her plan may not be just the best, but it will be found far better than none, and can be improved as the churches become more accustomed to missionary work. We think it useless to waste time attempting to draft a plan adapted to the wants of the whole Brotherhood, and thus endeavoring to secure co-operation of all the churches in the work. We have not yet reached that point, nor are we likely to short of a few years' work in the mission field. Before we can expect a general co-operation of all the churches in the spreading of the gospel we must first develop a stronger missionary spirit among our people. The only successful way of doing this is to work through the District Meetings, not by forming a separate missionary body, but by getting the District Meeting to take hold of it and urge all the churches to do likewise. Let each district form her own plans, appoint her own ministers, raise her own money and apply it as in her judgment may seem best. Some districts are doing this, and are meeting with excellent success. They do not waste time wrangling over plans for other districts, but adopt one suited to their surroundings and go to work. This is just what we want to see every district in the Brotherhood do. We want to see them go to work and do all in their power toward spreading the gospel, and building up churches. More real work and less general planning is what is needed.

Nor do we think it prudent to urge the matter on the Annual Meeting too strongly. Our people are not yet prepared to adopt a general plan, nor do the Scriptures require it. The apostolic churches did not have to call on an Annual Meeting for a plan to enable them to carry on missionary work. The Lord told them to go into all the world and preach the gospel to every creature; this they did, and that too without wasting time on plans. Every district, and every church is divinely authorized to preach the gospel wherever it is needed, and requires no further or additional authority from any existing body. J. H. M.

THE HARSHEY MOVEMENT.

It does seem to us that some of the Brethren are becoming unnecessarily excited over what is known as the "Harshey Movement," fearing that it will cause a split in the church. Now we are satisfied that nothing serious will result from it. It will not make even a ripple in the entire State of Illinois. Nor will it materially affect either Missouri or Iowa. West of that no danger need be apprehended. How it may be east of Illinois we are not definitely informed in every particular, but are confident that the movement will not take with the generality of members. There is nothing in the movement to cause it to take, and even if it is accepted in a few localities it will not be permanent. We hope Brother Harshey will withdraw his motion and harmoniously work for the union and peace of the church. Our people are too solidly united on all the vital points of Christianity to be divided by a few side issues.

As regards the other move, in the East, we are also confident that it will not do as much damage as was at first anticipated. Its delay has weakened it, and in some respects tended to paralyze it. Had the movement been sprung when it was first inaugurated two years ago it would have done serious damages, but at present we have no great fears. There may be a little sliding off, but the main body of the church stands as solid as a rock. There is no body of people in the world more firmly united than the Brethren, and it will take something more than the whims of a few men to separate them.

At different times there have been a few shooting stars among our people. They caused a little sensation for the time, but soon vanished. Just so it may be in the future. The main body stands firm, and like a well drilled army, will move on to victory. J. H. M.

THE TRUE RING.

ABOUT one year ago the city of Mt Carroll, this county, voted in favor of license, and elected George H. Moore, mayor. Recently the mayor delivered his valedictory, parts of which I herewith submit for the consideration of Christian professors. It has the true ring, and all lovers of good order and temperance will rejoice at the correct conclusions of Mr. Moore. He says:

"During the last six months I have examined every argument of policy, expediency, or right, insisted upon by the advocates of license, and am convinced, that, like the mirage, they either fade or fly, as you approach them. * * * * * *

To sell liquors as a beverage is either right or wrong. If right, a license is an outrage upon both vendor and consumer, and a system of legal blackmail unworthy the dignity of a civilized community. If wrong, no legal authority can make it right. To make a man pay for doing right is the exercise of tyranny; to give him a license to do wrong is a fiendish crime.—On this part of the question there is no middle ground. People may shout fanaticism, cry one idea, but the truth is, the top rail of this fence is so sharp no man can sit on it, and you must jump. This question of right or wrong every man must decide for himself, and I have decided for myself."

That is the point. It is either right or wrong to sell drinks as a beverage. If right, who has authority to prohibit? If wrong, who can make it right? It is a question of right or wrong, not a question of policy, or of expediency. Looking at the matter from the standpoint of right or wrong, a true answer may be obtained. If it be wrong for a man to get drunk, all the laws in the world, all the opinions, all the thoughts of men cannot make it right. On the other hand, if it be right to become a drunkard, all the powers of men cannot make it wrong. If it be wrong to become a drunkard, no enactments of legislature can make it right. It is wrong to become a drunkard. 1 Cor. 6: 10. A drunkard cannot inherit the kingdom of God, and if he cannot inherit the kingdom of God it is wrong to get drunk, for whatever keeps a man out of the kingdom is wrong.

Again; if it be right for a man to become a drunkard, then it is right to help make men drunk. If it be right to help make a man drunk, then the more of such mockery, the better. On the other hand if it be wrong to become a drunkard, then it is wrong to help make him drunk, and every man who sells intoxicating drinks helps to make drunkards. And more; those who help make the selling of it respectable by giving it the sanction of law, are helping to make drunkards. Make the business as odious and unlawful as murdering and thieving, and the poor children and starving wives of drunkards will also taste some of the comforts of home. If I by my words and actions make it honorable and respectable to sell intoxicating drinks as a beverage, I am doing just that much towards making the drunkard's family miserable. And misery does not end here. Generations to come must suffer the evil effects of the drunken father, whom I helped to make miserable. God grant that we may be better and wiser than all that! It is wrong to do wrong, and perfectly right to do right. Give me right, even if my taxes are slightly increased. I can suffer the taxation much better than the poor drunkard can suffer the torments of the damned, and the family the pains of hunger and cold. Give me right, though I should have to beg or die.

But what shall be the remedy? Mr. Moore suggests the following:

"The State Board of Health provides for medical practitioners; a prescription from one of these would be protective. If for domestic practice, an affidavit before the city clerk might be made protective. For sacramental purposes let the certificate of the pastor be had, and without these or similar protecting ægis let every sale be by ordinance, outlawed.—Give me such legislation as this and a council to back me and I would throttle the demon and choke it out of Mount Carroll."

This suggestion, while it may not seem the best, is perhaps the most available at this time. All admit that it is wrong to help make men drunk, and right to help keep them sober. Nor is it right to set up a bar over which to deal out pop, beer, or cider under the plea that there is no harm in it. Do you see those boys walk into the drink dealer's establishment and take their cider and pop? Do you see them there during the evening, drinking and smoking? Yes, they are there, taking their first lessons in tippling, and if you will watch them a few years you will see them as *men*-tipplers, and, finally, drunkards. They took their first lessons in pop and cider, and the man who helped them along just to make a few dollars, did his share in making them drunkards. These drunkards in time have children, and then the great misery and degradation begin. Liquor dealer, look at the horrible picture, and ask yourself whether you are willing to meet God under such circumstances. The Lord help you to do that which will be a blessing to your fellow-man, instead of a blight and a curse.

Now, Christian professor, what have you today? Where are you? For money, oaths, rags, squalor, want, wretchedness? If it be wrong to help make men drunk, will you give your voice in favor of making tippling and drinking respectable, or will you arrange yourself on the side of good order, right, peace and prosperity? I know that some men will reason that by making the liquor traffic honorable, the tax payers will save some money; but this argument is like every other argument in favor of covetousness, and money saving that hurts the poor and causes misery. It is not a question of money, but of principle. The question is not, "Will we save a little taxation, though we indirectly help men to drink?" but, "Will we do all we can to prevent men getting strong drink?" We do all we can to keep thieves out of our treasure-places, whether it costs money or not, and we should be equally concerned to keep men from being drunkards. Look at the life of Jesus, look at the lives of the apostles, and then say, if you can, that any of them ever aided in any manner, the interests of the rum-seller. No, they never did any such thing. We have no desire to occupy any ground different from Jesus Christ and the apostles. They were opposed to drunkenness, so are we. The Bible is against it, so are we. God helping us, we shall stand by the right. God will not condemn any man for doing right, and it is right to prevent men from making other men drunkards. Let him who is for the right, for the Lord, for holy principles, stand firm. God will not forsake the nation which is sober, just and right.

M. M. E.

THE DANISH PAPER.

SO the Brethren in Denmark have a paper. Brother Hope has started a small monthly, the first number of which is now before us. It is little, but "large oaks from small acorns sometimes grow." The paper will have to be kept up a few years by donations, but in course of time he thinks it will be sufficiently remunerative to nearly if not quite support him. At present he is using part of the tract fund, and in that way thinks he can do more good than with tracts. He is still preaching with energy, and zeal, and says prospects are better than ever before.

Now, how many of our readers want to help Brother Hope get his little paper on a good footing? How many are *willing* to help him? You all know that papers do good, and are capable of accomplishing vastly more, according to the amount of means employed, than preaching. You can send papers where you may not be able to send preachers. Quite a number have said they wanted to help that project along, and now they have a chance. Send your donations to this office and we will forward them to Brother Hope.

"A REMARKABLE ARGUMENT."

THE *Herald of Truth*, published at Elkhart, Indiana, in the March number contains a critique, under the above head, on an article entitled "Sprinkling and Pouring put to the Test," published in number five of the present volume of the BRETHREN AT WORK.

We give the entire article (in parts) with our remarks upon the same.

(1) "It is truly surprising to see into what extremes men will run, to defend and maintain pet theories and doctrines. (2) We think the most ridiculous thing of this kind that ever came under our observation, is an article on immersion from the pen of S. J. Harrison, and published in a recent number of the 'Brethren at Work.' (3) It truly pained us to read it—(4) it is shameful, if not sacrilegious, so to corrupt the teachings of the word of God. If men have a doctrine and wish to defend it, let them do it by sound argument, by scriptural evidences, not by such a collection of nonsense as we find in this article. If this doctrine of immersion is such a well established doctrine and so plainly taught in the Bible, why not bring Bible proof? Why not defend by scriptural arguments, and let it stand upon its own merits? Why must such a well established doctrine be constantly defended by such unreasonable arguments?"

(1) Does our critic think he is regarded as infallible, that he offers his *bare word* against what was written? (2) We wonder what "*think*" has to do with the question. Must what our critic *thinks* decide it? He don't *know* that it is the "most ridiculous thing," he only *thinks* so. (3) We expected what we wrote would "pain" those who live in rebellion to God, somewhat like the words which Peter spoke "pricked in the hearts" of several thousand on the day of Pentecost. This confession (that his heart is pained) of our critic, certainly makes his case apostolically hopeful. (4) Does our critic expect because he *assumes* we "corrupt the teachings of the word of God," that we do not defend our doctrine by "sound argument," but by a "collection of nonsense," that we did "not bring Bible proof," that we did not defend by "scriptural evidences," that we have defended by "unreasonable arguments,"—does he expect what he has *merely assumed*, will be accepted by everybody else as *inevitable* conclusions, established by valid arguments? The naked assertions of our critic, only show the absence of any *evidence* against us; for if there was evidence against us, is there any doubt as violent an opposer, as our critic is, would withhold it? It is very easy to say things are so, or are not so, but to *prove* they are, or are not, is quite a different thing. The faculty of saying things are so, or are not so, seems very largely developed in our critic. We commend 1 Thess. 5: 21 to him.

(5) "The writer claims that to sprinkle a man we would first be compelled to put him in a dry house until all the moisture were dried out of him, and nothing but dry flesh and bones remained. Then he could be grated fine like we grate nutmegs, and after being grated, then he could be sprinkled or scattered in small particles.' We shudder at the thought of following his remarks any further, and connecting the sacred names of the Eternal Trinity with such lightminded, trifling remarks as these. May God forgive such folly."

(5) Yes; we claim all of that. Will our critic please *prove* that we are mistaken? We don't want him simply to *say* we are, for we have serious doubts of his infallibility. What if it does make our critic "shudder,"—if it even caused him to shake to pieces, what has that to do with the question? What argument is there in his shuddering? But we are not at all surprised that he should "shudder." "Devils also believe and *tremble*." James 2: 19. How does it happen that "such lightminded, trifling remarks" have had such an awful influence upon our critic? Is it because things of the same kind gravitate together—have an attraction for each other? By the way, this explains to whom that little prayer, "May God forgive such folly," should be applied.

(6) "The above is given as the writer's idea of baptism by sprinkling or pouring, but he seems to forget that the sacred record says that they were baptized with water, with the Holy Ghost and with fire."

(6) We did not "forget that the sacred record says that they were baptized *with water*, *with* the *Holy Ghost*, and *with fire;* but we fear our critic has forgotten that it was *"they"* who were baptized, not the *water*, *Holy Ghost*, and *fire*. Does our critic not know that the word *with* is translated from the same word from which *in* is translated? The Greek term from which both are translated is *en*.

(7) "We never, in the Scriptures, have the idea presented to us that the subject in baptizing is put to or into the element, but the element is always applied to the subject."

(7) Is our critic actually so ignorant of what is contained in the Bible as to honestly believe he has told the truth? Do we not read of Philip and the eunuch that they *went down both* INTO *the water?* We presume our critic supposed they did not *both* go *down into the water*, but that Philip left the eunuch stand on the bank while he (Philip) went down to the water and got a cupfull and returned and *applied it to* the eunuch!

(8) "And when we sprinkle an object, we pour or sprinkle the water on the object, as when it rains we say 'it sprinkles,' i. e., the rain falls in drops on the earth. When we water our plants we sprinkle them, and when we sprinkle clothes we scatter water on them. The earth is not scattered into the rain, neither the plant or clothes into the water, but the water sprinkled on the object, so the prophet says (Ezek. 36: 25), 'Then will I sprinkle clean water on you and ye shall be clean from all your filthiness, and from all your idols will I cleanse you.'" * * *

(8) "When we sprinkle an object, we pour or sprinkle the water." See the contradiction in the language! When we sprinkle an object, we pour or sprinkle what? the *object?* No, no, the object, but the *water*. So when our critic sprinkles an object, he don't sprinkle it after all! When he sprinkles an object he sprinkles something else! When he sprinkles an object he don't sprinkle *it*, but sprinkles the *water?* Strange kind of sprinkling, indeed! Sprinkling an object by not sprinkling it! Doing a thing by *not* doing it! He says "when it rains we say 'it sprinkles' *i. e.*, the rain falls in drops on the earth." Yes, sir, exactly: we say just what is done, then, too. Rain is water, and it is *water* that is sprinkled, not the *earth* on which the sprinkled water falls. We leave the question with those who "water plants" and "sprinkle clothes, to decide whether they sprinkle *water*, or the *clothes* or *plants*. The prophet Ezekiel is careful to say "I sprinkle clean *water*," he don't say I sprinkle *you*.

It has often filled our souls with dread to read and hear of the ignorance, prejudice, and superstition which existed in years gone by; but was the human mind darker then than now? Was it so dark that it believed a thing was so if it knew it wasn't so? If not, it was not as dark as it now is; for there are hundreds, just like our critic, who would sprinkle a man by *not* sprinkling *him* at all, but by sprinkling *something else*, and these persons cannot see but what the *man* was sprinkled although they *know* he was not.

We further suggest that the next time our critic writes an article that he give his name. We also like to know to whom we are responding.

Critiques from other sources will receive attention in due time. S. J. HARRISON.

ON THE ROAD TO PALESTINE.

Continued from 1st page.

When the imaginary fire was extinguished, at the word of command all things were promptly restored to position again, and the little army of men and officers disappeared from the deck, except those on watch, almost as suddenly as they appeared. I concluded that this ship, which I already regarded as almost proof against water, was certainly proof against fire. I was not surprised to learn that the owners of it take out no fire-insurance policy.

A drill such as I have described occurs on every trip, so as to keep the men in perfect training; and an officer passes through the ship every half hour, both day and night, to see whether all is well.

It is gratifying to my pride of country, to find such perfection of mechanism, and discipline, and safety, in ships which are built and owned in our own country, and which sail under the American flag. I am humiliated, however, to know, that of the twenty or more lines of weekly steamships now plying between our Atlantic ports and the ports of Europe, only the ships of the American Steamship Company of Philadelphia were built in American waters and sail under the American flag. And I am annoyed by the information that the chief cause of this banishment of our flag from the steam marine of the world, is unfavorable legislation on the subject by our own Congress. When will public men abandon the study of party politics, and begin the study of the country's true honor and glory? J. W. McGARVEY.

ITEMS OF INTEREST.

—A RAILROAD is to be built to the top of Vesuvius.

—THE *Jewish Times* computes the number of Jews all over the world to be 6,503,000.

—NINE-TENTHS of the 99 criminals in the Ohio Penitentiary for life, owe their imprisonment to whisky.

—THE Northern Pacific Railroad has been running its trains over the Missouri River at Bismark on rails laid on the ice, a bridge for which they cannot secure a patent.

—THE damage by the recent flood at Szegedin, Hungary, is estimated at £1,500,000; 2,000 farmhouses have been destroyed. It is believed the waters will not entirely have subsided before July.

—TERRIBLE reports come of the sufferings of the fugitives from Bosnia, who have been driven back in the past Winter to their devastated country, and are dying by hundreds and thousands from hunger and exposure.

—A SUBMARINE cable is to be laid to South Africa, connecting England with the whole Eastern system of telegraphy, extending to India, China, and Australia.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From M. T. Baer.

MAPLETON, BOURBON CO., KANSAS.

To the Beloved Brethren and Sisters of the Almena Church, Michigan:—

DEARLY beloved in the Lord: I embrace this opportunity, and blessed privilege of writing you a few lines, in the fond hope of stirring up your pure minds by way of remembrance.

First, I thank my God for the encouraging news sent me by our beloved Brother Frank Allen, that you all manifest a strong faith, and a fervency of spirit with a determination to press onward and upward toward the mark for the prize of the high calling of God in Christ Jesus. Now may the abundant grace of God and the comforting influence of the Holy Spirit be yours to enjoy, and to help you to bear the cross, and equip you all for the holy fight against sin in all its malignant forms. I am aware that the adversary has whispered abroad that when your minister, Elder M. T. Baer, would leave, that the little band of worshippers of the Almena Church would come to nought. But thanks be to the Lord that I hear better things of you, for I have no greater joy than to hear that my children walk in truth. 3 John 1: 3. And as such I regard you chiefly.

I often think of the time when I first went to Almena to preach the pure gospel of Christ, and hold forth its unadulterated doctrine and principles among a strange people and against great odds, having all the learned clergy (according to the wisdom of this world) to oppose, without scarcely a brother or sister in Christ, or scarcely a true friend, to my certain knowledge, to uphold my hands, and myself unskilled in the word and doctrine, being in my first experience in the ministry. But my trust was that the Lord would be strong in the weak, and in the mouth of sucklings would have perfect praise, and thus I was not disappointed, although I entered that M. E. Church with much fear and trembling, and my preaching and my speech were not with enticing words of man's wisdom, but in demonstration of the spirit and of power. 1 Cor. 2: 4.

Thus my mind runs back over the past with some fond recollections of the past history of the Almena Church, among the pleasant recollections of the past, allow me to mention some. How my heart rejoiced when it was my pleasure, as the first visible fruits of my labor at Almena, to lead into the clear waters of Scott's Lake, Brother J. J. Solomon and wife, Frank Allen and wife, Sister Elizabeth Cronly, and Nancy Bowman, to hear them renounce sin and covenant with God through Christ Jesus to live faithful until death, and then and there seal their covenant in baptism. And thus we follow up all our meetings and baptismal scenes, and our visits with pleasure; although we do not forget our troubles and trials of faith, mingled with sorrow. It causes me much regret to recollect the names of those, who, as foolish virgins, have turned back, as the dog to his vomit or the sow that was washed, to her wallowing in the mire; however, we pray that the Lord, by his overruling providence, may yet bring them back to his fold, for he has promised in his word that he will be with all them who have been legally baptized in all good faith until death. I believe that the Lord will, at times, trouble their consciences until they either will return with true repentance or until they will count the blood of Christ as an unholy thing. Heb. 10: 29.

Now, dear brethren and sisters, although we are far apart in person, I would have you know that I am present with you in spirit, and that I remember you at the throne of grace, making mention of you in my prayers. Sometimes, when I think of your warm friendship, your manifest tokens of fraternal love, your untiring zeal, and your self-denying efforts to make me comfortable and happy while we sojourned together, knowing as you did, my great conflicts, and severe oppositions and trials of faith, and knowing your fears and anxieties and prayers in my behalf, I almost feel to regret our separation; but so it is now. How very true that absence makes the heart grow fonder! Oh! let us labor, pray, and lawfully strive for a holier, happier, and more blessed reunion in heaven, where nothing will ever mar our perfect rest and peace. Now, when you come together and the spirit of our Lord is with you, and this epistle is being read among you, I want to talk personally with some of you.

Is Brother F. P. Lehr with you? My dear old brother, mercy, grace and peace be with you and yours. Pardon me for not writing personally, for I could not get ready to write you at Lanark, Illinois, before I feared you would be gone again. Hope you have enjoyed yourself well in the service of the Lord whilst on your late visit amongst the churches. Take the oversight of the little flock at Almena, and do thy diligence to help them on their way Zionward, and may a full portion of the spirit of the Lord be yours for the labor.

Brother John Shank, knowest thou that the Lord has called thee to a great and noble work? Equip thyself for the warfare, let not your trumpet give an uncertain sound, measure not thyself by thyself, when thou considerest thy weakness, fall on the strong arm of the Lord; forget those things that are behind, and reach forward for those things that are before. Phil. 3: 13. May God help you and your wife to discharge your whole duty in the ministry. Brother Frank Allen and M. J. Burns and your companions, and where is Pliny Irwin? is he among you; or is he gone astray? remember, you are called as servants of the church, as helps, therefore Satan will aim his fiery darts at you, as well as me, as the targets for his emmissaries to shoot at; but let us count it all joy that we are found worthy for Christ's sake, to suffer persecutions; though your faith will be put to the test, you will always find a safe retreat in the secret closet; the grace of God will be sufficient for you.

And now Sister Jane Brown and your daughters, with all the rest of the household of faith, I cannot in this short letter call you all by name: believe me, I have you all fresh in my memory. On your conduct depends very much the success of the Master's holy cause. When I remember your zeal in coming out to worship God in the holy sanctuary, through storms, dark nights, &c., I feel encouraged; and as long as you will continue in the same steadfastness of faith, the Lord will abundantly bless you, both in this world and that which is to come. Therefore neglect not the assembling of yourselves together, and so much more as you see the day of the Lord approaching.

I am glad that Brother Walter Clark is paying special attention to your spiritual wants, hope the Lord will abundantly bless him and make him instrumental in accomplishing much good among you. Hope that others of the beloved brethren, like Brother Bowers, will call and lend a helping hand to forward the ark of the Lord.

Brother Zerby and Sister Blakely, be not discouraged, though you, as well as Sister McMullen, are living isolated somewhat from the rest. Cast your care on Jesus, and don't forget to pray. Although the wolves are prowling around, the chief Shepherd is near and smiles with approving countenance to see your strong faith mixed with prayers and love for the true faith.

Now, I am not tired of talking to you, but getting tired of writing, and my space is full. I want you all to write to me, and don't wait for me first to write to you; for my opportunities are not very good, as I have to work all day; and evenings, my little children require all my attention until bedtime; and Sundays I ought to be otherwise engaged. I cannot here tell you anything about church matters in Kansas for want of space.

Finally, farewell. Live in peace, and the God of peace be with you all. Amen.

March 1, 1879.

Wayside Notes.

Meetings at Winchester; At Sharpsburg; Trotwood, Montgomery county, Ohio.

WHEN we last wrote you, we were in the church near Winchester, Preble county, Ohio. This body of the Brethren is under the care of Brother Abraham Yonnce, and has, on former occasions, been visited by Brethren George Studebaker and Wm. Deeter, of Indiana.

The writer began preaching in Winchester on Saturday night, February 22nd, with good attendance and good feeling. Brother Ridenour came at night on the 23rd, and spoke to a crowded house, but was called back to Brother Holler's Church on the 24th to preach the funeral of Brother James Raynor, who, though so weak as to be unable to walk for some months past, was baptized in January by being carried into the water; had died on the 23rd at the age of twenty-nine years.

We met Brother James at Farmersville on Tuesday, 25th, expecting to go on with meeting at this place for some days, but as other meetings interfered, we went to other places. In this way we went from place to place, having one or two meetings at a place, but no more than two in succession at any one house, until two weeks had passed, eight different places had been visited, and we were well nigh worn out, but no additions at any point. We do not think this the best way to do good by preaching in this or any other place, and regret very much that it was so here, for we regard this part to be most favorable to the cause we love. But while we regret this, we lay it to the fault of no one, or to any; for circumstances were such as to prevent a protracted effort at any one place. Whilst in this part we, together or separate, visited eight places besides the funeral and one other meeting at Brother Holler's, and preached thirty-eight sermons in two weeks.

The names of Brethren A. Younce, F. Cotterman, with those of Brubakers, Frees, Stover, Christman aged eighty-four, Wamplers, Dr. Henkle, and their families, with those of others will be remembered with pleasure. We also had the pleasure to lodge a day and night with Brother and Sister Young. This sister, whose maiden name was Amanda Billman, was at one time (1863) our school-mate at the Brethren's school in New Virginia, Ohio.

In leaving this part of the Brotherhood we stopped and took dinner with old Brother and Sister Stoner (Solomon) on the 7th of March. They told us of some of their sorrow and of their labor even yet to old age, but they did not then know it all, for in less than a week (March 13th) their large barn, with six head of horses, twenty head of sheep, with other stock, a large quantity of grain, wagons, &c., were all destroyed by fire. The loss is supposed to be near $3,000, or even more, and, we are told, is partly insured. The enemy who did it, is not yet known.

We came to

SHARPSBURG, OR NEW LEBANON,

on the night of the 7th, and spoke in a union house, by invitation of Brethren and strangers, and to large assemblies. Brother James joined us on the 10th and within a few minutes more we were waited on by three elder brethren and told that we were not in order; that protracted meetings were not the order here, and the decree of the elder residing here was that our meeting should *stop*. They admitted that we preached the gospel, but asserted that it was preached enough here without our assistance. We invited these brethren to come to our meeting that evening and that then they could "judge righteous judgment," but they excused themselves, and left us. The house was literally packed by Brethren, strangers and friends; and when at the close, it was left to the audience to say whether the meeting should stop or not, almost the entire assembly arose to their feet as an expression that the meeting should go on. It did go on, and for three days longer, and the interest and crowd grew so much that many came to the house and could not enter it for the pressure, and so had to go home without an entrance. On every evening the services began from a quarter to half an hour before the hour announced because the crowd was in place and waiting for the hour. The meeting closed at this place on Friday the 14th, with the baptism of four persons, and three others who asked that their reception be at present deferred. Many others said they were willing to do all that the gospel required them to do, but here the Brethren ask more than this of all who do come. On Wednesday, March 12th, we had no meeting at Sharpsburg, but went to the Brethren's meeting-house in Brother Sammy Garber's district, where the funeral and burial of Brother Frederic Priser, aged eighty-one years, were attended by many friends. Here we were invited to improve the occasion, and Brother James spoke from Rev. 14: 13.

From Sharpsburg, we came on the 14th (Friday P. M.) to

TROTWOOD,

a station on the Dayton & Richmond R. R., where we continued three days. The invitation to us to visit this place was made by strangers, and the house of the Christians (Newlights) was opened freely, and, although the building is large, and the weather at times quite unfavorable, yet all available space was filled and scores had to stand. The interest was most encouraging and we regret very much that our stay at this place was so short. One, a young man, made application, and others said that the Brethren's Church was their choice, but seem flattered with the hope of a more convenient season. Amongst the many warm friends and Brethren met at this place we name with pleasure Dr. Harper and lady, whose house is a home, friends Tobias, Worley, and others, with brethren and sisters in the homes of Brethren Lesher, Clegget, Sammy Pfoutz, Lewis Pfoutz Esq., Wesley Hyer and mother, John Calvin Bright, and many others. The Pfoutz brothers are brothers of our old Sister Hannah Knauff, now deceased.

It is allowed by all that we preach the gospel, and it alone, and we rejoice that our preaching is so regarded by all who hear us, but we do regret very much that we, when thus proclaiming the word of our Master, should suffer persecution for it. And we regret it most because this feeling is shown most by those who claim to preach the same word and in the same right way, viz.: just as it reads. Those who claim to be like Christ, should remember that Jesus "reviled not again;" that Christians can receive persecution, but they cannot and do not give it; that to be Chirst's, we must have the spirit of Christ, which brings love, joy, peace, meekness, temperance, faith, and against such there is no law.

Covington, Miami county, Ohio, March 19th. We reached here last night; all well. Brother Joseph Kisser, elder in the Upper Stillwater Church, died on Thursday, 13th inst., at the age of sixty-nine years and some months. His burial was on Sunday 16th, and it is thought was attended by near fifteen hundred persons. Brother Wm. Cassel spoke in the audience room; and as the basement room was also filled, there was speaking in it also. Brother Kisser's life will be remembered wherever known.

LANDON WEST.

From C. J. Todd.

Dear Friends:—

IN a late issue of the BRETHREN AT WORK, we observed that an effort is being inaugurated to send missionaries to the Pacific coast, in connection with an extended trip in various other sections of the country. In this we descry the dawning of the day-star of an era long and hopefully wished for. That an effectual opening in this modern Sodom, for the testimony of Jesus would be made, we have long and hopefully anticipated, and now, as if in answer to our earnest prayers, the benign radiance of a bright and effulgent moon, in the no distant future, seems already to cast its cheering halo in advance. Even as Jesus crossed the Gennesaret in a raging tempest to proclaim the glad tidings of salvation to the Gadarenes, so have we prayed that some tempest driven barque might cast anchor upon this Occidental shore, bearing ministers to proclaim free savation in the old apostolic way, to this dying people, with whom skepticism and infidelity run riot. There are many here who claim to be ambassadors of God, expounding icks and isms suited to the passions and follies of their people; but, with few exceptions, they are mere puppets, steeped in fashion's vilest sin, treading the gospel mart for the sake of filthy lucre; extolling the name of Jesus for personal aggrandizement, and owning undeniable allegiance to mystic ties, striving to fill popular pulpits, and soothing the carnal mind with philosophical (?) elucidations, strictly avoiding all infringements upon loose morals. Instead of dropping the golden text in their midst, pointed with gospel truth as sharp as a two-edged sword, they gloss the true teachings of Christ with plausible (?) philosophical lore, and air their profundity on popular science much to the delight of their fashion soiled congregation.

Holy men, free from secret alliances, untrammeled by fashion's trails, clad in the complete armor of God, and with the peace of the gospel shod, whose souls are fired with the inspiration of the cross, and who would gladly push the gospel conquest into the territory of Apollyon, have here a fertile field of boundless extent, in which to plant the true vine.

From the eastern slopes of the Rocky Mountains, embracing a fertile territory from five to seven hundred miles in length, occupying an area of from 250 to 400,000 square miles, in which good homes in the more remote sections can be had, at reasonable prices, while in the older settled localities, farms at reasonable prices may be purchased, or rented on easy terms. In all this scope of country but few Brethren are known to live, yet there are many warm friends to the faith, who with open purse, are ready and willing to assist the missionary cause. Men of God, thoroughly furnished to all good work, preaching Christ and him crucified, would certainly bear ministry unto much good, a power unto God, and lead to the salvation of countless souls. Should your ministering brethren visit this coast, we beg to be heard in our appeal for their presence in our midst. There are many who sit in the dark shadow of death, who go not into the chancelled sanctuary of the aristocratic worshipers, but must be reached through a more humble medium. Plain Bible teaching, as in the apostolic days, would call many wayward ones from their downward career, and establish their feet upon the solid rock of eternal salvation.

Elder David Brower preached for us a few times, and his labors met with considerable interest, but duty forbade his stay. We want a permanent resident, to constantly exert an influence in the good and holy cause of religion and morality.

Walla Walla, Washington Territory.

The Church In California.

[From the Primitive Christian.]

I WOULD here say that there are two organized churches in California, the one termed the California Church, and the other Stanislaus Church. The former was organized over twenty years ago, and the latter four years ago, by Brethren H. D. Davy and B. F. Moomaw, committee sent by Annual Meeting to settle certain difficulties then existing in the church. At the time the Stanislaus Church was organized, each division had about sixty members. The California Church is scattered over a large scope of country, over some eight or ten counties, and members live far apart. There are seven ministers belonging to this arm of the church, three of them being ordained elders. These elders live more than one hundred miles apart. Elder George Wolfe is seventy years of age, but still travels some, and preaches a good deal. Around him, in San Joaquin county, there are thirty-five or forty members. This church is increasing in members. I have visited many of the members in this church and all its ministers. They appear to be very zealously engaged in the Master's cause. The members of the Stanislaus Church do not live so far apart. They live within easy reach of each other, all but a few. I believe I have seen and visited them all but two or three. The most of them I have visited frequently.

I am sorry to say, that for some cause or other, this church has not been prospering so very much since its organization. It had about the same number of members, (50) as the other church, and five ministers, and some thirty or thirty-five members. This is a lamentable fact. Yet I must say that the members of this church are very orderly, fine members. I love them, and have the greatest respect for them. Let me say right here, that all the members in the State of California treated me with brotherly kindness and Christian courtesy, without any exception. I was among these kind brethren and sisters over three months, visiting and trying to get up kind feelings among them. In this I have succeeded above my expectations. I must say to the brethren and sisters in the Atlantic States, that the members in California, are worthy of respect and honor. They are warm-hearted Christians. Do not think that there is a wide difference between the two organizations. The difference is so small and trifling that it should never cause a separation. God forbid that such should ever be the case. I am confident, that if proper care is taken, and a little more Christian forbearance exercised, that all will come right in the end. To you, dear brethren and sisters, among whom I have been visiting in California, rest assured, that your unworthy brother and servant had many a sleepless night in prayer and fasting, while he was with you, praying that you might become more fully reconciled with each other. If you treat each other as you have treated me when I was with you, there will soon be peace and harmony among you. Apply that golden rule, *"Do to others as you wish they should do to you."*

Dear brethren and sisters, I labored amongst you for peace, I now earnestly entreat you in the name of Jesus Christ, "Be ye reconciled." Do not each of you seek your own, but let each of you seek his brother's good, and in the end you will come off more than conquerors, and each receive a crown of eternal life.

ELIAS K. BEECHLEY.

Remember the Dead.

THERE have been a great many deaths in our neighborhood the past Winter. Many of our friends have been taken from us. Sorrow for the dead is the only sorrow from which we refuse to be divorced. An old uncle of mine by the name of Nathaniel Drake has been taken from us and numbered with the same. He was a minister of the Brethren Church, and a friend of many. Friends and relatives, we never again shall behold him coming forward with that smile and out-stretched to greet us. He is now where smiles are brighter and friendship more lasting, though his earthly existence and fond words, we cherish and brood over with solitude. Another friend, Grandmother Brumbaugh, the grandmother of our neighborhood, has been taken from us, not long since. Where is the child that would willingly forget the most tender grandparent, or root out such a sorrow from the heart though it may sometimes throw a passing cloud over the bright hour of gayety? As I sit by my window, never again shall I behold her treading her little path coming to and fro and entering her cottage door. The door is shut; there is a silence within and all is gloom. We hope she is now treading a brighter path. From the grave of the righteous, spring none but fond and tender recollections.

These are my first words for the paper. I will be thirteen years old the 19th of April. Please criticise and publish.

MATTIE HUSSICKER.

Gravelton, Ind., March 21.

This young friend is wiser than some older people. She thinks those who follow a business are more likely to understand it than those who do not. So she says at the close of her article, "Please criticise and publish." She would rather the editors alone would see her errors than the thousands of readers who get the paper. She knows the editors want every article as good as it can be made, and she has no objections to having hers improved, if the editors have the time and disposition to do it. So she says *"criticise"* it. H.

From Nevada, Vernon Co., Mo.

Dear Brethren:—

WE have preaching every Sunday, but to-day it is sleeting and our appointment is ten miles away; so I did not go. The Winter has been above the average for cold; not much snow. The ground has been in condition for plowing for some time. Oats most all sowed.

Spiritually, we are progressing slowly; but, we trust, surely. There have been six additions by baptism since the first of September. Foreign ministers seldom stop and help us. We solicit ministering brethren, and others, too, to stop off and labor with us. We live only two miles from Nevada, the county-seat of Vernon county. It is on the great South-western route from Chicago to Texas, the M. K. & T. R. R.

We think those seeking cheap homes could do no better than to stop and see our beautiful, undulating prairies, and rich bottom lands, skirting the various streams that traverse our country. Much of this bottom land is covered with a heavy growth of timber, which can be bought for from eight to fifteen dollars per acre. Prairie from five to ten dollars. There is plenty of room for a colony of one thousand families to settle and all be within one to five miles from timber. Stone coal in abundance, at from five to eight cents at the banks, ready dug. Building stone, along the streams, of the finest quality. We have a great variety of water and soil, from the poorest freestone to the richest limestone. Water is sulphur, calibeate, freestone and limestone.

I would advise those seeking a home in the south-west to give us a call and see for themselves, especially to ministers, traveling through, we would say, stop and preach for us. Any one wishing further information will please direct us a card or letter.

Dear editors,—we bid you a kind farewell, wishing you God speed in your noble work.

G. CLICK.

District Meetings.

SEEING quite a number of notices in your paper, of District Meetings, it called my attention to a few very important thoughts, or points connected with those meetings, to which our dear brethren throughout the Brotherhood will do well to take heed, viz.:

1. That all matters of a local character be disposed of, if possible; if that cannot be done to general satisfaction, let it be deferred another year, and not sent to Annual Conference.

2. That all matter, designed for Annual Conference, be accompanied with a Scriptural answer.

3. That every answer, whether of a local or general character, be accompanied with reference to two or more suitable passages of Scripture as a basis for said decision.

4. That when brethren are selected by the church and sent out to preach where the pure doctrine, as taught by the Brethren, has never yet been heard, that they be admonished not to be over anxious for number, so as to evade the teaching of the peculiarities of our Beloved Brotherhood, and the general order of the church which are in so exact harmony with the general teachings and spirit of the gospel, and by which we are more particularly known as a distinct and separate people from the world.

Experience has taught us that it is a great advantage to brethren, when called upon to organize a church, if all have been properly taught and are willing to comply with the general order of the church; but a great disadvantage when they have only been taught the letter and not the spirit of the gospel; but rather that all that we have not the plain written word for, is the work of men and not of God. My beloved brethren, these things ought not so to be. ENOCH ENY.

Lena, Illinois.

Safe at Home.

TO-DAY, March 21st, after an absence from a dear family of three months and ten days, I arrived safe at home. The past three months were spent visiting and preaching among dear brethren, sisters and friends in Jewell, Republic, Osborn, Smith, Marion and other counties in Kansas. During this time we were much refreshed in meeting with many old friends, also in forming the acquaintance of many new ones whom we shall never forget. During our interconrse with our beloved brethren and sisters with whom we associated during our visit, we often experienced the foretaste of what it must be to be there even "over there."

The Brethren in Kansas seem to be alive, and though many are living in dug-outs and sod-houses, are, nevertheless, hospitable, and are willing to give such as they have, and that is good enough for anybody. We were glad to see so much sociability among them. It is more healthy, both physically and spiritually, than to feast upon rich viands and tread soft carpeted floors, or rest upon spring sofas and bedsteads, or to feast the natural vision upon gilded walls and pictures. Love has the same attractiveness in a western dug-out as any where else. The ornament of a meek and gentle spirit is the thing that brings real enjoyment any where. Where such a spirit has the sway, the place becomes home-like. Such a spirit reigns in heaven, which often makes us think of the home "over there," also of the friends "over there"; and we feel to close in the poet's prayer:

"O Lord amidst gladness or wo,
For heaven our spirits prepare;
And shortly we also shall know,
And feel what it is to be there."

W. J. H. BAUMAN.

Nora Springs, Iowa.

From C. J. Head.

Dear Brethren:—

I AM not a member of your church though I beleive it to be as true if not the truest church that I have ever found. I would like to write a few words if I thought there would be room in your columns for them. I do not take the BRETHREN AT WORK though I receive copies of it from time to time, sent to me by a friend. I read them very earnestly and I am very thankful for them. I think it is a good paper. When I receive them I commence on the first page and read column after column until I have read them through, and then I read them over and over again, and then I lay them away for the future.

I attended your church at Cherry Grove, Ill., some six or seven years, and found it to be a good, honest church; and though I was but a youth. I find there were many impressions made on my heart that I have never forgotten. I havn't heard but one sermon preached by the Brethren for over six years, and that one I heard one year ago last Fall in a school-house near Hudson, Iowa. It was preached by Brother Bashor, from John 1: 17. It was a powerful sermon, and I think it did much good. I have often thought I would join your church, and probably will if I ever live near the church again.

I was glad to hear that you had started out in such a good work, and I would say to all the Brethren, push your way onward, that you may at last die in the harness.

Cedar Falls, Iowa, March 26th, 1879.

From Hamlin Brown Co., Kan.

To Whom this may Concern:—

I LEFT Lanark, Illinois, on the fourth of March; landed in Brown county, Kansas, on the seventh. Met my family there. Found a beautiful country and a good climate. Land rates from four to twenty dollars per acre. A good country for those seeking homes. Well watered and plenty of timber along the streams. Fruit of most all kinds can be raised here. School-houses are plenty in the country, and meeting-houses in most every town or city. There is quite a number of brethren in this country. I have attended two meetings, and was surprised to meet so many dear brethren and sisters. It seemed like home. Brethren Jacob Haune and Warner preached for us. The ministering force is not very strong here. I would like to see some more ministers come West and help our dear brethren to spread the good news of salvation. Quite a number inquiring after the truth. May all who are in nature's darkness, come to the light and accept salvation, and follow Christ. "Not all that say Lord, Lord, shall inherit eternal life, but they that do the will of my Father which is in heaven. May the Lord bless the brethren and sisters of the Milledgeville Church. Remember me in your prayers.

JNO. E. SPRINGER.

From Lewisburg, Arkansas.

Dear Brethren:—

I AM away out here in Arkansas. We have no church near here, but we need one very much, for this is a wicked place. The most of the people around here would rather go to a dance than to church. We have been here nearly fifteen months, and, in that time, there have been more than twenty dances within three miles of our home.

I would rather have meeting, singing and prayer than dancing. I have not been at church since last Summer until to-day. We had so much sickness last Summer that I could not go, and this Winter there has been no meeting to attend.

Winter has now ended here. The peach trees are coming out in bloom. Some oats have been sown and some corn planted. I like the country here very well, but not the people. There are seven families of Indians in this neighborhood.

I do wish some of the good Brethren would move in here so that we could have meeting. A church building could be built on our farm.

EMELINE KRISHER.

March 9, 1879.

From Ogan's Creek, Indiana.

ON February 28th, Brethren F. P. Lehr, G W. Cripe and Joseph Leely came to us. On Saturday a choice for help in the ministry was held. Two were called, Stephen Ulery and Perry A. Early.

Brethren Lehr and Cripe continued with us, preaching night and day. On Friday evening, Father Lehr talked to the children. Fifty or sixty bright and cheerful little countenances were present. When we beheld them and heard them singing praises to God, we remembered, "Of such is the kingdom of heaven," and took courage.

Our meetings closed on Sunday, with nine accessions by baptism and one applicant. All except one are young in years and members of our Sunday-school. O Brethren, should not this encourage us to put forth stronger efforts as we see our neighbors and their children stepping into the fold? O may we not forget nor despise the command, "Feed my lambs, feed my sheep!" G. LESLIE.

North Manchester, Ind.

From Manor Church, Indiana Co., Pa.

Dear Brethren:—

OUR church meeting passed off quietly and in order, thereby showing that the church is in love and union. The time set for our Love-feast is on the sixth of June.

Brother Smouse closed a series of meetings at the Manor school-house, in this district, on the night of February 26th, with no additions. While the meeting was in progress, the brother preached one discourse on baptism, and I am told by some of the people that were there, that it was one of the most powerful sermons ever delivered in that house. Hope the brother will not forget us, but return to us again. We have church every Sunday at some point in our district, with large congregations and good attendance. JOHN W. FRY.

March 18, 1879.

Notice.

Dear Brethren:—

SHOULD any of you who subscribed to me at D. M. for the report of A. M. of 1878, have failed getting it, please notify me by a card, and I will try and look up the loss. A few have reported minus. C. C. ROOT.

Mirabile, Mo., March 15, 1879.

From J. H. Miller.

BY request, I met the Brethren near St. Joe, Dekalb county, Indiana, for preaching. There found Brother Jacob Snell, from Whitley county, Indiana; had meeting at a school-house, where the Brethren's doctrine has been known only one year. We found almost all classes of people—some Universalists, and a few infidels. The people desired us to preach our faith, as that was new to them. We did so.

On Sunday, Brother Snell preached an able discourse on baptism. The attention was good, and a wandering after our doctrine, some asking us what we thought about baptizing children, etc. One old Methodist brother asked Brother Snell and me to come back and hold a

two days meeting in the grove sometime in the Summer, and then hold forth to the people in practice what we preached, that is, hold a communion. (There are no Brethren near by to give us a barn to hold a feast in). I never saw such a desire for the truth as there is there. Methodists, United Brethren and Lutherans have invited us back and said, "Come and bring your preachers and members along, and we will open our houses and make you feel comfortable." What a place this is to do good! Will the Brethren near there go and preach for them? Brother H. Ellison is a speaker in the second degree, and John Stafford in the first degree. Brother Jacob Gump has the oversight. My opinion is, with a little effort, a congregation of members could soon be built up.

Milford, Ind., March 24.

Look Out for the Rogue.

ON the 6th of November last, there came into our vicinity a Swede who assumed the name of Nels Erickson, whose real name it appears is Hamland. He at once made application for admission into the church. On the 10th of November he was received by baptism. His general deportment, strict adherence to business, and upright walk for a short season, secured him many warm friends who relied implicity on his veracity. As soon as he had accomplished his design, of obtaining the confidence of the brotherhood and friendly neighbors, he at once set about his infamous schemes of defrauding and deluding. By February 22nd he had succeeded in winning the affections of a worthy young sister, and was married to her on the evening of that date.

Bought a team for which two of the brethren went security. He also involved himself for farm machinery under the pretense that he was going to farm. After this he managed to get into trouble with a sister in regard to rented land and seed wheat.—Pretended to be in deep distress. He then went to the livery stable in Carleton, and procured a team and buggy, under the pretense that he was going to arrange for seed wheat or money to purchase with. Went to Beatrice, and forged a note for $240, on John Holsinger and C. Bradley, of Carleton. This note was left in the hands of two brethren in Beatrice as collateral security. Those two brethren then indorsed for him in bank for $200. He has not been heard from since, neither the team or buggy. He is a man about six feet high; weighs two hundred and ten pounds; walks erect, with head thrown back; has the first finger on right hand cut off through nail, and second one at first joint; is a tailor by trade; speaks Swede, Dane and Norwegian; speaks English very broken. Beware of him, brethren, as he will doubtless attempt to perpetrate the same infamous deception on others. Let all take warning that we do not get over anxious to receive strangers, who have no credentials, into the church, and thus commit the same incorrigible error that we have and bring reproach upon the church and cause of Christ. L. T. HOLSINGER.

Bethel Church, Carleton, Neb., March 25.

(P. C. and Gospel Preacher, please copy).

[This, no doubt, is the person who staid all night with the writer last Summer, and appeared to be very pious and zealous in the Christian religion. He came here from Baldwin, Iowa, and represented himself as having property in Chicago. Shortly afterwards, we were informed that he had married at Baldwin, was admitted into the church there, but before leaving swindled a brother out of money, and conducted himself in a very unbecoming manner. I think the Brethren at Baldwin will recognize the rogue described by Brother Holsinger, as Peter Halburg. He was a tailor by trade. Brethren and others will please keep a careful look out for him. He may turn up at some other place and want to be baptized the third time. We regret that we did not publish him last Summer.—M. M. E.]

From Josephus P. Martin.

Dear Brethren:—

I FEEL that it is good for us to commune with each other through the columns of this good paper. By the assistance of the BRETHREN AT WORK, we are cognizant of what is transpiring to the honor and glory of God in other parts of the world. Good tidings are born to us from our brethren whose lot it is to preach the word of God in foreign lands. If it were not for this, our good paper, many of us would be left in the dark in such matters, but thanks to our brethren who have given us this paper, and glory be to God who induced them to take hold of it.

I will offer a few thoughts in consequence of a series of meetings that were held here lately. Brethren Ridenour and West were with us a short season. They preached the everlasting gospel with such force that four persons were made to feel the weight of their sins and come out on the side of the Lord, the writer being one of the ransomed. We never witnessed such meetings as we had during their stay with us; long before the hour for worship, the house would be crowded to over flowing, so eager were the people to hear. If the brethren could have stayed longer I believe a very great work would have been done. However the brethren have cast bread upon the waters to be gathered not many days hence. If some brother or brethren could come here this Spring some time, I believe they could reap a rich harvest to the honor and glory of God, as the people are pretty thoroughly awakened. This was the first meeting of the kind ever held in this community by the Brethren, and the second of the kind the writer ever attended, he having heard Brother John H. Moore the time he preached on Lamotte Prairie, Illinois. May the grace of God be with us all, is my prayer.

New Lebanon, Montgomery Co., Ohio.

From Virden, Illinois.

ON Saturday, March 22nd, quite a number of brethren and sisters from various churches, met in council with the brethren and sisters in Christian county, Illinois, formerly members of the Sugar Creek Church. Finding them all in love and union with each other, and with all the members of the Sugar Creek Church, it was thought good to organize them into a church, which was accordingly done; after which they held a choice for deacon, the lot falling on Brother Thomas Clower, no doubt a worthy and faithful brother. Brother Benjamin B. Whitmer was also ordained to the full ministry, and now has the oversight of this church, which they named Clear Creek Church. Their membership at present numbers forty-three. Brother Benjamin being their only minister, with two deacons as help. Their prospects are fair for a prosperous future, and as their territory is large and Brother Benjamin their only minister, it is much desired by them that they be remembered by the Brethren, and often visited by other ministers who live in reach of them. Adjoining ministers, please don't forget this.

DANIEL VANIMAN.

From Pike Creek, Ill.

Dear Brethren:—

ON Saturday, March 15th, met Brother Geo. W. Gish at the house of Brother William Lehman, in the Pike Creek Church, where the brethren and sisters met in church council. The church had been visted, and the deacons reported to the meeting that union and friendship existed in the church. The 12th chapter of Romans was read and remarks were made, both in German and English. The church then proceeded to elect a minister from among their number, which resulted in the election of Brother Frederick Shultz, who was duly installed into his office by G. W. Gish, in the English, and repeated in German by Brother D. Mast. This church consists almost entirely of Germans. We may expect them to succeed well, as Germans generally work harmoniously together. We hope and pray the good Lord will bless them, especially Brother Shultz, and the dear sister, who must take the position of watchman upon the walls of Zion. May the Lord baptize them with love for souls, and may Pike Creek become vocalized with the praises of God, under their administration, and finally become a center, around which Christian influences will cluster, until it embraces all the unregenerated within its territory. T. D. LYON.

Winter Baptizing.

A PARAGRAPH in the BRETHREN AT WORK of March 13th gave me some exercise of mind on the above subject. I have administered baptism in water where two feet of ice had to be removed first. I also have officiated when it was so cold that ice would freeze over the water while taking one subject out and bringing another into the water. I have repeatedly officiated in ice water when afflicted with rheumatism. I baptized an old sister over fifty years of age in water with two feet of ice, when she was afflicted with rheumatism. In all of the above, I never knew any evil results, suffering,—or even any inconvenience to follow. My observation has led me to think that generally there are spectators who suffer more with cold than the subjects or administrator. The idea of a woman's hair becoming a solid mass of ice when "all things are done decently and in order" is simply absurd in the extreme. No one need fear any evil results when following the directions of the Master. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Psalms 23: 4.

Fraternally,

J. D. HAUGHTELIN.

Panora, Iowa, March 15, 1879.

P. S. It is not pleasant for me to use the pronoun "*I*" so much, but the nature of the case demands it. J. D. H.

From Lynch's Station, Campbell Co., Va.

Dear Brethren:—

WE have distributed the tracts you sent us, and we think they are doing good with your paper. Both are read with much interest, and this is the result: two have been made willing to come to the church.

Brethren from Bedford county were with us on the 16th of this month, and preached two sermons. They will be with us on the second Sunday in April. At that time we expect to have baptizing, and we hope more of our neighbors will come to the church. We believe a good work has begun in the hearts of this people, and we pray that the Lord may carry it on, that the faith and order of the Brethren may be made known in this neighborhood as well as all over the land. Brethren, the harvest is plenty but the laborers are few. Pray the Lord to send laborers into the harvest. Souls are starving for the bread of life. O, Brethren, come and preach for us. O, Brethren, think how many places in old Virginia that there is no preaching by the Brethren.

Yours in Love,

THOMAS C. WOOD.

March 21, 1879.

From C. Hope.

M. M. Eshelman, Dear Brother:—

I HAVE concluded to commence a small paper, and through it, try to enlighten the people here. Our opposers in baptism have no right to oppose us, and in this way I can defend the Lord's cause. Two thousand copies like the one I sent you will cost about five dollars. No. 2 is also in press. It treats principally on infant baptism. The church here considers it best that I publish a monthly paper, for more good can be done that way than by publishing pamphlets. Should any feel like obtaining subscribers in America, among the Danes and Norwegians, they can do so. In this way some good might be done among the Scandinavians in America. They have been sadly neglected thus far.

Our members all say they rejoice and are happy. I shall soon start out to hold more meetings, and see the members about holding a Love-feast. Our united love to all the dear Brethren.

Hjorring, March, 11, 1879.

From Oswego, Labette Co., Kan.

Dear Brethren:—

PLEASE correct my letter of January. We would have it read. "the first church organized in *Labette county*, Kansas," not the first in Kansas.

To the Brethren coming to Kansas to get homes, when you get here, look out for the land sharks. You can do much better by seeing the Brethren first. We have a good country here, and a good prospect for building up a church. S. D. REXIKER.

(Primitive Christian, please copy).

March 22nd, 1879.

Wanted.

SEEING a notice in the BRETHREN AT WORK that a few copies of the "Quinter and McConnell" debate are for sale, and as we very much need a copy in the "Ashland College" library, will some brother please buy a copy and donate it for said purpose? We also want a copy of "Quinter and Snyder" debate. If any brother has either of said books to spare, we would be pleased to have them donated to "Ashland College." Send to Ashland, Ohio, or to the undersigned.

JACOB MISHLER, Librarian.

Mogalore, Ohio, March 17, 1879.

From Cornell, Ill.

WILL say that the church here is in working order. Brethren Elder George Gish and Jacob Kindig were with us on Saturday, March 21, to help labor in a council meeting, and all passed off harmoniously, and the church set apart one brother for the word and one for a deacon. The lot fell on Brother A. Grooms for minister, and on D. Heckman for deacon. K. HECKMAN.

Business Department.

Not slothful in business, fervent in spirit, serving the Lord.—Rom 12:11

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately.

S Trimbl 1 00 D Zumbrum 2 50 S Arnold 1 00 M C Shutt 3 00 M Funderburg 1 50 P B Keltner 1 10 R R Stoner 50 M S Mohler 6 35 D Shellenberger 60 S S Mohler 3 00 D Brower 7 20 M A Turner 1 50 E C Goldman 20 Henry Holmes 1 00 B F Shade 1 00 E E Bowman 1 00 F J Evans 3 00 F E Eately 1 00 E Eby 1 00 M A Turner 1 50 L Wampler 1 00 L K Howe 1 45 A J Rogers 25 Moses Kelm 1 00 J L Berkey 8 90 C F Wirt 15 S Shivey 1 00 A F Cross 1 00 A D Keyser 1 50 A B Kratz 1 50 D Younce 3 65 W C Teeter 6 45 Waldemar Meyers 1 00 F M Cottrell 10 D Miller 7 50 G B Sanders 30 R Martin 10 W R Guthrie 1 57 P E Whitmer 1 00 I Billhimer 11 00 A Berkman 1 50 J A Shipbell 1 12 J Bearder 60 F E Trague 1 60 D D Shively 2 00 Jas Workman 1 00 Joseph J Hoover 6 00 J W Baun 7 80 D Holder 7 50 S Sala 21 M J Withrow 1 00 Santa Wallace 24 J H Swihart 5 45 R F Miller 2 00 J D Shellhr 21 J H Miller 1 00 J V Heckler 1 00 E E Bowman 50 H Engler 1 00 Wilson Young 2 00 W S Lenhart 2 00 G G Grady 1 00 J Wineland 1 00 M Shellhr 1 15 J B Price 5 00 J A Yost 1 24 N L Beam 21 D Rittenhouse 2 01 J Negley 5 00 I K Harley 50 C H Studdm 5 00 E Klinger 1 00 W C Teeter 1 00 Z Leatherman 1 30 B G Shively 50 Henry Stout 50 C J Miller 30 J F Elkenberry 50 J Wirt 25 A Bowen 1 50 D A Norcross 5 00 G Aschenbrenner 5 50 Tobias Kelm 4 50 Jas Y Heckler 19 00 S S Mohler 3 05 M S Ballard 1 80 T J Kolb 13 10 M J Stees 2 00 W G Lint 8 00 G W Kaetzel 3 00 L C Leeh 1 00 A G Porter 1 10 J Meyers 7 30 D Allen 1 10 I. Bander 50 M Stricker 50 J A Culner 50 I Billhimer 1 10.

POOR FUND.

Below we acknowledge from week to week money, received to be used for sending the BRETHREN AT WORK to POOR MEMBERS, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the POOR FUND. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

E. Eby, Stephenson Co., Ill	$ 50
E. F. Bowman, Wabash Co., Ind	50
S. M. Ankerman, Wabash Co., Ind	50
J. Wineland, Ind	1 00
A. Shellabarger, Clarke Co., Ohio	1 00
J. C. McMullen, Richland Co., Ohio	78
Previously reported	82 66
Total to date	$ 85 24

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper:

C. M., McConnells, Ill	$ 50
G. J., Somerset, Ind	1 00
J. W., Jarvis, Ind	1 10
J. T., Memphis, Mich	1 00
J. C., Pawnee, Ill	1 00
F. B., Mansfield, Ohio	1 00
Previously reported	80 50
Total to date	$85 50

OUTSIDERS' FUND.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.—When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

L. K. Howe, Cooke Co., Texas	$ 1 00
E. E. Bowman, Wabash Co., Ind	50
A Sister, Altoona, Iowa	10
J. Workman, Knox Co., Ohio	1 00
Previously reported	109 67
Total to date	$112 27

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

W. M. Ballard, Montague Co., Texas	$ 1 00
C. J. Head, Blackhawk Co., Ia	1 00
T. Beck, Benton Co., Iowa	50
M. J. Withrow, Knox Co., Ohio	1 00
Previously reported	108 00
Total to date	$111 50

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE FEASTS

In Montgomery congregation, Va., at the Johnsville meeting-house, April 12th, commencing at 10 A. M.

D. C. MOOMAW.

In the Abilene Church, Dickinson Co., Kansas, May 18th, 1879. Those coming by R. R., will be met at the cars at Abilene, if notice is given to the writer.

S. A. SUTTER.

In Pete Creek Church, Miami county, Indiana, June 11, commencing at 10 A. M. A hearty invitation is extended, especially to the ministering brethren.

A. D. LAIR.

In the Onward Creek Church, twelve miles west of Kokomo, in Howard Co., Ind., on the 28th of May, commencing at 2 P. M. The usual invitation is given. There will be conveyance at Kokomo on the 27th for all that will notify us in time. HIEL HAMILTON.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows.

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:35 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only. Passengers trains make close connection at Western Union Junction.

W. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

David George 1880

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., April 17, 1879. No. 16.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

[Mr. D. B. Ray's article did not reach us in time for this issue. Eds.]

JOINED THE CHURCH.

BY J. A. MURRAY.

OH, what joyful news! How it thrills the heart! It makes the angels rejoice and saints glorify God. Joined the church! Let us consider the meaning of our heading seriously. Does it simply mean to have our names entered upon the church-book? or to be baptized? go to meeting? to attend to the external ordinances of the church? No; it means all this and much more. It means that you have heard the thunderings from Mount Sinai; "Cursed is every one that continueth not in all things which are written in the law to do them." It means that thou hast heard the voice of God saying, "Awake thou that sleepest and arise from the dead and Christ shall give thee light." It means that thou wast brought to a realizing sense of thy condition before God, and having realized that, by continuing in that course, you would be forever undone, and you found it necessary to change your entire course of life, having been dead "in trespasses and in sins," you now desire to cast your lot with the people of God in order, to be made alive to God through Jesus Christ. There you surrender your will entirely to the will of God, and, by an unwavering faith in God, your heart becomes changed from a love of sin to a love of God.

This change of heart implies a change of affection which are now set on things above. You become dead again; not dead in sin, but dead unto sin, that you should not live the rest of your days to the lust of men, but to the will of God. This means that you have repented and turned from sin to serve the living God. Here you made application to the church to be received by baptism, at which time, you solemnly promised before God and witnesses, to renounce Satan with all his sinful and pernicious ways; and to love and serve God to the best of your ability the remainder of your days. Under those solemn obligations you joined the church.

Kind reader, did you ever consider the great responsibility you were brought under when you joined the church, aside from the solemn promises which you made? You assumed a position which involves very important consequences. Every member of society adds either to the advantage or the disadvantage of it. Your influence will be felt either in favor of or against the church. This being true, how very important that we cast our influence in the proper direction. This we can do by being consistent with the order of the church which we have joined.

Do we not sometimes see persons who are members of the church act as though the church had joined them? They want the church to conform to them, instead of them conforming to the church. They seem to forget the meaning of joining the church. There is another class which we sometimes find in the church that feels perfectly satisfied with the church as long as the church lets them do as they please. They are willing to follow the fashions of the world themselves, and to let others do the same, but just as soon as the church calls them to account, then they justify themselves by saying, this is not any worse than what brother or sister A or B does. There is no one finds fault with them, and I am no worse than they are. Are you not indirectly charging the church with partiality? "Oh no," they say, "we do not find fault with the church, we are willing to let it alone if it will only let us alone." When you joined the church, what one did you join? "The church of Christ," of course. Was it the church of Christ before you joined it? "Certainly it was." Did not the church of Christ always require a separation from the world? "Yes, it did." How then can you belong to the church of Christ and follow the vain fashions of the world? By so doing you throw your influence in favor of the world rather than the church. Not only does the church of Christ teach non-conformity to the world, but it teaches conformity to all the commands of the gospel of Christ which every one assumes when he joins the church. The church of Christ is not a body of idle or dead members, but of members who are alive to the cause they have espoused, who will make any necessary sacrifice for the advancement of the cause of Christ; for they know that whatever will be for the interest of the church will be for the individual interest of each member. Hence, every one who joins the church assumes all these responsibilities, according to the wisdom which God has given him.

ANNUAL MEETING.

SOMETIME ago, I noticed an article under this head from the pen of Brother J. H. Moore, suggesting a plan for holding the meeting, which would make it self supporting. This was merely a suggestion in that direction, and I have noticed nothing since towards maturing the plan. I think it is full time to go a step further. I am strongly in favor of changing the arrangement for holding the meeting. Let the standing committee and delegates with their duties, stand as at present. But change the floor where the convention sits—give it such a shape that all can see and hear. Thousands come for that purpose, and why not accommodate them? Not one Annual Meeting has been held in twenty years giving all present an opportunity to hear the proceedings. Well, say some, it is impossible to provide for thousands in that respect, and it would cost too much, if it were possible. No, it is possible; and the cost of it no burden to the district holding it, if the proper plan is taken.

Now I will suggest a plan, and I hope others will help to provide the wanting features. First, let the burden of expense rest on those attending the meeting; which is a mere trifle, if properly divided. Erect a ticket office on the ground. Each buy a ticket for one dollar, as a pass for his presence and comforts during the meeting. Suppose five thousand attend, don't that show whence the funds will come from to carry the meeting through? And for each one attending only a trifle of the burden. The price of the ticket might be increased or diminished, as thought proper. The floor of the audience room should be so arranged as to have the standing committee and delegates on a level (for spectators) the remotest seats being the highest. Where the standing committee and delegates are, fix up a sounding-board, to convey the sound, and thus all will be able to hear with satisfaction. Now I submit these as the main features of my plan, and I submit them to the consideration of the brethren. It is open for suggestion and improvement.

WM. HERTZLER

Elizabethtown, Pa.

THE GLORY OF CHRIST'S KINGDOM.

BY JAMES WIRT.

"They shall speak of the glory of thy kingdom and talk of thy power; to make known to the sons of men his mighty acts of the glorious majesty of his kingdom." Psalms 145: 11, 12.

DAVID, the writer of the Psalms, is frequently termed the sweet singer of Israel, and is the author of, or was moved by the Holy Spirit to pen down the words used at the beginning of this article, where he evidently refers to the saints publishing the glad tidings of the gospel of peace; and it may here be stated that the press rightly conducted can be made a mighty power or means for the fulfillment of these prophetic words of David.

The Creator designs eventually that the knowledge of the Lord shall cover the earth, and that all shall know him from the least to the greatest.

The grace and majesty of Christ's kingdom consists in the superior character of its King. He bears such titles as Wonderful Counselor, Mighty God, Everlasting Father, and the Prince of Peace, and the superior number of its subjects. They are represented by the sands of the seashore, and the stars of the sky, and the illimitable extent of his dominion, and also the perfection of his law, which is of such a nature as to be adapted to the wants of those it is to govern.

In the future dispensations of God's righteous government, the glory of the Redeemer's kingdom will be more fully revealed to the inhabitants of earth, for every eye shall be permitted to behold his power and glory, every knee shall bow in humble obedience to him their rightful Sovereign, and every tongue confess that he is Lord to the honor and glory of God the Father.

All prophecies point to a brighter period in the world's history, and which will be brought about by the peaceable reign of Christ. Wherever the doctrines of the cross bear sway, their effects are plainly to be observed, for they universally purify the morals and enlighten the minds of men, that is where the Christian system is put in practice. "The law of the Lord is perfect converting the soul." That the saints have a social and communicative disposition is plainly inferred by the portion of Scripture under consideration, where it is prophesied that they will speak and talk (and might it not be appropriate to write and print) in order to make known to the sons of men the plan of salvation. God's mighty acts in the establishment of Christ's kingdom or economy of grace are revealed in the last will and testament of his Son Jesus Christ. Here it will be proper to mention his incarnation, miracles, sufferings, death, resurrection, ascension, and intercession. The church militant is invested with his regal power and authority and is acting as his representative body on earth, and will do so until the church triumphant is introduced when Christ will take the reign of government in his own person, and the millennium will be ushered into the world with all its attendant glory.

Virden, Ill.

ITEMS OF INTEREST.

—THE work of tunnelling the Detroit River for railroad purposes is to be commenced early this month.

—THE ex-Vice-president of the Southern Confederacy is a member of the United States Congress.

—QUEEN Victoria has arrived at Havene, on Lake Maggiore, where she will remain during her stay in Italy.

—A BILL has been introduced into the Illinois Legislature, providing that any person who "treats" another in a liquor saloon shall be fined not less that $5, and not over $15, for every offense.

—It is believed that the newly-invented microphone may be utilized by detecting and announcing the subterranean explosions in volcanic districts which immediately precedes earthquake shocks.

—AN ingenious Meriden mechanic has made a perfect steam-engine, the works of silver and gold, which only weighs fifteen grains, and three drops of water, when heated into steam, will drive it twenty minutes.

—THERE were about 300 Jews in Jerusalem at the beginning of this century; now about 13,000. A rich Jew of Venice has established a school of agriculture.

—FEARFUL tempests are reported from Algeria. During one storm the hailstones killed a woman working in the fields. A flight of pigeons were also killed, and after the tempest a great number of hares and partridges were found dead on the ground.

—IN New Hampshire women are allowed to vote in school matters. Hope Illinois will soon allow them to vote in school matters.

—English troops in South Africa have lately met with quite a reverse. Forty men were killed and a large number missing.

—IT is proposed to organize in the city of New York, at an early date, a society, limited in number to about a dozen energetic workers, lay and clerical, for the diffusion of Jewish knowledge among the Jewish working classes.

—FOSSILIZED remains of what is reported as a gigantic pre-historic man have been found two hundred feet beneath the earth's surface in a cave recently opened in a mine near Eureka, Nev. The lower limbs, head, and neck are said to be clearly defined and natural.

—THE largest Sunday-school in the world is probably at Stockport, Chester county, England. The school-building cost $100,000, and has between 80 and 90 teaching-rooms. Since the institution was opened, 5,085 teachers have been employed and 90,804 scholars registered.

A HYMN.

BY I. MUELLER.

IN the writings of the gospel,
As ordinance you will find,
And in the third of Matthew,
That ordinance is enjoined:
Enjoined, and all believers,
Come witness now the Son,
Who came and was baptized,
By his forerunner John.

Not *at* the river Jordan,
But *in* the flowing stream,
John the Baptist was baptizing,
When he baptized the Lamb;
Then Jesus Christ the Savior,
Out of the water came
To show that we must follow,
And thus perform the same.

Those infants brought to Jesus,
Were brought to have them blest;
Then all the infants, babes like these,
Who die shall go to rest;
For there none baptized,
But those who did believe,
And thus the Lord of glory,
Will no one else receive.

You've read the third of Matthew,
Look for another thing,
Which says, none was baptized,
But did repentance bring.
If you believe in Jesus,
Then be immersed like him:
As long as you neglect it,
To you it is sin.

This ordinance of Jesus,
Doth stand so firm and strong,
There's none can overturn it,
Though they've endeavored long,
For Jesus and his kingdom,
Will stand for evermore,
When anti-christian powers,
Will sink to rise no more.

I WANT TO DO RIGHT.

BY C. P. ESHER.

THIS was my motto from my childhood, because in the reading of the Bible I saw whoever did right was approved of God, and enjoyed his favor, and whoever did wrong, met with the the reverse. Now then, if we want to do right, we must always take God at his word, without any if's or and's; as in the instance of Noah building an ark, and Abraham leaving his father's house and his kindred, or offering his son Isaac as a burnt offering. On the other hand, where wrong was done, chastisement followed as a consequence; or in the instance of Rebecca causing her son Jacob to dissemble, the consequence was, she never got to see her son afterward, nor he his mother, besides the dread and fear he suffered to meet his brother. Then again, the wickedness practiced by the sons of Jacob, and the pure and spotless life of their brother Joseph on the other hand, who was exhalted to be a ruler and governor in Egypt for the salvation of many thousand people. Whereas, his brethren, in his presence, reproached themselves bitterly with conscious guilt for hardening their hearts against his lamentations when they sold him to the Ishmaelites. These and thousands of other instances all through that blessed Book, the Bible, fastened upon my mind indelibly, so that when I was grown to manhood, the motto, "I want to do right," caused me to examine the doings of the church in which I was brought up, and lo, the very fundamental principles of Christianity (the peace principle) was not there. I made search for that church which was driven into the wilderness because of her peace principles, by a false and apostate church, which, instead of promulgating peace and good will upon earth, took up the sword to deluge the world in blood under the guise of Christian zeal.

There truly was a people called Waldenses, Bohemian Brethren, and various other names who taught the doctrine of peace, and were, therefore, persecuted: but where are they found? Do we find them in the pilgrim fathers that fled from England to America to be at liberty to worship God without molestation? Alas! the fundamental principles of the gospel—love and good will to men was lacking, for we see them very soon persecute the unassuming, peace-loving Quaker.

Where, then, shall I go to find that people—that church of which it is said, "The gates of hell shall not prevail against?" Wherever I go, the gates of hell stand ajar. At the entrance of every church in Christendom, all admit, and not only admit, but teach and practice retaliation brother going to law with brother, one Christian nation going to war with an other. Their Christian preachers serve as chaplains to encourage the soldiers to kill their enemies, and ask God's blessing upon it. Oh shame, where is thy blush?

I turn myself to reading history and everything that might give me a clue to that church that believes and takes God at his word. Thomas Dick tells us of such a people that lived and were hid for 130 years in the Alleghany Mountains; but they were found by the monks and scattered and killed; though their number was 18,000 souls, they did not fight.

Ah me! where shall I go now? I find Buck's Theological Dictionary. I there find among the many named religions, a people organized themselves into a body who teach and practice the pure doctrine of the cross. But fines and imprisonment, and persecution from country to country is what they get at the hands of the Christians who had themselves escaped persecution by the "mother of harlots." They come to America, here Buck loses them at Ephrata, Pa., under the name of Dunkers. So that church is lost again in the wilderness, and for more than a century and a half they were careful not to make their non-resistant, non-swearing, non-conforming principles for which they had suffered so much for 1,260 years by the dragon that even cast a flood after that woman which represents the true church of Christ. But that flood (false doctrine) did not inundate nor swallow her—she stands to-day in all her primitive purity of doctrine and practice under the despicable appellation *Dunkards*, and is now at this very day attacked by one that lacks but little to fill the bill of a Goliah, he is going to expunge her name from the public records of Christianity; but it is so, let her name be wiped from the face of the earth; her principles stand fast and herself upon the Rock.

One great consolation remains, the days of her exile are ended, she can never be persecuted with fire and sword. All the batteries of hell cannot close that door which the Lord himself has opened, that no man can shut. Rev 3: 8. I call on you this day, fellow-workers, rise up in your manhood, assert your right, as ministers of the gospel who are commanded by the Master, "Go," go out into the lanes and highways and urge them to come in that "my house may be filled." You men of great renown, that stand on the pinacle of Christian society, arise, make for your use, scourges of chords, go to work; cleanse your temples, cast out the merchants with their merchandise your pew auctions, your donation parties, your picnics, your socials, your thousand and one schemes by which you make my house a den of thieves. Throw out your man-made creeds, confessions of faith, disciplines, etc., and stop up the pipes of your organs, call together the poor, the neglected of the land, breathe into them the Spirit of the Lord by preaching to them the pure gospel of Jesus Christ, and they will make better music than all your costly organs and choirs can produce. Tell your rich members to lay aside their costly array and buy modest apparel for the poor, and themselves. Ho! all ye Christian churches cast out with your own hands the gods of silver and gold and pearls and precious stones and costly array that the Lord, when he comes, may know you that you are his.

Would it not be a great pity that you should have spent your thousands in sending the word of the Lord and gospel teachers to all the ends of the earth—yea, of having eaten and drank before the Lord, cast out devils and done many wonderful works, and yet hear the words, "I know you not, depart from me." There is no need of one single soul to be lost. Only take the Lord at his word, do what he says. It is not hard to be a Christian, but it is hard to serve two masters.

BLESS AND CURSE NOT.

BY H. F. BRINKWORTH.

"Bless them which persecute you: bless and curse not." Rom. 12: 14.

PAUL in addressing his brethren in the different churches among whom he labored, well knew what were the obstacles against which we find him so often contending, and the contrary spirit manifested, so often grieved his heart, consequently we find him giving such advice and counsel as the above; and in referring to the Savior's language in the sermon on the Mount, we again hear the language, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you." Matt. 5: 44.

The Savior well knew the heart of man; and how quick nature rises to resent every little injury that may arise; therefore, as the old law, "an eye for an eye, and a tooth for a tooth," thirty-eighth verse, was now no longer in force, it was their duty as brethren to cultivate the Christian graces, and to grow in knowledge and wisdom, becoming more and more imbued with that spirit of love and forgiveness, till when even their enemy, who would try to overthrow and do those things contrary to God's law, must be not only forgiven, but prayed for. Brethren, how many of us are there, who can truly say we have crucified the old man of sin to that extent? Who amongst us if he were smote on the one cheek, will turn the other? Do we not rather retaliate, or try to avenge ourselves?

Christ in all his daily walks among men showed a mild, long-suffering, and charitable spirit, and we never find, even under the severest provocation, any desire manifested to recant. Paul endured hardness as a good soldier of Jesus Christ. Stephen was stoned to death, praying for his murderers; and, lastly, we also find the dear Redeemer, after having suffered all things, bowing meekly and resignedly to the will of his persecutors, even to the death of the cross on Calvary's rugged brow, and there pouring out his soul in prayer to God, for those who so cruelly put him to death. Is not this love for enemies? Are not these patterns for us, as followers of our blessed Master?

Oh, dear brethren, it seems that when we compare our lives to the foregoing, and then think of what we are, we certainly have need to cry out, Oh God! forgive, forgive! The apostle's language seems to fall upon us with a condemning power, for instead of blessing those who persecute us, even in the ways of righteousness, we are found to be among the class who would rather yield to cursing. Often does the tempter say, "have nothing to do with such contemptible and mean persons as those professing Christians are, you can do far better, and live more Christian-like, and still be a follower of Christ—curse them; yea, curse and bless not." But the Word says, "Bless," "Do good to them that hate you." Oh, how can I do this! my heart is bitter against such teaching; I have not the right spirit; the spirit that my dear Lord and Master exhibited, I can not do as I ought to do. Oh, God help me! "Create within me a clean heart, O God, and renew a right spirit within me.—Psalmist David."

Such are too often the expressions of the heart not thoroughly subdued by the indwelling of the Holy Spirit of God; and the spirit characterized by the professed Christian because the absorbing topic of the unbeliever and the critic; and we hear fightings without and fears within—the cause of Christ suffers—the unity of the spirit is paralyzed, and Satan, the arch enemy of our blood-bought souls, is made to rejoice, and the votaries of sin here below to say, "truly Christianity is a *sham*, *a farce*, for the true spirit of Christianity is not found as it once was."

Oh God! our souls go out in prayer and heart-felt desire, that thou wouldst revive the parched feelings for a living Christianity, for a soul-enjoying, a soul reviving feast of searching after, and receiving of the Spirit's divine influence; that men to-day may cast off that prejudice with which Satan has fast bound them; and be unshackled from every detering hindrance, to a free and soul-progressing and God-fearing Christianity, that men may thus be enabled to serve God with a full purpose of heart, and thus glorify God their Father, and honor their dear Redeemer, and be no longer a stumbling-block, but a grand and glorious success through the instrumentality of a free and truly Christian spirit. Surely if ever there was a time when Christians should unite to work against the hosts of sin, it is now! and now more than ever do the different professed ministers of Christ, to-day array themselves against each other. Certainly, brethren, "these things ought not so to be;" and the spirit thus manifested is a growing evil among the churches of christendom. Cannot we exert an influence for good by keeping out this selfishness, and the attendant evils thereof; for if we have the spirit of love which endureth all things, we shall be enabled by God's grace, to encounter and overcome through his Spirit *all* of the opposing elements, and thus become fashioned more after our blessed Redeemer, who has taught us to "be of the same mind one toward another," and to "endure all things."

Then let us "bear all things," endure all things as soldiers of the cross, and though professed saint, or sinner may aim the arrow of persecution at us, either by open assault, or by private, and underhanded devices, let us not be moved, for we are assured that those are often enemies of the cross who are thus earnestly prosecuting their Master's work; their Master being him whom, of course,

they serve most faithfully; let us be wise as serpents," yet "harmless as doves," and possess the true characteristics of a devoted heart to the Master's cause; so that by and by we may receive the welcome plaudit, "Inasmuch as ye have done it unto one of the least of these my servants; ye have done it unto me"—Christ. "Bless them which persecute you, bless, and curse not."

ECHOES FROM THE SOUTH.

A Pleasant Church Meeting—Devotional Exercises—Coming Joy—The Dark Side—God's Government Repudiated.

ON last Saturday our congregation met pursuant to appointment, at Johnsville and

A PLEASANT CHURCH MEETING

was the result. More than the usual amount of business was presented for our attention. At our last meeting committees were appointed to visit the congregation preparatory to holding a love-feast.

The reports developed the rather extraordinary accident of a congregation without a complaint, save one. Our contributions for the love-feast ran up rapidly, and, like Moses did on a certain occasion, we had to tell the brethren we had enough and some over; yet, after all that, they still brought in their gifts. The Lord will bless them when the cheerful givers are called up. We also arranged our matters for the coming District Meeting.

On the Sunday following a large congregation met in the meeting-house for

DEVOTIONAL EXERCISES.

Brother B. F. Moomaw preached an impressive discourse from Hebrews 2: 6. Devoted attention was given to the sermon, and we think we will hear from it when the records of the earth are reviewed in the coming day.

There is a time of

COMING JOY

approaching for our congregation. The 12th and 13th of April are the days set apart for our love-feast. We have several weeks, dear brethren, wherein to *examine ourselves;* therefore, do not wait till the eve of the feast to do that important work. Now if you remember that your brother hath aught against you, "go and be reconciled to him, and then come and offer thy gift." If that "aught" which he has against you, however, is the result of the perverseness, or obstinacy, or the improper conduct of your brother or sister, and his or her displeasure was caused by the discharge of your duty to the church, for the preservation of her principles, the obligation to "go and be reconciled" devolves on him or her and not on you.

I will take occasion here to say that we handle the above Scripture in a very one sided way sometimes. I do not remember ever to have heard it quoted on any other occasions than that of communions, when it is just as applicable in a score of other cases. I will mention a few Praying, "forgive us our debts as we forgive our debtors," is a gift for the altar. Preaching the commandments of our Lord is another gift for the altar. Almsgiving is another gift for the altar, etc.

Notwithstanding the brightness of our expectations and the pleasantness of the picture spread out before us, we must not shut our eyes to

THE DARK SIDE.

Satan means to make our pilgrimage as rough and stormy as he possibly can. We must wear the thorn-crown here, and we say to him and all his co workers, press it down as hard as your malignant heart prompts you to, for by the grace of God we mean to stand firm for the cause of truth and righteousness.

This process, through which the Lord is leading us, is his plan of brightening our crown.

St. Paul endured the same fiery trials. Covenant breakers, secret-plotters who shunk behind the grim shadow of darkness to mature their unrighteous schemes, false brethren, who would kiss and curse him with the same lips, defamers backbiters, evil speakers, who would befoul his best works with their misrepresentations; everlastingly dogged him with their Satanic howls. But he laughed them to scorn, and exclaimed that "none of such things moved him."

Neither do we mean to swerve from our convictions of duty and right a hair's breadth. God has given us our commission and when we return it to him at death, we want it to testify to our faithfulness in fulfilling all of its terms and conditions.

GOD'S GOVERNMENT

has been repudiated practically, and men have in their acts as good as said that he does not know how to run a world. Hear how they grumble at the weather. See how they transform and malform their bodies by various and sundry devices. In fact men have manifested this spirit to such an extent in some parts of the world that they will not hold Christian fellowship with persons who will not in some way amend and improve the work of creation.

Well, we are a race of imperfect beings at best, and we should neither laugh nor weep at people's follies, but seek to amend them. Throw the gold-threaded cloak of charity over them. We do not exercise this divine virtue enough. If our Master should deal with us as we deal with one another, I fear very few of us would be saved. Further, if God will accept of our kind offices in the work of damnation there will be very little of that kind of work for him to do. We frequently act as though there was little else for us to do but to consign each other to the gentle embrace of Satan.

We would do well to try to accept the situation, and try to adopt our tastes and wishes to the inevitable. We shall not be here long. A king once seemed to be much disturbed on account of certain difficulties which he supposed to be very grievous. After suffering much on account thereof, a prudent servant asked him if he thought God governed the world wisely before he was born. "Yes," replied the king. Do you not think he will govern it as wisely after you are dead? "Yes," responded the king. Well, would you not do well to suffer him to govern it during the short while you live here?

Let us set ourselves about the more important work of reducing our sinful propensities to submission to all the variations of the golden rule. This life is too short to waste it in fruitless efforts to amend or improve what God has declared to be perfect. When we get "over there" it will add nothing to our joys to remember that if we would have had our will with many of the ransomed, they would not burden the Lord with their presence.

D. C. MOOMAW.

ECHOES FROM THE EAST.

NUMBER XVI.

MONTHS have elapsed since our last was communicated to these worthy religious columns. Church cares and daily duties have pressed upon us their claims, but we again find time to report. Private correspondents who have written me words of approbation for the "Echoes from the East," and all others, will please excuse their non-appearance for a time, and also pardon my want of proper time to answer their many letters. Time carries us on whether we will or not. Our days are passing by, and our duties and privileges are multiplying. So it is with all of us.

"KNOW THYSELF"

is a proverb which is said to have been written by a Grecian philosopher long, long ago. It is replete with meaning. It may be easy to utter, but to fulfill its momentous injunction is everything of import to each one of us. Could we know ourselves as we might and ought, how very differently we should demean ourselves in all the relations of life! Could we know the value of time, we should make a better use of it. Could we know the brevity of life and the fleetness of our days, we would improve each day with a purpose single to the nobility of life and the glory of God. May Heaven help us so to live that we may apply our hearts to wisdom's ways.

REVIEWING THE PAST.

We have it to say that we have had our regular religious services as usual. Besides these we had a very enjoyable series of meetings scattered to all the appointments in the congregation. The preaching was done by our well-beloved Brother Jacob Holsopple, of Cambria county, Pa., whom we can recommend to all the churches as an able minister of Christ in all the doctrine of our fraternity, and one who practices what he preaches. We rejoice that the church has many such quiet, unostentatious men who stand up for the true old plain order of dress among the brethren. There is all the more need of this to-day, since there is so much semi-infidelity creeping into the brotherhood. We hope the brethren everywhere are faithfully on the Lord's watch-tower, and although their warnings are unheeded by some, and derided by others, yet may the Lord's cause be maintained and watched over with a holy zeal.

We also had calls by Brother C. Imler, of Blair Co., Pa., and Brother J. D. Trostle, of Lingamore, Md., both plain brethren, and preaching the whole doctrine. May the Lord bless them, and accomplish great good by their ministrations in their respective fields of labor for Christ.

After an absence of about seven years our very dear Brother Daniel Holsinger, of Marion, Iowa, returns to pay us a brief visit. Without heralding his coming, he made us the more glad for his sudden coming. He preached for us a number of times with much grace, and acceptance to the church. He feels the care of keeping house in the church—the responsibility, the duty, and the hardships to be encountered. He is an elder of Paul's description, and what is lacking in the gift of delivery in preaching is made up in wisdom and deportment. Do you say it is too much praise, dear reader? Nay, for says a faithful apostle, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." But now-a-days we should be careful whom we commend. Some have turned aside from duty, and must not be encouraged. Some are easily elated, and seek the flattery of admirers. "What shall the end of these things be?" Paul says, "I praise you," for your attention to teaching and your obedience; but "I praise you not" for your disobedience and neglect. 1 Cor. 11. When we hear the true and original doctrine of the church defended, and the same exemplified by a quiet, humble, and peaceable life, we joy and rejoice in the hope of Zion.

LORD'S DAY SERVICES.

Our only regular meeting yesterday morning was at the Price's meeting house. A good attendance, the weather being favorable, but roads somewhat bad.

"O Lord to us assembled here,
Reveal thy smiling face."

This beautiful hymn introduced the services. After exhortation and prayers, a deacon visitor, by request, read Mark 14. A ministering brother then chose the circumstance of the precious ointment being poured upon the head of Christ by a believing woman.

I. The offering of love.

II. The offering accepted.

III. The offering a lasting memorial.

These seem to be the prominent features of the passage, and are most wholesome food for those who hunger after righteousness. By application the church was admonished to more liberality to the necessities of the church that the cause of Christ be not hindered or in want. The Lord's cause ought to be remembered first, and our spending ought to be according to his will. Wisdom in giving is necessary, and O that we all had wisdom in giving and receiving. Brethren and sisters, let us be liberal for every good work, but see that you be not the means of encouraging what is contrary to Christ and His Holy Church.

The 339th hymn was sung in conclusion.

May peace be with all who love Christ and the Brethren. D. B. MENTZER.

Waynesboro, Pa., March 31st 1879.

THE MOOMAW PROPOSITION.

Dear Brethren:—

I THINK, to select two brethren to preach in cities by a direct vote of the donors is not the best way to do it. A better way would be for the donors to choose the editors of the *Primitive Christian* or the editors of the BRETHREN AT WORK a board of managers, to select competent brethren as near the cities in which the preaching is to be done as they can be got. Said board of managers to receive the donations and pay the same over to the brethren doing the work and report it through the paper. Donors to decide by a vote addressed to the moderator of next Annual Meeting, sent in care of next Annual Meeting post master; and there decide whether the editors of the *Primitive Christian* or the editors of the BRETHREN AT WORK shall be the board of managers.

The following are some of the advantages of this plan over that:

1. This board would have much better facilities to select competent brethren for the purpose than the donors, who are scattered over the States.

2. A much larger amount of work could be done with the same expense by selecting brethren as near the place of labor as possible.

3. Being nearer home to the brethren sent, when a good work would be started it would more readily be seen after by suitable brethren.

4. In this way the work could be carried on in more than one city at the same time.

5. Having more than one company of brethren to labor in cities would furnish us a more varied experience and give it a better test.

DANIEL VANIMAN.

The Brethren at Work.

PUBLISHED WEEKLY.

I. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name over and above the nine names the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending a P. O. be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - APRIL 17, 1878.

BROTHER J. W. Stein and family reached Mt Morris last week.

TWO were baptized in the Dutchtown congregation the first part of last week.

BROTHER George Hannwalt's address is changed from McVeytown, Pennsylvania, to Johnstown, Cambria County, same State.

THE men who seek most after praise are generally those who get the least of it. If a man deserves praise he is likely to get it soon enough.

WE call attention to Brother Howard Miller's notice on eighth page. Those wishing to travel considerable will do well to correspond with Brother Miller.

AN exchange shows up the uselessness of fashionable mothers, asking, "Who ever knew a great and good man, or great and good woman, reared under the tuition of a fashionable mother?"

"OUR Sunday School" is the title of another paper started at Ashland, Ohio, and edited by Brother S. Z. Sharp. The paper presents a neat appearance, and is published weekly. It is devoted mainly to Sunday-school work.

UNLESS somebody happens to hit on our plan for holding the Annual Meeting we shall publish ours in a few weeks. Some articles on that subject will appear next week or soon after. Our people are becoming interested, and it is time they were.

THE emigration of the colored people still continues. They are fleeing out of the South as the Israelites fled out of Egypt. Thousands of colored people are leaving their southern homes and seeking resting places in the West. It is thought that the move will greatly injure the South by thus depriving it of this laboring element.

BROTHER C. C. Root says: "I am now in North Mission Field, fifty miles west of Quincy. I commenced work on the 30th of March. Had eight meetings here—four accessions to-day and one more applicant with others nigh the kingdom. From here I go westward. Brethren, remember the mission field in your prayers. April 6th."

WE are in receipt of advance sheets of a map of Western Asia, which promises to be a help to Bible students. This map is largely prepared from original surveys made in Mesopotamia, Assyria, Media, the great desert, Armenia, &c. For further particulars write for circular, addressing Prof. H. S. Osborne, University, Oxford, Ohio.

WE are in receipt of the best map of Palestine we ever saw. It is a bird's eye view of the Holy Land, and cannot help interesting all Bible students. This map should be in every Sunday-school in the land. It is in a good condition to frame and hang on the wall. Sent post paid for $1.00. If five or more are ordered to one address they will be sent for 80 cents each.

WE are in receipt of the Brethren's new Tune and Hymn Book, published by Quinter, Brumbaugh Brothers, Huntingdon, Pennsylvania. We know but little about music and therefore cannot speak of the merits of the Book in that respect but the appearance and arrangements of the work are certainly a credit to the publishers. The printing and binding are well done. The book will doubtless have a wide circulation among our people. For terms, &c., address the publishers at Huntingdon, Pennsylvania.

BROTHER Jesse Y. Beckler, of Hickory Grove, preached in Lanark one evening last week. He is preparing to start West, and locate in Cass County, Nebraska. His post-office will be Weeping Water. We are loth to part with the dear brother and his family, but the will of the Lord be done. There is room for hundreds of others to go West and build up churches.

WHO ever heard of a lamp that needed neither filling or trimming? Yet there are some people who act as though the Christian lamp needed no replenishing. Brother and sister, what are you doing to make your light burn brighter? Are you constantly filling your lamp? Do you care for it as you should? You should let your light shine before men that they may see your good works.

ON another page will be found a communication from our beloved Brother Daniel Vanman, relating to choosing the editors of the *Primitive Christian* or BRETHREN AT WORK as a board to select ministers to preach in cities. No doubt Brother Vanman's intentions were good, but we think work of that kind ought not to be committed to editors. They have too many responsibilities already. If a board is necessary, there are others who can attend to it just as well if not better, than editors. We may say something more about it in the future.

SHOULD any of our brethren desire to locate in eastern Iowa, they would do well to visit Cedar County. It is one of the most beautiful as well as one of the most productive regions in the great Mississippi Valley. Ministers traveling over the Chicago & North Western R. R. should stop off, if possible, at Clarence, where, if notice be given, they will be met by Brethren John Zuck or B. F. Miller. For further information, address either of the above named brethren at Clarence, Cedar County, Iowa. If you wish a reply do not forget to enclose a stamp, for it is no small matter to answer scores of letters. Divide the burden.

A WRITER, in the *Lutheran Observer*, of Feb. 14, 1877, offers the following argument against feet-washing. He says:

"Only the smaller and more illiterate sects practice feet-washing as a divine ordinance; and that sensitive and cultured Christian women, could not be induced to uncover their feet for a public washing in our day, with the constraints of our accidental customs, were they not under the powerful influence of a misguided conscience."

That is an honest confession, and is about as good an apology as the proud, worldly cultured can offer. These "sensitive and cultured Christian women" are just a little bit too proud to uncover their feet. It was not so with the Primitive Christians; not so with the apostles and those who did the "all things" commanded by the Master. But then feet-washing is not for those who are too proud to do it, it is for the humble followers of Christ, and they who are not humble need not expect to enjoy the happiness resulting from obeying either this or any other command in the Bible.

POOR MINISTERS.

WE are in receipt of a letter from a poor ministering brother, who is having a hard struggle with poverty. He has no home; works hard, has his family to support, and does a great deal of preaching besides. We hear of many such ministers among our people, and it is astonishing how much some of them are expected to do. A rich member is expected to move along in the even tenor of his way, make money, prepare himself a comfortable home, and give something towards defraying the expenses of the church. He is rich, and what he gives is no sacrifice to him — he can afford to do ten times as much if he only would.

Along side of him may live a poor minister, with a large family. This minister is expected to make his own living, support his family, pay his debts, stop work whenever called on and preach funerals, read his Bible and study it well, preach once or twice every Sunday, look after the church, and of course must go to meeting whether any body else goes or not. All this he is expected to do and not murmur. If he complains a little, and seeks a little help, he is supposed to want pay for his preaching, and thus his influence is more or less hurt. Likely his expenses, including the time he loses, the loss of crops by not having time to attend to them, traveling expenses, &c., may amount to over one hundred dollars each year. In short, he is expected to give one hundred more toward the building up of the church than his rich brother who lives near by. The efforts of the poor minister tend to improve the morals of the community, elevate the society and otherwise improve the community. The rich brother gets his to I share of the benefits, yet helps to bear none of the burden.

There are numbers of just such cases in the land. The preachers must bear the cross alone and all the church go free. In all candor we ask, is this the right way of doing? is it according to the gospel for poor men to minister and thus have to do more than those who are rich? "But," says one, "we do not want to spoil our minister by helping him too much. We are afraid if we commence giving to him we will have to keep it up." That is just where the trouble comes in. The rich are never afraid of money spoiling them, no, never, but they will not trust it in the hands of some poor minister and his family. "But," say they, "we will relieve him by holding an election, and setting apart another brother to assist him in the ministry." Well, what does that amount to? It may take this newly elected minister two or three years to learn to preach, and he may be poor too, and thus the case is not mended any.

I suggest a better way. If you have a faithful minister, take care of him. He is your servant, and the church cannot afford to do without him. If he has no home, try and assist in getting him one. If he cannot support his family as they ought to be, assist him. Do not be afraid to give him a load of hay, or corn. Do not be afraid to give his wife and children suits of clothing. And it will not hurt the poor man to wake up some morning and find a few sacks of flour leaning against the door. In short, there are a thousand ways of helping poor ministers along if only willing hands can be found to do it.

These poor ministers do not write about these things in our papers, they have not the heart to do it, they would sooner suffer than to beg. I will write for them, and God help me do it. We have among us many wealthy ministers. Some are at work and others are not, but we have a host of poor ones, not so many in this part of the country, but they are in other localities. Not long since I received a letter from a poor minister's wife. Her husband is an able preacher. She said they needed help, but her husband did not want anything said about it for he did not want to beg. Just a few days ago another poor minister wrote for help. He had no home, and wanted to get one, and did not know what to do if he failed. We would gladly have helped him, but did not have the means to do so.

Now, brethren and sisters, it is not right to let the cause suffer in this way. If your minister is poor and unable to do his part of the work you should confer together and contrive to help him, and by so doing you will be advancing the interest of the cause just that much.

J. H. M.

BIBLE SCHOOL WORK.

IN number thirteen of BRETHREN AT WORK, under the caption, Bible Schools, was presented a method of teaching the people the eternal truth as contained in the Oracles of God. It is not the result of hasty and immature thought, but the conclusion of years of careful investigation. I am glad that others are favorably impressed with the method, as it will thus receive a thorough trial.

The Brethren's School in Lanark, on the last Sunday in March, began work according to the plan mentioned, and a sketch of what was taught and the manner, will, perhaps, aid others who are contemplating similar organizations.

1. The primary class was taken in charge by Brother M. V. Sword, who, in a brief and entertaining manner, talked to the little folks on the *love of God*. He asked them some very familiar questions, and drew from them some grand facts of the Bible. All others in the house were attentive listeners, and they gave evidence that instruction suited to little boys and girls, was not entirely void of food for those who are higher in stature. About ten minutes were thus spent, when the teacher proceeded to hear the verses that had been committed to memory.

2. The writer then took charge of the second grade, and after repeating Matt. 14: 22-36 from memory, called attention to the places mentioned in the lesson, using the Map of the Holy Land. The next step was a series of questions, which, we are pleased to observe, were answered in a commendable manner by the whole class in concert. There were upwards of thirty pupils in this grade. While this class was reciting, those of the third grade also had opportunity to gather the gems from the lesson. Fifteen minutes were thus spent after which the sub-teachers heard the pupils recite the verses which had been memorized.

3. The teacher of the third grade, Brother S. J. Harrison, now proceeded to hear his class recite. The subject was, GOD. 1. *The names of God.* His names are Jehovah, Jah, I Am, Lord and God, Lord and God of Hosts, and Ishi. Twenty verses in the Bible were presented in support of these names. We refer the reader to some of them. Psalm 85: 18; Psalm 68: 4; Ex. 3: 14 and 6: 2, Jer. 51: 19; Hos. 2: 16. 2. *The Representations of God. First:* By fire. 2 Sam. 22: 13; Ps. 93: 3; Heb. 12: 29; Rev. 6: 5. *Second:* By light. 2 Sam. 22: 29; Ps. 104: 2; 1 John 1: 5. *Third:* By darkness or clouds. Ex. 19: 9; 1 Kings 8: 12. *Fourth:* By animals. (a) The unicorn. Num. 23: 22. (b) The lion. Job. 10: 16. (c) Birds. Isa. 31: 5. (d) A bear Lam. 3. 10. (e) Moth. Hos. 5: 12. *Fifth:* By a fir tree. Hos. 14: 8. *Sixth:* By visible glory. Ex. 16: 10 and 24: 16, 17, 18: Ez. 43: 5 and 44: 4. *Seventh:* As being local. Ex. 19: 17 and 20: 21; Num. 23: 15; 1 Kings 19: 11. *Eighth:* As dwelling among men. Ex. 25: 8 and 44: 15; Rev. 21: 3. *Ninth:* As moving about. Gen. 17: 22; Ex. 19: 20; Num. 12: 5 and 23: 4; Deut. 33: 2; Hab. 3: 3; Micah 1: 3. *Tenth:* As using vehicles. 2 Sam. 22: 11; Ps. 18: 10; Hab. 3: 8; Zech. 9: 14. Nearly one hundred verses in the Bible refer to God's representation, or in all the lesson recited there is Scriptural testimony amounting to about one hundred and fifteen verses. To *know* what is *in the Bible* on this subject, should be the chief aim of all who say they accept the one best Book as their only infallible rule of faith and practice.

The recitation of class third occupied about thirty minutes, after which the school was brought to a close in the usual order, by singing and prayer. The unavoidable noise attending Sunday-school teaching was noticeably absent.

The best work adapted to pupils of the third grade is "The Scriptural Manual." It is a work of 528 pages. The subjects of the Bible are properly classified and alphabetically arranged so as to be easily read and taught. It is without note or comments, a very commendable feature. The work is purely Bible. As a help to ministers and students I know of no better. Price $2.00, and may be had by addressing this office.

4. The lesson for Sunday, April 6th, consisted of the following: *First:* God appears in human form. Ex. 24: 10, 11; Isa. 6: 1; Rev. 6: 2. *Second:* He has human features and members. (a) Face. Gen. 32: 30; Ex. 33: 11 and 34: 10; Rev. 20: 11. (b) Eyes. Chr. 16: 9; Prov. 22: 12. (c) Nostrils. 2 Sam. 22: 9, 16; Ps. 18: 15. (d) Organs of speech. Num. 12: 8; Isa. 30: 27. (e) Shoulders. Deut. 33: 12. (f) Hand. Ps. 21: 8 and 74: 11. (g) Fingers. Ps. 8: 3; Luke 11: 20. (h) Back. Ex. 33: 23. (i) Feet. Ps. 18: 9. *Third:* Uses human voice. Ex. 3: 4 and 19: 19; Deut. 4: 25, 26; Heb. 12: 19, 26. *Fourth:* God laughs and sleeps. Ps. 2: 4; 59: 8 and 78: 65. *Fifth:* God a warrior. Ex. 15: 3 and 17: 16; Isa. 66: 16; Zech. 16: 3; Jer. 21: 5. *Sixth:* God uses weapons. Deut. 32: 23; Isa. 34: 5; Jer. 1: 25; Hab. 3: 9. *Seventh:* God uncertain of the future. Judges 3: 4; Jer. 36: 3. *Eighth:* God is grieved. Gen. 6: 6; Judges 10: 16; Ps. 95: 10; Heb. 3: 10. *Ninth:* God is jealous. Ex. 34: 14; Deut. 4: 24 and 32: 21; Ezek. 38: 19. *Tenth:* God is angry. Num. 12: 9; Jud. 10: 7; Lam. 2: 3; Hos. 12: 14; Nahum 1: 6.

I have not given all the passages of Scripture on these subjects. There are about one hundred and forty verses in the Bible relating to these ten subjects. O how complete, how full, how inexhaustible is the word of God! The Lord grant us abundant grace to study it and obey it.

M. M. E.

TO OUR CORRESPONDENTS.

WE are very thankful to you for keeping us so well supplied with church news from your respective localities. To all who are interested in the extension of Zion's borders, these letters are interesting; and if there are any who have not yet reported, we kindly invite them to do so. Let us stand together, brethren, and battle for the Lord.

But, on the other hand, we desire our corre-

...ters to be careful not to send us *too church* ... what is *not* church news. We have not ... space in the paper to publish all that *ought* ... be published, much less that which ought ... to be. In order to get all of our letters in ... paper, we are obliged to erase much that ... some of our correspondents write. This we would rather not do if we could avoid it, but in order to publish *all* we *must*. We would be pleased to have as many reports sent on postal cards as possible. Try them once, brethren, and we think you will find it to your and our convenience, and the interest of the paper.

OUR MANUSCRIPT.

IT has been our good fortune to receive more "copy" than we could possibly find room for, thus affording a good supply from which to select. This selection may not have always been the best — some good articles may have been passed over, and some not so good, used, still we did as well as we knew how at the time. Of course those who write for the press wish to know what becomes of their articles, and if rejected, why? They are anxious to know the reasons their articles do not appear. As a general thing editors have their hands full, and are sometimes compelled to take short cuts on their work, hence in selecting copy for the paper they are inclined to make choice of that requiring the least work to correct. In this way the best manuscript is used first, and of course the rest accumulates in the drawer, and when one drawer is full another is brought into service.

But now we purpose to empty these drawers —it will be a big job—and let our readers know what is in them, and what becomes of their articles. It may take several weeks to complete the task, but we have resolved to sit here at this desk, day after day, and week after week till the job is completed. We shall try and make the work both interesting and profitable to our readers.

No. 1, is a well written article giving a description of Oregon, and showing up many of its superior advantages. The writer says:

"Its great productiveness, and the great display at the Centennial has given Oregon world-wide renown, and has caused many persons, seeking homes, to inquire about the State."

Oregon is destined to become a leading State, and affords advantages found in few other places. There are a few Brethren in the State, and they are struggling hard to spread the truth, and build up the cause. We hope the time is not far distant when we will have many congregations in Oregon.

No. 2, is a report of a Sabbath-school meeting held in the Duncansville Church, Pennsylvania, Jan. 14th, 1879. Unintentionally this article was placed on the wrong pile of manuscript, hence its delay, and we conclude it now too old to be of special interest. Things of this kind will occasionally occur, and we always feel sorry, fearing that others may think that such articles are withheld on purpose. From the reading of the report we would judge that the meeting was interesting and well attended.

No. 3, is a private letter written to a sister and sent here by the writer for publication in the BRETHREN AT WORK. The letter is well written and contains many good thoughts, but would not likely interest many save the person for whom it was written. Letters of this kind should be sent direct to the party for whom they are intended, for, as a rule, they are not edifying to the generality of readers. Were we to commence admitting letters of this kind the paper would soon be filled with them. The letter is very closely written, so closely that it would be difficult to set it in type without rewriting at least one-half of it. Contributors should not write between the lines. It makes it too difficult for the compositors, and is very hard on their eyes.

No. 4, is a selected article, numerating some of the many instances in which the number *seven* is used. The first part of the article is dry, and not very profitable, but the closing part is suggestive. It reads as follows:

"Our Savior spoke seven times from the cross on which he hung seven hours, and after his resurrection appeared seven times.

"In the Lord's prayer are seven petitions containing seven times seven words.

"In the Revelations we read of seven churches, seven candlesticks, seven trumpets, seven plagues, seven vials, seven angels, and seven-headed monsters."

No. 5 is a short article on the "Death of Christ. The writer says:

"The high priest of the Jews was commanded by the law to take two goats, and cast lots upon the two, one lot for the Lord, the other for the people. The goat upon which the Lord's lot fell was to be slain for a sin offering; upon the other, the high priest was to lay both his hands and confess upon it all the sins and transgressions of the children of Israel and send it away by the hands of a fit man into the wilderness to bear their sins away."

The article goes on to show how our sins were laid on Christ the Lamb of God, but makes a few mistakes in attempting to account for the cause of the Savior sweating, as it were, great drops of blood, and further adds that if angels had not come and ministered unto him that he would have died in the garden.

No. 6. This article refers to the evils resulting from the improper use of means, showing that money should never be spent unless for something useful. The writer further states that Christians will be held responsible for their investments—the way they allow their money to work. If they invest their money where it will do harm to the cause of Christ they will have to render an account for this wrong use of that which has been entrusted to their care. The general run of the article is good, but it would have to be rewritten, and changed in several respects before it would be suitable to go into type. The article is also without a heading, and refers to Prov. 23: 23, but does not quote the verse. It would be quite a help to compositors (type setters) if writers would carefully observe the following suggestions: On the first line write the heading or name of the article; write it plainly; on the next line write your name. If you use a text, commence writing that on the third line, and do not fail to give reference. Be sure that you have it just as it stands in the Book. On the next line below the text commence your article. Do not make any apologies, for we have to be at the trouble of marking them out. If you want to say anything to the editors write it on a separate slip of paper. At the close of the article write your post-office address. The following may serve as a model for those who are not used to writing for the press:

THE ELECT LADY.

BY J. H. MOORE.

"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth."—2 John 1: 1.

We have no way of knowing who this "elect lady" was; her name is not given. She was evidently a pious woman, and highly esteemed by all who knew her, and so were her children pious and respected. This Scripture shows that we are privileged to call a Christian woman a "lady."

This verse is no proof of the doctrine of eternal election as taught by the Calvinist. We have no idea that she was "elect" in any Calvinistic sense, but rather in the true scriptural sense, that every Christian is "chosen out of the world."

Lanark, Ill.

(To be continued.)

J. H. M.

ON THE WAY TO PALESTINE.

[From the "Christian Standard" by special Arrangement.]

NUMBER II.

"A life on the ocean wave,
A home on the rolling deep,
Where the sparkling waters rave,
And the winds their revel keep."

EXCUSE me for quoting this old song, for it expresses to perfection our life and home for the last ten days. For four days the waters truly *raved* around us, and the wind kept high revel. We have seen the ocean in its majesty, and have learned more than ever to adore the majesty of its Maker.

Our good ship, the Pennsylvania, left her dock at Philadelphia at precisely 8 o'clock Thursday morning, the 6th of March, and as she turned her bow down the Delaware River, passengers on the ship waved their handkerchiefs to friends more numerous on the shore, while the ship herself saluted the city with a shot from her brass cannon. Bros. VanCulin and Lobingier had come with us to the vessel, and given us their benediction; so having no other friends in sight to salute, I lifted my handkerchief high, and giving it a wide sweep, I said to Frank, "*Here's to Lexington.*" After standing on deck until the city had faded away in the distance; until sloops and brigs and steam-tugs and shipyards innumerable had been passed, and the eye had grown weary with gazing upon unaccustomed objects, we retired to our rooms to arrange them as our temporary homes. We were fortunate enough, on account of the small number of passengers aboard, to have an entire room apiece. We had thought it preferable to be all in one room, until we saw how small the rooms are, and then we were glad of the separation. We had wisely limited our amount of baggage to a single hand-valise and a heavy shawl for each. Our shawls and light overcoats we have thus far found to be the very thing, especially the shawls.

At Cape Henlopen we saw about a dozen sailing-ships lying at anchor within the breakwater which the U. S. government has erected there for want of a good harbor. They were freighting vessels awaiting orders, and ready to sail wherever trade could be found. The cape is a low ridge of bare sand making out into the mouth of the bay, with a light-house on its point, and some other buildings scattered about. Cape May, the celebrated bathing place, is just twelve and a half miles distant, to the north-east, and the space between constitutes the mouth of the Delaware Bay. Two pilot-boats were riding off the light-house at Cape Henlopen, and into one of these the pilot who had thus far directed our ship's course was transferred by means of a yawl. Here we witnessed for the first time the perilous descent by a ladder let down the side of our ship into the yawl, which tossed and danced on the waves fifteen feet below. The pilot, after descending the ladder, watched his opportunity, and leaped, at the apparent risk of bruises or broken bones, into the yawl, seized its rudder oar, and guided it straight away to the little sailer awaiting him.

Our parting from the pilot was our entrance into the Atlantic Ocean. It occurred at 4 P. M. Before night closed in, the water had become our horizon on every side, the ship seeming to lie in the hollow of a vast basin; the sky, which was bright in the morning, had become overcast with gray clouds; and we retired to our berths not knowing what to expect, but knowing that in this blustering month of March foul weather was more to be looked for than fair.

On Friday morning I arose early, ascended to the deck, found all of our sails set, a high breeze blowing from the north-west, and our bow set to the east. While standing near the aft pilot-house (our ship has two pilot-houses—one forward for fair weather, and one aft for storms) I received my first taste of salt water. The sea was already boiling, and a wave of the larger size breaking flat against the windward side of the vessel, sent a shower of spray across the deck, sprinkling some of it in my face. The ship had begun to roll a little, so that I had to be careful of my steps, but I remained on deck till 8 o'clock, our breakfast hour, feasting my eye and my soul on the new and wonderful scenery. The waves were not rolling, but boiling; and every one, after swelling up to a high point like the peak of an isolated hill, crowned itself with a cap of white foam, and then subsided. I had expected to see some of the "rolling billows" of which I have read so often, but I have seen not one. The waves do not rise in long ridges, and roll along at regular intervals; but they rise and fall as if they were upheaved by a force beneath them, and it is only their general inclination in one direction which seems to the eye as if caused by the wind. They rise, too, in endless variety of size and shape. As you look over them from your high perch on the deck, they appear like a continued succession of hills and knobs and peaks in a range of mountains, without a single ridge of long and smooth outline in view. As I sat and gazed on these waves, I discovered new beauties continually. The sea-water that morning appeared as black as ink; but as each wave swelled up toward a point, and the light passed through it just beneath its white cap, its hue was changed to the most beautiful emerald green. When the sun shone out, these gleams of emerald appeared on the top of every wave just before its subsidence; and along the wake of the vessel, where her propeller had broken the watery hills into little hillocks, there was a long succession of green and black and purple spots, alternating, and deepening in color with the distance. I wondered what there could be in a scene of such beauty, and in the life-like motions of the noble ship, to make anybody sick. I felt as if I never could be sick with such objects in view. But when the gong sounded and I went down to breakfast, I observed that most of the seats at table were vacant. I sat down amid the congratulations of the Captain and a passenger opposite me, on my freedom from sickness thus far, but I had taken only a sip or two of my coffee, when my seat was also made vacant, and I retired with as much dignity as I could to the deck. During the remainder of Friday, and all of Saturday, I was sick, sick, sick. I didn't say "O my!" nor did I hear anybody else say it. This expression seems to have passed out of date since Mark Twain went abroad. Our company said nothing at all. No language was adequate to the occasion. A sudden paleness, a hasty retreat toward the bulwarks, were the only signs of woe by which we could distinguish each other's symptoms. By Sunday morning I was relieved of my sea sickness, but I was completely worn out. The breeze of Friday had steadily increased until it had become a heavy gale. The ship had reeled to and fro like a drunken man, and all the passengers had been tossed about without mercy. I had skinned one of my shins, nearly broke two of my ribs, was tortured with a gum boil, was as limber as a dish-rag, and would have sold myself very cheap. I felt, indeed, that I would not be worth picking up in the street. But I was now able to eat a little breakfast, and from that time my symptoms improved. All day Sunday we were in a storm. The wind blew furiously; rain and hail and snow fell alternately; the tops of high waves broke over the vessel and deluged some part of its deck every few minutes; one of our life-boats, perched four feet above the deck on strong iron supports, had been dashed to pieces by one of them; and I saw another burst in the door and window of the rear pilot house, and flood it with water. As a number of us sat in the companion way gazing with awe upon this terrific scene, I took from the lap of one of the ladies her Episcopal prayer-book, and turning to the 107th Psalm, read aloud to the company the following passage:

"They that go down to the sea in ships,
That do business in great waters,
These see the works of the Lord
And his wonders in the deep.
For he commandeth and raiseth up the stormy wind,
Which lifteth up the waves thereof,
They mount up to the heavens,
They go down again to the depths,
Their soul is melted because of trouble,
They reel to and fro,
And stagger like a drunken man,
And are at their wits' end,
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses."

It struck us all as an exact description of the scene before our eyes, and it illustrates the wonderful fidelity to nature which is every-where found in the Bible.

I asked the captain the next morning, how high he supposed the highest waves were on Sunday, and was surprised at his statement that they were at least forty feet, and that he had never seen waves roll higher. He had been compelled to turn out of his course a little, and run somewhat before the gale, in order to prevent the waves from dashing too squarely against the side of the vessel; and he remarked that very few ships have strength enough to hold as near to the wind in such a storm as ours did. It was not until I heard these and similar remarks, that I realized how severe the storm had been. I had watched the scene with the deepest interest and even with delight. I had found a strange, wild pleasure, in seeing the waves dash over the vessel and seeing the vessel herself at one moment lift her leeward bulwarks thirty feet above the water, and at another lean over until she dipped them beneath the foaming wave. The only hindrance to my enjoyment was the difficulty of either walking, standing, sitting, or lying down. In my berth, whether day or night, I was rolled about and bumped against the back, and bumped against the front, with arms tired from holding on, and knees sore from bracing them against the side-board rail to keep me from rolling on the floor. Sitting was worse than trying to prop yourself on a one-legged stool. And as for standing, if you wish to realize it on land, try to stand on a see-saw, close to the fence, when two lively boys are riding on the ends. It was not until Tuesday morning, the sixth day out, that I got my sea-legs on, completely rigged. When I went on deck that morning, the breeze was still a stiff one, and the waves pitching high in the air; but the wind was more astern, and the ship was rocking instead of rolling. I found that I could walk like a sailor, so I felt not a little proud of it until I found that all the other passengers could do the same.

(To be concluded next week.)

Our Bible Class.

"The Worth of Truth no Tongue Can Tell"

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. In order to promote Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department, must be short and to the point.

Compare and explain Ex. 24: 10, 11, and John 1: 18. B. H. R.

Will some one please explain whether feet-washing took place under the old or new dispensations?

Is the Cherubim, or Flaming Sword still between man and the tree of life? C. L. CROTSLEY.

Please explain 1 Tim. 5:8, which reads as follows: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." E. S.

Please give an explanation on Acts 2:47: "And the Lord added to the church daily such as should be saved."

Romans 8:33: "Who shall lay anything to the charge of God's elect?"

Timothy 2: 10: "Therefore I endure all things for the elect's sake." HENRY SCHRANTZ.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

Will you, or some one else please give an explanation of Rev. 2: 17? It reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

MARY ZIGLER.

I desire an explanation on 1 Tim. 5: 24: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

S. A. WHITNEY.

Please give your views through the BRETHREN AT WORK, of Matt. 5: 25, which reads as follows: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Also 1 Tim. 5: 9, 10: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

J. B. ELLER.

Will some one please explain Heb. 7: 1, 3: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." M. B.

Will some one please explain Jer. 12: 5? It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

C. E. M.

I would like to have some one explain, through your paper, Heb. 8: 8, 10. It reads as follows: "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

BAPTIZED FOR THE DEAD.

Please explain through the BRETHREN AT WORK the meaning of 1 Cor. 15: 29. It reads as follows: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

What are we to understand by the term, "Why are they then baptized for the dead?" J. E.

VARIOUS interpretations have been given to this phrase. Some say it means baptized in the room of the dead just fallen in the cause of Christ, and who are thus supported by a succession of new converts, immediately offering themselves to fill up their places, as ranks of soldiers who advance in the room of their companions who have just been slain in their sight.

Dr Macknight's opinion we rather favor, he supplies the words, the resurrection of, and reads the clause, Who are baptized for the resurrection of the dead; or in consequence of their believing in the doctrine of the resurrection of the dead: on account of which faith, and their profession of it, they are exposed to great sufferings, for which they can have no recompense, if there be no resurrection of the dead, nor any future life. MATTIE A. LEAR.

OUR BETTER HOME.

BY M. CREES.

HOW sweet do these words sound to the weary pilgrim as he travels along this thorny road. A better home beyond, ah! beyond what? beyond the storms of this life and the river of death. How sweet to reflect on that home, when tempted and tried on every hand by the evil one, when sorrows encompass us, when in deep affliction. We can then look by faith to Jesus, who has told us that in his Father's house are many mansions, and that he has gone to prepare one for each and every one that will follow his blessed teachings while here on earth, and he has told us that he will come again and receive us to himself where we will reign with him and sing songs of praises forever.

O blissful moment when aside
These earthly robes we'll cast,
Then wake to know our souls have found
A better home at last.

It will indeed be a blissful moment to all those who have their lamps trimmed and burning, ready to meet the bridegroom, to leave this world for the realms of endless day. We are tossed about in this world, as it were, on the waves of the ocean, but it will all be over soon. A few more trials and tears and we anchor into rest.

Yet a little while we linger, ere we reach our journey's end
Yet a little while to labor, ere the evening's shade descend
Then we lay us down to slumber, and the night will soon be o'er
In the bright, the bright forever, we shall go to sleep no more.

May God bless us and help us so to live that we may be ready when he comes to take us home.

THE YOUTH AND THE CHURCH.

BY SIMON BETRICK.

MANY persons ask with anxiety, How are we to save the youth? For while many young men and women attach themselves to the church and take the places of parents passing away, hundreds are forsaking the ordinances and showing no concern for religion. The coming church must depend on the converted youth. Men from middle age and older are now and then rescued and adapted to Christian work only in exceptional cases. It is the trained and consecrated youth upon whom we depend for success in the future. Much of the youthful irregularity is the result of parental neglect. Fathers and mothers do not live up to their responsibility. Instead of teaching their children by precept and example, the duty and blessing of serving God, they give them over into the hands of others and pay no attention to their instruction. Boys, especially, are permitted to mature unimpressed with the deep necessity of being religious and to regard it as the highest good, beyond which there is nothing demanding their attention. The church, the regular ordinance of grace, and all that pertains to holy worship, fail to impress them because they have not been taught to see them as given of God.

We believe it to be an almost infallible rule that if parents would impress the dying charge of the royal David to his son, "show thyself a man," their words are the law to their offspring, their footsteps are their guides in life. If parents fail in word and deed, in life, the children will go astray. But in order to properly impress the children, parents must be spiritually minded. It is the glow, the fervor of religion that makes it productive of good. Cold legislation is withering, but if with all the rules of the household there goes the warmth of true Christian devotion, the blessed result will follow. "Train up a child in the way," &c. "Seek me early." Prov. 8: 17. Impress upon their young minds to observe the Bible. It is a pillar of fire by night, and a cloud by day. Move along the pathway of man, and if he follow that pillar of fire and cloud he will reach the land of promise.

THE GENTLENESS OF GRACE.—The greatest results in the workings of God's providence are brought about in the quietest ways. Truth falls on the ready soil like light on the photographic plate; grace clothes it with beauty and joy, as the breath of Spring renews the landscape; and the result is as when the glory of the harvest follows the Summer's warmth, and crowns the labors of the year.

GOD has no partner in his wisdom, doubt not, therefore, though thou understandest not.

Correspondence.

Echoes from the Center.

NUMBER XIV.

Pleasant Greetings:—At the Sacred Desk:—Happy Meeting:—The Tolling Bell:—Sunday Service.

COLD and stormy is the weather and the sanctuary privileges will be denied to many this evening. Remained at home with the family and spent the time as best I could preparatory for the service of the Master in the future. Brother E. Bosserman will conduct the services of the evening and we fondly hope the Lord will bless him much in the labors of the hour. Lord's day morning once more upon our view, weather calm and the sun is shedding his rays upon us with all his majestic beauty and strength. Travel is slow on account of the rough roads, we lessened the load and our dear Brother W. C. Teeter and the writer wended our way to Eagle Creek Church for divine services. Found a good congregation of eager listeners, and, among them, a number of our young converts. Had a pleasant greeting and all seemed joyous and hopeful in the cause they recently espoused. Oh what comfort and joy the religion of Jesus can give to the heart of man! It is inexpressible and full of glory. Services were introduced by singing the 142nd hymn,

"Father of mercies, in thy Word,
What endless glory shines," etc.,

then went to prayer. Next a portion of Scripture was read by one of the deacons present. The motto for discourse, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," Col. 3: 4, was selected by one of the ministers at the stand and deliberated upon to an interesting and attentive audience. Christ was represented as being our life, and from him we have perpetual growth. As being the everlasting Head, and his church the body. As being the Vine and the members the branches. As appearing to individuals at death and of their necessity of being prepared for that final hour. As appearing at the seat of judgment in the glory of his power, closing with an appeal to the audience to prepare for those attendant solemnities by yielding obedience to all of Christ's commands that we all might share the joys of the eternal world. Brother W. C. Teeter offered in conclusion the 136th hymn,

"Thine earthly Sabbaths, Lord, we love,
But there's a nobler rest above," etc.

Thus ends another sanctuary privilege, and I trust, to the improvement of all. Our enjoyments within these sacred walls will soon be over, a few more meetings and partings and then shall we participate in the joys of the church of the first born above.

To-day we met in the sanctuary and worshipped with our band of new converts at Pleasant Ridge. Had a very pleasant season of prayer and praise with them. All seemed to feel happy in the new life, and if the face is an index to the heart they are determined to labor in the vineyard and make heaven their home. The services were introduced in the usual manner, and the audience was addressed by one of the speakers present. Subject, Man. Jer. 5: 1. The speaker's remarks were based mainly upon the following propositions:

1. The popular idea of man.
2. The divine idea of man.

There are various ways in which we form opinions and decide the characteristics of man. Of some persons we say he is quite a "man" from his display of wealth, the attire of the person or, of his intellectual abilities. And from the influence he exerts in those particulars he is regarded from popular opinion as being "*the* man." But this is far from the divine idea of man. To become elevated to the *divine* idea, man must be a seeker and lover of truth, defined as Jesus says "Thy word is truth." This truth man must accept and obey. Must "walk in the truth." Historical, scientific and moral truths are beneficial to humanity, but they have not embodied within themselves that elevating and inspiring nature that will raise us to the standard of the divine idea of man and will not alone be sufficient to bring him to the truth as it is in Jesus. Moral truth consists in integrity and uprightness with all their corresponding virtues. Gospel truth consists in all the commands and duties of the gospel both *positive* and *negative*, and he who obeys *all* the truth as it is in Jesus, is on the elevated plane, that of the divine idea of man. Then by those divine capabilities in man he can impart to others and be a blessing to all by whom he is surrounded, and will have bright stars to wear in his crown of glory in the world to come. Brother W. C. Teeter offered a closing song of praise which was sung in honor to God, then went to prayer and dismissed the congregation. Thus another pleasant season of worship in the sanctuary of the Lord.

Go on, my dear brethren and sisters, a few more meetings here, and then a last farewell until we meet where sabbaths never end. May God enable us all to live faithfully that that happy reunion in heaven may be ours to enjoy in the world of glory.

The funeral bell is tolling, summoning our citizens together to pay the last tributes of respect to one of our fellow townsmen. Services in the U. B. Church, by Mr. D. A. Johnston, to a large and attentive audience. What anguish in the widow's heart! What wondering sorrow in that of the little boy! Ah! it is hard when the stay of the family is removed. May God bless the fatherless children and the widows in their lonely conditions. The charities of the world are cold. Then, oh Christian, may thy heart be open with practical sympathy, towards the needy, in substantial aid.

To-day we met for divine service at the old church, at which time the funeral service of Friend George Hardishell's little child was attended to by the brethren. Subject, Mortality of Man. Isaiah 64: 5, central clause, The speaker applied the text, 1st, To national declension as seen in the waning and weakness of the nations of earth in their power and apparent glory; 2nd, To religious declension as seen in churches and individuals; 3rd, Mainly on the declension of man physically as losing his power, fading away and bidding adieu to all that is earthly; which decline is natural, gradual and not unfrequently hastened on by external circumstances, as it was the case of the subject of our notice to-day. Truly can it be said "budded on earth to bloom in heaven." May God help the sorrowing parents fully to prepare for a happy reunion in the eternal world.

"Thy life I read, my dearest Lord,
With transport all divine," &c.,

was selected by Brother J. Wilmore, who led us in prayer.

Thus another sorrowful scene is over. Whose heart will next be pierced is only known by the great Eternal. May we all be prepared for every dispensation in the providence of God.

S. T. BOSSERMAN.

Dunkirk, Ohio, March 31, 1879.

From Mercer, West Va.

Dear Brethren:—

I HERE give you a detail of my trip to Fayette county, West Virginia. I left home the 8th of February; preached two discourses in Summers county to attentive congregations. We now have one member there and four applicants for baptism. The prospects are good to establish a church in that place.

I went to Fayette county; preached four discourses. The brethren and sisters and friends here manifest great interest in the Christian religion.

The weather was very cold and snowy, but the people turned out well. I hereby render my thanks to all for the love and affections shown towards me and towards one another. It does me good to visit congregations where there is so much love manifested as I saw in the Fayette congregation. Their speakers are doing their duty. Things are moving on smoothly.

I then started for Raleigh county; preached at Brother Evan's school-house at night, to an attentive little congregation. Next day went to the church in Raleigh; preached five discourses. Things are not doing so well in Raleigh at this time, as they are without a speaker—he was cut off from the church the third day of August last. While I was in Raleigh, I picked up a paper known as the BRETHREN AT WORK, dated September 26th, 1878, No. 39, in which I found a letter from Raleigh, by W. H. Bailey, stating that sickness was taking many of their citizens away—insomuch that the people had become hardened so that few tears are shed when the messenger of death comes, and takes out of the family one of its best members. So it is with the church here, on the third day of August one of our best members went from the fold never to return; and it seemed that joy instead of sorrow was the result with a majority of the members present. So ends his letter. He said one had went away never to return. He was the one that was turned out. He spoke of spiritual sickness among them. He was spiritually sick, and had been for two or three years. The Brethren done all they could to restore him again to health, but all efforts failed, and on the third of August he was cut off from the church. We do sincerely hope and trust he will see his error, and repent and come back. He was an

able speaker, and could do much good. May the Lord help him to reform.

From Raleigh I went to Fulton Mountain, where I met with the Brethren, and delivered two discourses. The Brethren were well pleased with my visit, and manifested a Christian spirit.

I landed home on the 4th of March. Found all well except one son who was very sick with liver complaint. In my absence they had the doctor brought. He is now recovering slowly. My wife says no one knows the trouble and uneasiness she had in my absence. She can sympathize with the beloved sisters whose companions go out to preach. May the Lord help us all to bear our troubles.

Yours in love,

R. Harry.

From Indian Creek Church, Iowa.

Dear Brethren:—

BY way of church news I am happy in saying that here, in the Indian Creek congregation, the Master's cause is prospering, both by accessions and more practical piety among the members. We have just passed through another special season of divine grace, another rich "gale of mercy," which causes the truly devoted Christian heart to be lifted entirely above the ordinary affairs of human life, and which enables the immortal hungerings of the soul to enjoy a sweet foretaste of that unalloyed bliss "that eye hath not seen nor ear heard." We enjoyed a series of meetings held by our home minister, and with the angels of God we are trying to rejoice over the adoption of some more precious souls into God's family. Seven, during our meetings, have become willing to follow the sympathizing Jesus. Dear young fellow-christians, will we not try now, by divine aid, to excel in our conduct and deportment? Let us watch and guard the avenues to our hearts that we may never again become entangled with the yoke of bondage. Let us refrain from loud laughter and foolish talking, and let us try by a meek and quiet spirit, and cheerful obedience to Christian duties, to show that we have been with Jesus, and learned of him. I know the power of good example and sincere Christian deportment. My memory calls to mind just now, of a dear loving young disciple that was the means through God, by her godly, sympathetic appeals in behalf of religion, of me coming to the Savior; and, although we enjoyed her endearing association for a short time only in the church militant, and a few days ago had to take a sad farewell for this life—yet I know and realize that her influence for good is still going on, and may yet add luster to her unfading crown of glory. Let us remember our influence. Keep the lamp burning.

A young Disciple,

Laura A. Brubaker.

Iowa Center, Iowa, March 22.

From Berrien Springs, Michigan.

Dear Brethren:—

I TAKE my pen with very feeble hand, as I lie prone upon my bed, (where I have been lying for three months) to address a few thoughts to, and to make a request of, my brethren and sisters that I have been desirous of doing for some time. My thoughts are these: That Berrien congregation, of which my husband and myself are members, is *not* in a very prosperous condition. My eleven year's experience, that I have been a member, has taught me to *know* that the church greatly lacks in her duty of caring for her ministers. But I do not wish to cast any reflection on the church, for I believe the wheel is beginning to turn in the right direction, and I wish to add my atom of strength to help keep it turning. Let the truth prevail.

My husband and I are both in feeble health. He is more patient and resigned than I am. My sorrow seems at times greater than I can bear. Our children are young and they so greatly need our care. My request is this: That my brethren and sisters pray for us. To every one into whose hands this silent appeal may fall, I conjure that you pray as you would have me pray, were I well and you lying on a bed of sickness. I have great faith in the efficacy of the prayers of the people of God. And I understand by the teachings of the Testament that there is a labor for the people of God to perform in order to obtain the things that we desire, and that labor is the united prayers of the church. I ask you, my brethren, that you pray the Lord, in the name of our common Master, that I may be raised up from this bed of affliction and be spared a few years to my children, and I will, with uplifted hands, purpose in my heart, before God, to try, by the help of the little strength he may be pleased to bestow upon me, to faithfully do the work that is for my hands to do. Pray for my husband, for he has a great burden to bear. My brethren, pass this not lightly by, for I am your sister in affliction.

Lilly C. Ingleright.

From Pike Creek Church, Ill.

ON Saturday, the 15th inst., this congregation met for the purpose of electing a minister; Elders Thomas Lyon, from Hudson, and George Gish, of Woodford, presiding. Brother Frederick Shultz was elected to that important office, to divide the ministerial labors with Brother Daniel Mast. The said elders, with Brother Daniel Mast, made some very touching and appropriate remarks, which brought the whole congregation to tears. In the evening we had preaching by the elders. Next morning Brother Gish departed for home, where he had left his daughter suffering with lung fever. Brother Lyon remained with us over Sunday, and preached twice on that day. It was a short but happy time for us to have such noble words of advice from the brethren. The latter are too well known to the brotherhood at large, as to render it necessary for me to allude more particularly to their eminent capacities and prominence as spiritual speakers. It is ever a glorious time to see the brethren in our midst, and the parting hour is dreaded by every one.

A TABLEAU.

A Tunker elder is called upon to perform a duty pertaining to his ministerial office: he leaves at once the sick-bed of his child, his dearest on earth, travels thirty miles to the place of duty, exhorts, advises, preaches, and prays for and with his flock, and returns to the bedside of his darling, happy and contented, in having obeyed the summons of his flock, and labored once more in the field of his heavenly Master.

A Roman Catholic priest is urgently called to the death-bed of a poor woman, a member of his congregation; a distance of but a few miles from his residence; he refuses again and again, on the ground that she had not been liberal enoug in her financial contributions; and only after having been repeatedly called upon, and entreated in the most heart-rendering manner, would he consent to be taken there at all to give the poor departing soul, for——dollars and cents.

Louis LeDuc.

Chenoa, Ill., March 22nd, 1879.

A Sad Scene.

JESSE E., son of N. H. Albaugh who lives near Troy, Ohio, and grandson of Samuel Albaugh, (deceased), was accidentally killed March 18, 1879.

At the time of his death he was engaged in hauling fruit trees to Tadmor Station, about three-fourths of a mile from home; and in descending a large hill, a post which was used to prevent the load from slipping forwards, and upon which he had placed his foot to brace himself, was broken, when some of the trees slipped forward upon the horses, frightening them into a run, and causing him to fall forward upon the tongue of the wagon, and the supposition is that his neck was broken by the fall. The frightened team ran a short distance, dragging the body and horribly mutilating it. One of the hips was broken and portions of the hips was broken, and portions of the face were scattered upon the ground. It required four hours for skillful surgeons to make the body at all presentable.

Jesse was ever a model boy of the neighborhood, and, although in his eighteenth year, fondled and kissed his dear, kind mother as a small child. He also lightened the cares of his father, by overseeing all things about the farm himself. Every dumb beast upon the place knew him and seemed to love him; even poor "Gyp," his faithful dog, whined and cried in a human manner, and walked beside the hearse to the grave. He told his aged grandmother but a short time before the accident that he was not afraid to die.

Dear reader, may we so live and obey God's command that we, too, may not be afraid to die.

F. E. Teague.

From Phebe A. Holtz.

Dear Brethren:—

WE are receiving the glad tidings, through our periodicals, from almost every direction, that sinners are fleeing the wrath to come.

My heart rejoiced when I read of the soul-refreshing season of the Ten Mile Church, Washington county, Pa., for it is the place of my spiritual birth. Truly God is good. He is every-where present, and that to bless all who are willing to take up their cross and follow him in all his appointed ways. Now let us be more careful—live closer Jesus every day. Let us teach the young brethren and sisters, by our walk and conversation, humility and nonconformity. Let us stick close to the word of God, which alone is able to save us. Let us be steadfast—strong in "the faith once delivered to the saints." Let us not be carried about with every wind of doctrine, but let us *try* the spirits whether they are of God.

I like Brother Moomaw's proposition very much. Am glad there is an effort made to preach the gospel to the poor in the cities. Put one dollar on the subscription list for me. May time soon come when the gospel shall have been preached to every creature. May God's blessings rest upon us all, is the prayer of your unworthy sister in Christ.

Tiffin, Ohio, March 21st, 1879.

Preaching in Cities.

MOOMAW'S proposition is certainly a move in the right direction. I have often wondered why the Brethren preach so little in the cities. It is true, I suppose, the faith of the gospel as believed, preached, and practiced by the Brethren is more readily received by country people; but that does not excuse us from preaching in the cities. The "Teach all nations" and the "Preach the Gospel to every creature," include the cities as well as the countries.

I firmly believe that there are some in every city that would gladly accept the faith and practice of the Brethren, if they only had a knowledge of such a church. Not long since, the writer overheard a religious conversation between two old gentlemen in the city of Xenia, Illinois, (a locality where there are no Brethren). I soon learned from the run of their conversation that neither one professed religion. One made the remark that he once thought he would join the Campbellite Church. "But", said he, "how could I observe all the commandments taught in the Bible, for they don't do it."

Just so there may be many in every city in the union that would gladly receive the gospel if it were preached to them in primitive purity. By so doing we could clear our skirts—they could not come up in the day of judgment and accuse us, saying, that we did not invite them, that we did not offer them the free means of grace in its simplicity. Count me good for one dollar.

J. F. Neher.

Salem, Ill.

From Geooge W. Cripe.

Dear Brethren:—

I PREACHED here (in Sugar Creek Congregation, Ind.) one week. Baptized eight. Some of the United Brethren thought we were rather fast in our work of receiving members into church fellowship when we baptized them the same day. So we were compelled to look up the matter, and we thought we were safe in consulting the Bible. So we tried to preach a few sermons on faith, repentance and conversion. We brought up the conversions in the Bible, and especially that of the jailor, the three thousand, the eunuch. We had Paul up telling his experience. Some got out of fix. Truly the time has come when men will not endure sound doctrine, but will trust to feelings of the heart, which is desperately wicked and deceitful above all things. When men will turn away from the commands of the Lord, and turn to mourners' benches, truly their own folly is manifested to all. May God hasten the day when men will either entirely deny the reality of the Scriptures or hold them more sacred than now.

This congregation is in good working order. David Kreider is their elder, and Ozias Metz minister in the second degree. The Lord bless them for their labors of love shown to us while with them.

Pettit, Ind., March 27.

From Willow Springs, Kansas.

Dear Brethren:—

OUR church is in a fair condition. Love and union seem to prevail. The brethren are alive to our Master's cause. Brethren Jesse Studebaker and George Meyers were both with us at the first of March. By their preaching saints were made to rejoice and sinners to tremble. Four were buried with Christ in baptism, to walk in newness of life. One is quite an old man, the other in the bloom of youth. And two who had wandered from the fold were reclaimed.

The church is much built up and encouraged. Brother Morader of the Three Mile Church also preached several sermons for us. We look for a large ingathering of souls soon. The meeting was held in the new meeting-house, three miles south-west of Lawrence, Kansas.

Emigration is brisk in this part of Kansas, and among them are some Brethren. Health is good.

Yours in love,

E. W. Flory.

From Compton, California.

Dear Brethren:—

WE left Wisconsin February 10th, and arrived here the 21st. When we left Wisconsin it was cold and wintrish, but when we arrived here it seemed like Summer—things were as forward here as they are in Wisconsin in June. The climate, health and soil are good. Land sells at from $20 to $100 per acre. Some have lived too fast and are compelled to sell.

So far as I have ascertained there are no Brethren here. Your paper is a welcome visitor. I give it to my neighbors when we have read it. The people know nothing about our doctrine. They say they have never met any of our members. This is too nice a country for none of our brethren to share. All kind of fruit does well—peach trees are now in bloom.

L. Mullendore.

Brief Notes.

BY JOHN ZOOK.

NUMBER III.

MARCH 3rd. We again met for public worship; and as Brother Eshelman had been requested to preach on the "Female covering, while praying or prophesying," he therefore introduced to his audience 1 Cor. 11: 1 16, upon which he pertinently presented the following points:

I. Unanimity of the audience on the subject.

1. The females all had their heads covered with caps, hats or bonnets,—this was evidence on the part of females, testifying in favor of their part of the subject in time of worship.

2. The male portion had their heads uncovered,—had their hats off—evidence of their acceptance of the apostle's instructions to the church at Corinth.

II. Hebrew customs—covering their heads with veils at time of marriage, —a token of submission to their husbands,—Gen. 24: 65, &c.—submissive covering.

III. Power covering.

1. An artificial covering,—proven not the hair, as referred to by Paul in the 5th and 6th verses in the above named chapter.

2. A head dress to be put on as a special covering in time of prayer or prophecy, and is at the wearer's control.

3. The above facts clearly proven beyond successful contradiction by supplying the word hair for covered in the 5th and 6th verses of said chapter, &c., as it would thus prove absurdities. If covering mean hair in the first thirteen verses of said chapter, then as a matter of course, when the definition hair is used instead of covering it ought to make sense, but it does not,—hence the hair is not meant by the apostle.

IV. The glory covering Nature's teaching a natural covering—a woman's glory, consists in long hair, for her hair is given her for a covering,—*i. e.*, a covering means one covering, a natural covering that both saint and sinner receive in common alike,—a covering taught by nature itself. And so eager are some of our young maidens in this our day for this glory or natural covering that many will buy the longest switch or braid in all the town.

Hair is a part of the head, and to cover the head we must cover the hair also. Reference was also made to other religious societies, who once recognized and wore a neat and humble head dress in time of worship, but now the same societies have exchanged the neat plain cap for hats and ostrich feathers, and perhaps many of them neither pray or prophesy.

A prominent point was also presented to our minds, as bearing upon this subject, by reference to our judicial customs, in having the male portion appear in court, with their heads uncovered—hats off. These are some of the facts in the case that the world in general accept.

In conclusion of the article, I will say that Brother M. M. E. did the subject justice, and left some permanent impressions on the minds of his hearers, as to the utility of a uniform head dress on all God's female children in time of prayer or prophesying.

But I must be brief, or I will betray my heaping.

Clarence, Iowa.

In Memory of J. R. Wagner.

BY A. P. EIKENBERRY.

BROTHER J. R. Wagner, Clarksville, Iowa, of the Cold Water Church, died March 17th, 1879. He was born in Huntingdon County, Indiana, where his parents, brothers and sisters are now living, in the year 1845, and was at the time of his death, 33 years and sixteen days old.

When a youth he desired a thorough education, and sought to obtain the coveted prize at Hillsdale College, Michigan. When he left said school he only lacked one term of graduation. After leaving college he attended Normal school one term in Minneapolis, Minnesota.

He then came to Nora Springs, where, soon after, he united with the church, in which he held his membership until death.

In October, 1873, he was employed as principal in the Clarksville schools, which position he held until June, 1874, when he removed to Greene, and took charge of the schools of that place. He also became a partner and editor of "*The Press*," published at Greene. But about two years ago he disposed of his interest in the paper, and gave his whole attention to teaching. In March, 1878, he was again employed as principal of Clarksville school, which position he held at the time of his death.

As a man and a citizen he was far above the average in his daily walk and conversation. He was an exemplary character, worthy the emulation of all our young men. As a Christian he was strong in the faith and doctrine of the Brethren, and worthy of imitation, both by old and young. His great aim seemed to be to do right, and was always ready to receive instructions from others as well as give.

In whatever busines he was engaged, he was the same energetic man, doing with all his might that which he found to do. His disposition was such, that wherever known, he made warm friends, and no man in this community had more than he, and no man could have been taken from our midst whose death was so keenly felt by the entire community, and whose loss is more sincerely mourned and regretted than that of Brother Wagner. The announcement of his death was a shock to all.

The funeral took place at the M. E. Church, in Clarksville, the place of his residence, on Wednesday, the 19th, at 10 o'clock A. M. The writer addressed the large congregation that was in attendance, from 1 Peter 1: 24, 25. The funeral is said to have been the largest ever witnessed in the town—every inch of room in the church was full, and many could not gain entrance. It was the most solemn occasion that I ever witnessed. There was hardly a dry eye in the audience. Many wept like children, while his pupils gave full vent to the great grief of the loss of their teacher. At the request of the deceased, his remains were deposited in the Brethren's cemetry, two miles south of Greene.

Thus has passed away one whose memory will long be remembered; and especially those of his near and dear relatives, father and mother, brothers and sisters, who live in Indiana, and did not have the opportunity to attend his funeral.

But, let me say to his dear bereaved wife and child, parents, brothers and sisters, though it was hard to part with one so useful and intelligent, yet he had to leave this world in the prime of life. Truly we have all great cause to mourn the loss of a dear friend, and we truly sympathize with you in your bereavements; but you need not mourn as those that have no hope, as we believe your great loss is his eternal gain. Then, dear friends, brethren and sisters, let us all cheer up, trust in God and his word, live faithful in our calling, and eventually we will all obtain the crown of everlasting glory.

Brother Wagner's disease was said to be remittent fever, accompanied by great nervous and mental prostration brought on by overwork and anxiety.

Mrs. Wagner will visit her husband's parents for a time.

Primitive Christian, please copy.

A Serious Accident.

AT the Marion County, Illinois poor-house, February 12th, 1879, Tempa Maulton, a blind sister, about sixty-five years of age, met with a serious and fatal accident. By some means her clothing caught fire from a stove, and before any one came to her aid she was so seriously burned that after four days exceesive suffering she died. Though she was blind and her suffering intense, yet she bore it all patiently. She spoke of the great suffering the Savior had to endure. She gave direction how she wished to be dressed, and where buried.

The history of this sister is an eventful one. Her children showed but little respect for her, especially after she lost her sight; and they had possession of her property. Her son, where she had her home, one day took her with the impression on her mind that he was taking her to her brothers; but to her sorrow when she was unloaded, she found herself at the county poor-house, where she became very much dissatisfied, not only about her present state, but also about her future welfare. In the meantime the Brethren preached at the poor-house, when she desired to be received into the church, which was done according to order. The Brethren then (knowing the order of the Brethren to be not to let our members become a county charge) kept her time about for five or six months, when she became dissatisfied and concluded she was burdensome, and desired to be taken to the poor-house; and when she could not be persuaded otherwise, she was taken until the time of her death, when the Brethren took charge of her, and buried her respectfully in Christian order.

J. F. NEHER.

From D. S. T. Butterbaugh.

Dear Brethren:—

D. C. MOOMAW'S article on Harshey's proposition, *P. C. & P.*, of April 1st, No. 13, page 197, gives rise to the following:

We strongly advocate Brother Moomaw's remarks; and we do feel justified in asking all the churches in our fraternity to meet (prior to our forth coming A. M.) in solemnity, prayer and fasting, that the name of God may be glorified, and that a union of faith and doctrine may prevail; that all may speak the same thing, believe the same thing, and practice the same thing.

Now I submit the above to the editors of the B. AT W. and *P. C. & P.*, hoping they will be interested enough to consider the matter as worthy of our every notice; and if sustained by the brotherhood general, would be a great and shining light to the world.

North Manchester, April 3, 1879.

Missionary Work.

TO the brethren and sisters of the Southern District of Illinois, I would say that I have been holding meetings through the Fall and Winter as time and health would permit; but mostly out in the highways and hedges where the brethren had never preached. And it was easy to see in some places the thorns, the lusts of the flesh, the lusts of the eye, and the pride of life had sprung up before the seed was sown. Nevertheless we tried to scatter the good seed among the rocks and thorns, hoping that the good spirit would yet press the seed into good ground, that it might bring fruit unto life eternal. No additions in these places as yet. JAS. H. GISH.

Roanoke, Ill.

From Washington, Iowa.

Dear Brethren:—

BROTHER S. Yoder and myself commenced a series of meetings in our neighborhood, known as the Low school-house on the 6th of January, and continued until the 13th. There were the very best order and attention manifested during the meeting. There were four that made application; one again withdrew. May God have mercy on him. On the 19th there were three buried with Christ, to walk in newness of life. May God enable them to hold out faithful and receive a crown of glory in the kingdom of God's dear Son.

ABRAHAM WOLF.

To Travellers.

BY special arrangement with the railroad authorities, I am enabled to furnish cheap transportation to travellers. Those who are contemplating removal or business or pleasure trips, will do well to write, asking rates from point to point. All passengers go on first class fast express trains, and a very considerable saving made. The arrangement was effected with especial reference to the Brethren. Write and ask about it. HOWARD MILLER.

Elk Lick, Somerset Co., Pa.

From D. B. Gibson.

I AM now (April 6th) in Appanoose County, Iowa, holding meetings with good interest. Two Baptists and one Methodist have been received. In all five have been baptized and one reclaimed.

Wherever I have been the pamphlets that are in circulation have done good work. "Principle, not Policy," has the true ring. Stick to your position and let extremists howl. They are not the bone and sinew of the church. The *Evangelists* are with the *body* of the church, and cannot wait for *ploids*. WORK is our motto.

From Arkansas.

MY address is changed from Bentonville to McGuire's Store, Washington County, Arkansas. I changed to get closer those of like precious faith. There are just three of us now, but as soon as we can get a preacher to baptize for us there will be three, if not five more of us. My prayer is that they may come and that quickly.

We only know one gospel, but I can count seven different sects in my district, all claiming to be churches of Christ.

They ask me many questions. I give them Brother Nead's book as revised in 1856. They say it and its author ought to be burned up.

DR. J. B. THOMPSON.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

EIKENBERRY.—In the Cold Water Congregation, March 25th, 1879, of diphtheria, Alice May, daughter of Bro. J. E. and Sister Martha Jane Eikenberry, aged 3 years, 7 months and 24 days. N. THARP.

SHOWALTER.—In the Buffalo Valley Branch, Union Co., Pa., March 20th, 1879, Brother Cyrus Showalter, aged 70 years and 1 month. J. L. BEAVER.

CHAPMAN.—In Cass county, Indiana, February 21, Martha Ellen Chapman, aged 25 years, 3 months and 26 days. Funeral discourse by Brother Jacob Cripe, from Job 7: 21. Disease gangrene.

The deceased, we are informed, was desirous to become a member of the church of the Brethren; but her health would not admit of baptism. She was loved and respected by all who knew her. She leaves a loving husband and three darling children, and a sad vacancy in home and community. W. S. TONER.

OVERHOLSER.—In the Oakland Church, Dark county, Ohio March 11, Sister Mary, wife of Brother Benjamin Overholser, and daughter of David Krider, who died in Montgomery county, Ohio about the year 1834 or 1835. Her age was 68 years, 4 months and 2 days. Funeral services by the Brethren, from Rev. 14: 13, 14. EMANUEL HOOVER.

BARNES.—Near Blountville, Sullivan Co., Tenn, March 20, 1879, James M. Barnes, aged 50 years. Disease dropsy

It is said he weighed 525 pounds before taken sick. He was sick only five or six days. His coffin measured thirty-three and one-half inches across the breast, twenty-three and one-half inches across the head, eighteen inches across the feet, nine feet around his breast and twenty-four and one-half inches was the depth of the coffin inside of the raise of the lid. At the age of twenty-one years he would not have weighed more than one hundred and sixty pounds; had never ceased growing in flesh. JAMES M. WHITE.

BERKLEY.—In Meyersdale congregation, January 22nd, Brother Ezra S. Berkley, aged 42 years, 6 months and 17 days.

The subject of this notice was elected to the office of deacon about eighteen months ago; gave promise of great usefulness in the church—believing that our loss is his great gain we willingly submit. He leaves a widowed sister and four children, two of a former and two of the present wife. Funeral largely attended, and improved by C. G. LASH.

(G. P., please copy.)

DRAKE.—Near Inwood, Marshall county, Indiana, March 12th, Nathaniel Drake, aged 58 years, 11 months and 25 days.

He was a consistent member for many years and a minister for upwards of twenty-five years, and an elder for nine years. The church feels the loss greatly, which we hope is his great gain. Funeral services by Jacob Shively in German and John Sellers and writer in English, from 1 Cor. 15: 55, to a house full of people. DANIEL WYS ONG.

ARNOLD.—At the residence of her husband, near New Lebanon, Ohio, March 29, Sister Elizabeth Arnold, aged 59 years, 10 months and 8 days. Funeral discourse from John 14: 1, 2, 3, by the Brethren.

The deceased was an exemplary Christian. We feel we have indeed lost a mother in Israel. But our loss is her eternal gain. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. J. P. MARTIN.

PIPPINGER.—In Preston, Fillmore county, Minnesota, Brother Peter Pippinger, aged 83 years, 10 months, 3 days. Funeral services by Brother William Hips and Joseph Ogg, in the Bristol Church, to a large congregation. He was formerly from the Carroll County Church, Indiana. LIZZIE JOHNSON.

OSWALT.—In the bounds of the Painter Creek Church, Dark county, Ohio, February 19th, 1879, Mary Magdalena Oswalt, aged 81 years, 2 months and 17 days Funeral services by the brethren, from Rev. 7: 13, 14, selected by the friends.

CULP.—February 26, Martha, child of Daniel and Nancy Culp, aged 1 year, 5 months. Services by I. Culpertson and the writer, from Heb. 13: 14.

JOHN METZLER.

DICKY.—In Oakland Church, Darke county, Ohio, March 8, 1879, Sister Fanny Dicky, wife of Brother Lewis Dicky, and daughter of Henry Maurer, aged 21 years, 11 months and 25 days. Funeral services by the brethren, from 2 Cor. 5: 10. EMANUEL HOOVER.

CORDER.—In the Rouge district, Elkhart county, Indiana, January 29, 1879, Brother William Corder, aged 61 years, 3 months and 29 days. Services by the writer, from 1 Cor. 15: 22. Disease lung fever.

HEIPEL.—February 10, Albert, son of Conrad and Maria Heipel, aged 2 years, and 4 days. Services by Peterson and the writer, from Psalm 16: 6.

Business Department.

Not slothful in business, fervent in spirit, serving the Lord.—Rom 12:11

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately:

C. M. Beal 15 Unknown 55 W. Smith 1 00 W. B. Gourley 12 50 J. A. Beyer 1 50 J. C. McMullen 75 G. A. Siler 2 50 H. S. Jacobs 1 00 Maggie E. Chandler 1 00 J. Q. Mellinger 1 00 Wm. Nichols 1 50 C. L. Long 1 00 L. Kiehl 1 00 E. J. Moore 1 50 Thos. Black 15 J. B. Wampler 2 00 Wm. Stoop 30 H. Zuck 65 D. H. Martin 2 50 H. Rothberry 10 J. Mitchell 2 00 Jno. Lash 1 50 N. A. Frantz 1 00 J. H. Pluck 1 00 V. Pringle 1 00 M. A. Byrd 1 00 M. Hickes 1 00 M. Shiver 1 00 S. Murray 2 00 J. B. Slusser 1 00 E. P. L. Doe 25 00 Noah Reed 1 00 Jos. Hadley 1 50 E. Cook 1 00 S. J. Effler 2 00 M. Barker 50 E. Ullinger 25 E. D. Winslow 1 00 D. S. Culp 50 C. C. Bond 1 00 J. A. Ridenour 75 H. Speicher 1 00 A. M. Horner 2 50 J. E. Hollinger 1 50 J. A. Weaver 1 50 I. C. Harley 15 00.

POOR FUND.

Below we acknowledge from week to week money received to send for sending the BRETHREN AT WORK to poor members, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the POOR FUND. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

E. P. L. Doe	$ 2 00
A Sister	50
Previously reported	85 95
Total to date	$88 45

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (using the initials only) and paid for out of the above fund, charging but one dollar a year for the paper:

C. W. S., Mulle Bend, Mo	$ 1 00
J. P., Clyde, Kan.	1 00
E. B., Hudson, Ill	1 00
Previously reported	85 50
Total to date	$88 50

OUTSIDERS' FUND.

THERE are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such papers as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us. When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

Wm. Mallory	$ 1 00
Previously reported	112 75
Total to date	$113 75

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

W. H. Patterson, Bedford Co., Va.	$ 1 00
Previously reported	111 00
Total to date	$112 00

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

Announcements.

On a rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE FEASTS.

The Brethren of White Rock, Jewell county, Kansas, have appointed communion services May 31st. Meeting to begin at 2 P. M. A cordial invitation is extended to all the Brethren. Place of meeting at Brother George Fowler's, four miles west of Scandinavia.

JAMES L. SWITZER

We, the Brethren of State Center Church, will hold a Love-feast in the State Center Church, Iowa, May 29th. A general invitation is given. D. B. MARTIN.

We, the Brethren of the Turkey Creek congregation, have agreed to have our communion May 29th, at the church-house at Gravelton, on the B. & O. R. R., commencing at 10 o'clock A. M. DANIEL WYSONG.

We, the Brethren at Clear Creek Church, Huntington county, Indiana, intend holding a Love-feast June 7th, commencing at 10 A. M. Brethren coming by rail, will please drop me a notice. HIRAM BOLTZ.

We, the members of the Grundy Church, Grundy Co., Iowa, intend holding a Love-feast May 31st and June 1st, in their meeting house, ten miles west of Grundy Center. Meeting to commence at one o'clock.

H. P. STAUFFER.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:34 A. M.
Accommodation	10:40 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only. Passengers liable make close connection at Western Union Junction. G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago: go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., April 24, 1879. No. 17.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

[The BATTLE FLAG refused to publish the closing part of Brother Stein's 12th affirmative in its proper place. They simply cut off part of his article and returned it to him, so Brother Stein sends it to us to be published, and read in connection with his last article. It is hoped the FLAG will not do the like again.—EDS.]

J. W. STEIN'S 12th AFFIRMATIVE CONTINUED.

MR. Ray misquotes the action of our Annual Council. The "sympathy" it expressed was a declaration of non-opposition to the government, when our brethren were fined by the government for their non-resistant principles, and was expressly qualified by the following language, viz: "It shall have our aid in any way which does not conflict with the principles of the gospel of Christ." In the same article they said, "We exhort the Brethren to steadfastness in the faith, and believe that the times in which our lots are cast strongly demand of us a strict adherence to all our principles, and especially to our non-resistant principle, a principle dear to every subject of the Prince of Peace, and a prominent doctrine of our fraternity, and to endure whatever sufferings and to make whatever sacrifice the maintaining of the principle may require and *not to encourage in any way the practice of war.*" Minutes of Annual Meeting for 1864, Art. 35: When the question was asked our Council, "Can a brother be held as a member of the church who will, when put into the army, take up arms and aim to shed the blood of his fellow-men?" The answer was, "He *cannot*." Minutes of Annual Meeting for 1865, Art. 15. Our brethren cheerfully paid tribute to civil authorities wherever they were during the *late civil* war, and paid the fines imposed upon them, whether North or South, but *did not take part in the quarrel and did not shed human blood.* I repeat it; As a *church our garments have never been soiled with human blood.* There is no evidence that Cornelius continued in his military office after he became a Christian. John the Baptist told the soldiers to "*do violence to no man.*" Does that permit war? Abraham slaughtered kings, and Moses led armies, and practiced *polygamy*, and many other things which the gospel forbids. The law made nothing perfect, hence it was superseded. Christ said, "It hath been said by them of old time, an eye for an eye" &c., but his *new precept* with it, *contradistinguishing* preface, "*But I say unto you* that ye resist not evil," &c. (Matt. 5: 38, 39,) abrogates the *authority* of the old and establishes the new. My friend becomes excited over the imagined slaughter of women and children, and thinks the sword is their means of defense. Does this not bespeak more *confidence* in the *sword* than in the *Omnipotent* Savior who put it up? Matt. 26: 52. Mr. Richard truly remarks, "We may defend ourselves; not, indeed, by victory, blood shed and revenge—not by daggers, swords and bayonets, which after all, furnish a most precarious and uncertain means of defense, the use of which, even when successful, only exasperates a thousand fold, against some future occasion, the principles and passions they are meant to curb and cure. Defend ourselves against aggression from others; yes, we may; but how? By enlightening their minds; sanctifying their tempers; by teaching them through our own examples, to overcome evil with good; by deeds of benevolence and mercy, uniting ourselves in bonds of sympathy and gratitude with our fellows; by displaying a spirit of forgiveness and gentleness, and the patient endurance of wrong, cause them to feel how awful is goodness."

ELDER D. B. RAY'S TWELFTH REPLY.

WE do say that the unregenerate, trembling or not, is a child of the devil. "Felix trembled." "Devils believe and tremble." But a real penitent believer is already born of God. 1 John 5: 1. The Tunkers baptize in order to regeneration: rather they make "baptism and regeneration two names for the same act." Nead's Works, p. 248.

Mr. S. makes his charges against us in the form of questions, so that he can creep out. When he asks why we do, or do not, this or that thing, he charges us as really as he possibly can in any other form of words. He wishes us to prove that the Novatians and Waldenses were not trine immersionists! Let him prove that they were Tunkers, if he can. We said that the ancient Waldenses held only two "church ordinances." This shows that they were not Tunkers.

The scriptures referred to do not authorize a general council to give "advice" to govern the churches of Christ. According to the Bible, a local church is the only body authorized to transact church business. The church is to exclude the unworthy. Matt. 18: 15–18; 1 Cor. 5: 4–7. The church must restore. 2 Cor. 2: 6, 7. There is no authority for a general council to dictate to the churches, any more than for the Pope. If the holy kiss was a church ordinance, it should be equally administered to all the members.

Mr. S. says that we think that "christians may fight and kill each other as citizens of civil governments"! We said no such thing. The most that we have said is that it is not unlawful for christian citizens to "aid in rescuing the land from the army of robbers." We do not object to the most that Mr. Stein says of the evils of wars in general. But as neither Christ nor the apostles made laws prohibiting christians from serving as soldiers under civil governments, it is not unlawful for them to aid in the execution of civil law against the evil doers. The commandment, "Thou shalt not kill" was in force during the Mosaic economy, yet God's people were allowed to bear the sword against the enemy. Therefore, to slay the enemy in battle was not a breach of the commandment, "Thou shalt not kill;" because in the army the soldier acted only as the authorized agent of the government. We are not to disobey Christ to obey political powers. Ministers should not leave the ministry of the word for any secular employment.

Tenth negative argument continued: The Tunker churches are not churches of Christ, because they are governed by a "National Conference," whose special object is "to decide matters for which no Thus saith the Lord can be found"? The observance of the decisions of this annual council is made a test of membership. This is absolute spiritual serfdom. This council is composed of the elders, so that the Tunker churches are ruled by the preachers. In 1877 this council decided that "evangelists" "who do not observe the order respecting dress" ought "to be restrained." Also, the question was decided "Whether the standing or rolling collar should be worn." The standing collar was established. It was decided that the sisters should not be allowed to wear "fashionable hats." The Tunkers have decided that the women must wear a cap which they call a "spiritual covering." In a work called One Faith, by M. M. Eshelman, p. 30, this leading Tunker says: "That the long hair of a woman was given for a glory [verse 15], and that this glory covering should be covered with a veil, in order to spiritual strength and power. Instead of the veil the Tunkers require their women to wear a white cap, which they regard as *essential to spiritual strength*, if not to salvation.

The Tunkers follow the miserable example of the church of Rome in attempting to establish uniformity in dress. We do not apologize for extravagance in dress; but we do say, that any church that dares to add to the requirements of God's word by dictating the color and style of dress, is not a church of Jesus Christ. The Tunker churches are not churches of Christ, because they have rejected the word of God as the only rule of faith and practice.

Our eleventh negative argument against the Tunker church claims, is based upon the fact that the Tunker churches reject the plan of salvation *by grace*, and make it depend upon *works* which *they do*. That they depend upon works —rites and ceremonies—has been amply proved in our negative line.

But the Bible plan of salvation is stated: Rom 4: 2–3.

"For if Abraham were justified by works, he hath *whereof* to glory; but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works. *Saying*, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed *is* the man to whom the Lord will not impute sin. *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised. For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith."

Also Eph. 2: 8–10:

"For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

Our heirship with Abraham is not of law: "Therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." Rom. 4: 16. True believers are the spiritual seed of Abraham; for "ye know therefore that they which are of faith the same are the children of Abraham." Gal. 3: 7. This Bible plan of salvation is sure to all the believing seed of Abraham.

But if the Tunker plan of making salvation depends on baptism, feet-washing, kissing and other works of righteousness which they have done, then some true believers will fail of salvation. Surely, the Tunker churches which reject the plan of salvation by grace through faith are not Churches of Christ.

THE DESOLATION OF BABYLON.

IT is usual for travelers to dwell upon the utter desolation of Babylon, and to paint its site as a strip of desert, especially woe-begone and unfertile. But the eloquent gentleman who dwell upon this aspect of the place could not have seen it in the middle of April. The date groves and gardens along the banks of the Euphrates are then things of beauty in their fresh spring verdure, and the plain itself is laid down with crops. Irrigation canals cross it here and there and give trouble to the horseman. No grass grows upon the mounds, and there are patches of the level white with the nitre which is to be found here as in other parts of Mesopotamia; but the surface of the soil is, on the whole, green and pleasant to the eye. The glad waters of the river flow on in the bright morning sunshine, with palm and mulberry hanging over its banks, drinking in sap and life. The great city which counted its population by millions, and filled the world with renown not yet forgotten, has disappeared under the dust of twenty centuries, but nature is as fresh and jocund as when Babylon was still unbuilt. Birds sing overhead in the pleasant spring air; butterflies flutter about in search of flowers; balmy odors regale the sense. It is difficult under the circumstances, to feel as one perhaps ought to feel for the great capital which once cumbered this ground. Nature does not mourn for it, and it is hard to be sad at the bidding of sentiment when the bright spring hides its grave.—*Through Asiatic Turkey*

We may safely lay it down as a rule of life that things of doubtful expediency are always best avoided. Let not your good be evil spoken of.

If prayer does not cause us to leave off sinning, sinning will soon make us leave off praying.

A FREE SEAT.

HE was old and poor and a stranger
In the great metropolis,
A she bent his footsteps thitherward,
To the stately edifice.
Outside he inquires, "what church is this?"
"Church of Christ," he hears them say:
"Ah! just the place I am looking for,
I trust he is in to-day."

He passed through the spacious columned door,
And up the carpeted aisles,
And as he passed, on many a face,
He saw surprise and smile.
From pew to pew, up one entire side,
And then across the broad front space,
From pew to pew, down the other side,
He walked with the same slow pace.

Not a friendly voice had bid him sit
To listen to gospel truth;
Not a sign of deference had been paid
To the aged one by youth;
No door was opened by generous hand,
The pews were paid for, rented;
And he was a stranger, old and poor,
Not a heart to him relented.

He paused outside a moment to think,
Then again passed into the street,
Up to his shoulder lifted a stone
That lay in the dust at his feet;
And bore it up the broad, grand aisle,
In front of the ranks of pews,
Choosing a place to see and to hear,
He made a seat for his use.

Calmly sitting upon the huge stone,
Folding his hands on his knees,
Slowly reviewing the worshipers,
A great confusion he sees.
Many a cheek is crimson'd with shame,
Some whisper together low,
And wish they had been more courteous
To the strangers old and poor.

As if by magic, some fifty doors
Open instantaneously,
And as many seats and books and hands
Are proffered hastily.
Changing his stone for a cushioned pew,
And wiping a tear away,
He thinks it was a mistake after all,
And that Christ came late that day.

The preacher's discourse was eloquent
The organ in finest tone,
But the most impressive sermon heard
Was preached by an humble stone.
'Twas a lesson of lowliness and worth
That lodged in many a heart,
And the church preserves the sacred stone
That the truth may not depart.

—*Selected.*

THE CARELESS TONGUE.

BY W. S. NEWCOMER.

"Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof." Prov. 18: 21.

THERE is nothing more common than talking. It is a means used to exchange thought or convey ideas. We have different methods of talking: some use their fingers; others, their tongue. Nothing is more common, and more carelessly used than words. We talk everywhere and are constantly using words without stopping to consider their importance, or effect. Shall we condemn talking, (the use of words,) because it is abused? Verily not. Talking is essentially necessary. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 3. Death and life are in the power of the tongue, and if we love life, we will choose the fruit of it. "God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Mark the language, "at sundry times," not at times when not needed or for mere talk sake, but when he spoke he meant something. "In divers manners"—that is he chose different ways to convey unto the people what he wanted them to know; and the last means he made use of, was his Son, whom he hath appointed heir of all things. "And there came a voice out of the cloud saying, "this is my beloved Son, hear him." Luke 9: 35.

Life is generally what we make it, and is to be measured, therefore, by our thoughts and actions rather than the length of time consumed. What we say goes very far toward determining the nature of our lives. The tongue properly used becomes a source of enjoyment to ourselves, and all with whom we may meet, except those who oppose Christ. Ill used, it becomes a curse to us, and all that may chance to fall under its influence. Notwithstanding the many sharp rebukes we receive and the warnings in God's Word, yet we will talk and that unadvisedly. The apostle says, "neither foolish talking nor jesting which are not convenient." Eph. 5: 4. Our Master tells us to speak to the one concerned. How much trouble we would avoid if we would always remember this, and go directly to the one concerned. I hope that the brethren retain enough of the love of God, if their brother trespass, to go and tell him his fault between you and him alone, and follow the golden rule, "do unto others as we would have them do unto us." Gossip sometimes ruins characters, and death is the final result. There is a time to keep silence and a time to speak. Eccl. 3: 7. It is not always best to speak too soon. It is the part of wisdom neither to applaud or condemn too soon. We sometimes commit ourselves by speaking too soon, and being in possession of a false pride frequently obliges us to maintain our mistakes, even after our judgment condemns them. When it comes to giving up what we once advocated, although the truth may be staring us in the face, we are so afraid of spoiling somebody (of course *we* can't be spoiled) and think it best not to acknowledge or submit, as the case may be. Hence, God is not glorified and we lose the fruits of life. "A fool's voice is known by a multitude of words." Eccl. 5: 3.

It is the part of wisdom not to talk too much. If we have nothing to say, better remain silent. "Every prudent man dealeth with knowledge, but a fool layeth open his folly". Prov. 13: 16. For by prudence a man so governs himself and regulates his actions as to avoid impending evils, and to obtain that good which is suitable to his necessities. So it is the effect of folly not to foresee evils to prevent them and to regulate matters so we can obtain that which is good.

Solomon tells us, "He that walketh with wise men, shall be wise, but a companion of fools shall be destroyed." Prov. 13: 20. Solomon would teach us that a man's life is governed very much by the company he keeps, in as much as like begets like. If we are not clothed with wisdom, a man's conversation will be similar to that of his comrades, so if we seek wise counsel, he will speak words of wisdom; but if he idles his time away, listening to foolish talking, can we expect any thing else but that his mouth will be filled with folly? It is not best to counsel with foolish or thoughtless persons. We should not tell thoughtless persons important matters. We frequently get into trouble in this way. Speak, therefore, to the wise about serious matters, but toward the foolish (while you treat all courteously) reserve your confidence. "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man, out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Luke 6; 45.

ONE BODY.

BY WM. HOBUCH.

"For as the body is one, and has many members, and all the members of that one body, being many, are one body; *so* also is Christ. For by one spirit are we all baptized into one body, whether we be Jew or Gentile, whether we be bond or free; and have all been made to drink into one Spirit." 1 Cor. 12: 12, 13.

HERE we have the church referred to as being the body of Christ, composed of members, as our temporal bodies are. These members are separate and distinct, having different names to distinguish them; yet it requires all of them combined to form the body. In the body of Christ, as in the temporal body, there are functions to perform. Some of the functions require the labor of one; some, two or more members; and finally all are brought into requisition. The health of each member depends upon the manner in which it performs its functions. This, then, is a point to which we call your attention; "For if one member suffers, all suffer with it; if one receives honor, all rejoice" with it. If a member of our temporal bodies receives an injury by disobeying the laws of health, how all the members of the body suffer with it, how we nurse and try to restore that member to health again; but if it is so badly lacerated that it cannot be restored, and if left connected with the body would destroy the whole system, what then must be done? Another painful operation takes place—the member is amputated—cut off from the body, then what is the result? The body has lost a member and is crippled, deformed, maimed,—its place is vacant, its loss is remembered with sorrow.

So with the body (the church) of Christ; if any of its members have become afflicted with sin, how, sorely the entire body feels the affliction; with what sympathy should we try to restore that member. But if it is so badly lacerated with sin that it cannot be restored, and, if left with the body (the church), would destroy it, with what regret and pain is the member severed from the body. What a mark of deformity it displays to the eyes of those who suffer such a loss! The body, deformed, is in plain view of the world, the Devil knows it and rejoices. Then, in view of these facts, how careful we should be, for if we bring affliction upon ourselves, we, at the same time, bring affliction upon all the faithful members of the church.

We should avoid all doctrine that is not in harmony with the teachings of the gospel, that there "be no schism in the body," "be not unequally yoked with unbelievers," but, "having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation, submit yourself to every ordinance of man for the Lord's sake." That is, obey the civil laws of the country in which you live, not for the purpose of bestowing honor upon the rulers or yourself, but for the *Lord's* sake, that no reproach may come upon the body. "Study to show thyself approved unto God," that all the members of the body may rejoice. "Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ, as obedient children, not fashioning yourselves according to the former lusts of your ignorance, so be ye holy in all manner of conversation; because it is written, be ye holy, for I am holy."

North Liberty, Ind.

DEUS-HOMO.

BY C. H. BALSBAUGH.

THE fragment on the "Trinity of the Godhead," in No. 14, I beg leave to supplement. The Divine Father has as real Paternity to the *humanity* of Jesus, as Mary has maternity. Had it not been for the Divine impregnation, Mary would have had no Son to bear. The relation of Fatherhood is as direct and vital as that of motherhood. The life of God was the quickening principle of the human germ, and the sustaining power of its development both pre-natal and post-natal. God was the Father of Jesus in His *dual* constitution. Therefore Mary is the mother of *Emanuel*, and not only of a *human* Son. "She brought forth a Son, and called His name *Jesus*," who was "*God manifest in the flesh*." Her motherhood contributed nothing to His Divinity, but she had it in keeping, the same as if the supernatural had been imparted by a human father. *In this sense* she was the mother of God. What she bore *in* the human, and *by* the human, was as truly God as that which originally *made* the human. The Uncreated assumed the limitations of the creature. "The *Word* was made *flesh*," and this was the offspring of the virgin mother.

The Trinity is *more* than a distinction of office. It is Tri-personality. Father and Son are *personal* relations, the basis of separate functions. Not only is the Father greater than His *human* generation in the Incarnation, but superior to the *eternal* generation. Inferiority of relation, or official position, does not imply inferiority of nature. The lower in office may be the higher in quality. There was a Trinity prior to the assumption of humanity, and consequently a Son. That Deity is a unit is a fundamental truth. But if the Tri-unity is not a Tri-personality, then Fatherhood and Sonship are fictions, because there would be no opportunity in the Divine constitution for such a relation.

Brother Longanecker is such a magnanimous, noble-hearted christian, that I feel confident he has the perspicacity to perceive the logic of these remarks, and the integrity to appropriate it. Unreserved surrender to the truth clarifies the judment. John 5: 30.

COMFORTING WORDS.

BY JOSEPH J. HOOVER.

To Sister Loretta Gans, of Middlebranch, Stark Co., Ohio:—

YES, Bertha is gone; she sleeps in Jesus. O how sweet! It is the language of the eternal I AM, that "dust thou art and unto dust thou shalt return." A mother's love is deep, but you mourn not as those who have no hope. The claim of Jesus to your darling babe is superior to yours. Hearken to the voice from the Excellent Glory, "Is it not lawful for me to do what I will with mine own?" "The Lord gave, the Lord hath taken away, blessed be the name of the Lord." The Babe of Bethlehem and little Bertha are in each other's embrace. It is well with her. "Suffer little children to come unto me and forbid them not; for of such is the kingdom of God." A great part of God's kingdom is composed of such literally; and those only who resemble little children shall be received into it. Christ loves little children, because he loves simplicity and innocence; he has sanctified their very age by passing through it himself—the Holy Jesus was once a little child.

You went with your husband down into the liquid stream and was buried with Christ in baptism and rose to walk in newness of life. But before another day had made its appearance God saw fit to call your husband away, and now he has come and taken away your only child. Twice has the two edged sword of the spirit executed its dread commission and pierced "even to the dividing asunder *of the joints and the marrow*," tearing your piecemeal to the sepulchre. One little soul on whom voluntary sin had never impressed its ghastly stain has been carried by the angels into the crystal-doored, golden floored, diamond-walled, beauty-bathed, song-ravished metropolis of the King of kings. One little sparkling jewel have you furnished for the diadem of Emmanuel. One little head for the coronet of Eternal life. Two little hands to sweep the golden harps of redemptions anthem. Two little feet to tread the saphire pavement of the pavilion of ineffable beauty. Once has heaven been enriched with a pearl out of the ocean depths of your being. Your heart bleeds, your spirit vibrates with anguish, and, like Rachael, *you* refuse to be comforted. That you have one little star in the firmament of glory should add fresh beams to the pillar of fire that leads you through the wilderness. God has bereft you, and he can all your sorrows heal. Keep yourself on good terms with the Holy Ghost, and he will show you wonders. His office is to comfort with the beauty and love and glory and work of him in whom dwells all the fulness of the Godhead bodily.

Marlboro, Ohio.

ANNUAL MEETING PLAN.

A plan by which Annual Meeting could diminish the crowd of those attending it, maintain better order, and defray all of its expenses. ADAM BEELMAN.

THE above items are matters of importance to the welfare and progress of Annual Meetings. I have observed that while the brethren are eating, or attending to business of the meeting, a mixed crowd, not brethren, on the outside, interfere much with the harmony and progress of the meeting. The crowd is made up of wild and roving men from a surrounding circle of perhaps twenty miles. They hear of *free boarding* and crowd there to get it.

The plan is this: Let Annual Meeting be supplied with five thousand coupon tickets. Let them be headed with the words, Annual Meeting, 1880, let the word *meal* be inserted underneath ten times, and each term to be easily separated from the ticket, after the usual manner.

Let the one who sells the coupons *punch* each one, which alone will make them valid. Let each attendant buy a coupon for $1.00, this will entitle the holder to ten meals. Let those who have charge of the tables take up a ticket at each meal, (of course each holder can dispose of his tickets as he pleases). The purchaser can collect at the close of the meeting 10 cents for each ticket which his coupon yet contains.

If I can pay $20 to get to Annual Meeting, I can pay $1.00 for my meals. If our district can raise $40,00 for two delegates, it can raise $2.00 more for their meals.

These tickets should be purchased immediately upon arrival at Annual Meeting. This plan could be varied so as to be adapted to circumstances, and it will always enable Annual Meeting to be self sustaining.

(*Brethren's Periodicals please copy.*)

Dillsburg, Pa.

THE CHILDREN.

WHEN the lessons and tasks are all ended,
And the school for the day is dismissed,
And the little ones gather around me,
To bid me good-night and be kissed;
Oh, the little white arms that encircle
My neck in a tender embrace!
Oh, the smiles that are haloes of heaven,
Shedding sunshine of love in my face!

And when they are gone I sit dreaming
Of my childhood too lovely to last;
Of love that my heart will remember,
When it wakes to the pulse of the past,
Ere the world and its wickedness made me
A partner of sorrow and sin:
When the glory of God was about me,
And the glory of gladness within.

Oh! my heart grows weak as a woman's,
And the fountains of feeling will flow,
When I think of the paths steep and stony,
Where the feet of the dear ones must go:
Of the mountains of sin hanging o'er them,
Of the tempest of fate blowing wild!
Oh! there is nothing on earth half so holy
As the innocent heart of a child!

They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses.
His glory still gleams in their eyes;
Oh! those truants from home and from heaven,
They have made me more manly and mild!
And I know how Jesus could liken,
The kingdom of God to a child

I ask not a life of the dear ones,
All radiant as others have done,
But that life may have just enough shadow
To temper the glare of the sun;
I would pray God to guard them from evil,
But my prayer would bound back to myself;
Ah! a seraph may pray for a sinner,
But a sinner must pray for himself.

The twig is so easily bended,
I have banished the rule and the rod;
I have taught them the goodness of knowledge,
They have taught me the goodness of God;
My heart is a dungeon of darkness,
Where I shut them from breaking a rule;
My frown is sufficient correction:
My love is the law of the school.

I shall leave the old house in the Autumn
To traverse its threshold no more:
Ah! how I shall sigh for the dear ones,
That meet me each morn at the door!
I shall miss the "good nights" and the kisses,
And the gush of their innocent glee,
The group on the green, and the flowers
That are brought every morning to me.

I shall miss them at morn and at evening,
Their song in the school and the street:
I shall miss the low hum of their voice,
And the tramp of their delicate feet.
When the lessons and tasks are all ended
And death says, "The school is dismissed!"
May the little ones gather around me,
To bid me good-night and be kissed.

Selected by CLARA BRUBAKER.

MEDITATIONS UPON SCRIPTURE.

BY JAMES WIRT.

ALL the children of God will acknowledge that it is profitable to meditate upon the truths of Inspiration, that it is eminently useful to be well acquainted with the teachings of the Bible.

The apostle asserted the truthfulness of these propositions when he referred to Timothy's youthful instructions, by saying: "From a child thou hast known the holy Scriptures," thus commending every true disciple that is willing to exemplify the teachings of the gospel in practical life.

A thorough knowledge of the sayings of Christ and the apostles are requisite in order to render a dutiful compliance with the same, and this will enable those thus informed of the spirit and doctrine of the gospel also to speak the things which become sound doctrine, and by frequently meditating upon the written word their profiting may appear.

There is much gained by reading and studying the word of God. The Christian's hope of eternal life is based upon their obedience to the mandates of heaven, and while ignorant of the law of God it is not probable that they will obey its requirements nor will they know that this word testifies so plainly of Christ. The New Testament is the embodiment of Christ's perfect law to man and by dwelling upon the facts therein contained, the nature of its Author is imbibed and piety towards God, and zeal for his cause is manifested. The disciple of Christ will become more Christ-like, and will live more consistent—will shine as lights in the world, constraining others to accept the doctrine and live. A command by one of the apostles dictated by the Holy Spirit given to a preacher of the gospel, was to "shew thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This was given that all might be equipped with the armor of God, and by patient practice become skillful in handling the sword of the spirit, and continually manifest a zeal according to knowledge. It is right to be zealously affected always in a good cause, and a good cause makes a brave heart.

As a stimulus to an attainment of the virtues and perfections of Christian character; it is proper that the friends of Jesus should know what their Lord doeth, and how can this be ascertained in any better way than by meditating upon that word that became flesh and dwelt among men in the person of Christ on earth? And while he was here in the flesh he gave unto man a perfect rule of life. A knowledge of this rule obtained, it is necessary to reduce it to practice, which will insure to the saint a reward in the future state. A belief in the existence of God and that he is a rewarder of all those who diligently seek him, is a fundamental truth, and upon this principle is based all spiritual progress, though the soul properly instructed will not rest satisfied here, but will eagerly strive to advance in the knowledge and practice of divine things; neither will we be satisfied till we awake in the likeness of our blessed Redeemer in his glorified state, who being the brightness of his Father's glory, bears the express image of his person, to enjoy the fulness of divinity.

Virden, Ill.

A LESSON ON PRAYER.

THE DUTY OF PRAYER.

Matt. 26: 41:—Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

Phil. 4: 6:—Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

Col. 4: 2:—Continue in prayer and watch in the same with thanksgiving.

1 Thess. 5: 17:—Pray without ceasing.

1 Tim. 2: 8:—I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

IN FAITH.

Matt. 21: 22:—And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

John 15: 7:—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Jas. 5: 13:—Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

Jas. 5: 14: Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

Jas. 5: 15:—And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

Jas. 1: 5:—If any of you lack wisdom, let him ask God, that giveth to all men liberally, and upbraideth not: and it shall be given him.

1 John 5: 14:—And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us.

PRAYER HEARD.

1 Pet. 3: 12:—For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.

1 John 3: 22:—And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

WITH CONFESSION.

Mark 11: 25:—And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

Mark 11: 26: But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

AVOID REPETITIONS.

Matt. 6: 7:—But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking.

LORD'S PRAYER.

Matt. 6: 9:—After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as it is in heaven.

11 Give us this day our daily bread

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

THE JORDAN VALLEY.

THE Jordan Valley was one blaze of beautiful flowers, growing in a profusion not often to be found, even in more fertile lands. The ground was literally covered with blossoms; the great red anemone, like a poppy, grew in long tracts on the stony soil; on the soft marls patches of the delicate lavender color were made by the wild stocks; the retem or white broom (the juniper Scripture), was in full blossom, and the rich purple nettles contrasted with fields of the knotty, or yellow St. John's wort. There were also quantities of orange-colored marigolds, and long fields of white and purple clover, tall spires of asphodel, and clubs of snapdragons, purple salvias and white garlic, pink geraniums and cistus, tall, white umbelliferous plants, and large camomile daisies, all set in a border of deep green herbage, which reached the shoulders of the horses.—*Tent Work in Palestine*,

There is to be a National Convention of colored men in Nashville, Tennessee, Tuesday, May 6th, to consider the present condition of the race in the South, and things pertaining to their welfare and future prosperity as a people.

It is said the death-rate from famine in Cashmere, India, is terrible: at the present rate the province is liable to be depopulated by the end of the present year.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARDSON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.60 per annum in advance. Any one who will send us eight names and $12.80 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - APRIL 24, 1879.

G. W. PHSER'S address is changed from Pierceton, Indiana, to Neodesha, Kansas.

BROTHER J. W. SMOMSE, of Smicksburg, Pennsylvania, changes his address to Pen Run, Indiana County, same State.

BROTHER J. W. STEIN is expected to preach in Lanark on Saturday evening, May 10th, Sunday morning at ten, and also Sunday evening, May 11th.

BROTHER W. H. GARNES, of Fulton County, Illinois, says they have organized a Bible School on the plan proposed by Brother Eshelman a few weeks ago.

IF we do not teach our children, Satan will, and if the teaching is left to him, woe be unto the rising generation. Fathers and mothers, take warning and do your duty.

WM. B. SELL has changed his address from Martinsville, Harrison County, Missouri, to Etieville, Gentry County, same State. Success to Brother Sell in his new field of labor.

IF those desiring Lesson Leaves for the use of Bible Schools will send for sample copies of the *Children at Work* they will likely find the very thing they want. See notice of the paper on last page of this issue.

BROTHER D. HAYES lately held a public debate in Virginia with Mr. P. S. Rhodes. Subject, Feet-washing. Brother Hays is said to have acquitted himself well, and defended the truth to the credit of the cause.

WE are in receipt of a letter from Hill's Dale, Pennsylvania, containing ten subscriptions to the Mooanaw Proposition, but the writer fails to give his name. We must have the writer's name before accepting the promises made.

A NUMBER of congregations have dispensed with Sunday Schools and in their stead are organizing Bible Schools on the plan proposed in the BRETHREN AT WORK a few weeks ago. The plan once adopted will doubtless give general satisfaction to all Bible students, and while some, for good reasons, may be opposed to Sunday Schools, not one will likely object to Bible Schools, and let the Bible be *the* Book of the school.

A FEW weeks ago we requested those who subscribe, or send for either of the papers, always to state *how long* they wanted it. Notwithstanding this notice very few tell us whether they want the paper just to the end of 1879, or for one year from date subscription begins. Now we cannot tell how much to charge for the paper, or how long to send it. The subscription to the end of the year is $1.00.

IN some of our exchanges we read of "dancing Christians." Who ever heard of Christians engaging in a fashionable dance? To talk of "dancing Christians" is about as logical as talking of "Christian sinners." Men and women who attend dances and places of general amusement are not the meek and humble followers of the Master.

MR. JOHN LEMLEY, former editor of the *Golden Censer*, but now editor of *Zion's Watchman*, after a three week's trial, has been acquitted. The editors of the *Censer* published a number of charges against him, but it seems that when put to the test they failed to sustain their charges. Mr. Lemley is a hard working editor, and publishes one of the neatest papers coming to our office.

PROF. MCGARVEY'S next letter, "On the Way to Palestine," was written from Paris on the eve of his departure for Rome. It will appear next week. He will soon reach Jerusalem from which point our readers may look for interesting letters.

BROTHER Howard Miller writes that he is making special arrangements on all the roads leading to the vicinity of the Annual Meeting. As Brother Arnold has a notice on railroad arrangements in this issue we suggest that Brother Miller confer with him that there be no clashing.

BROTHER Wm. B. Sell says: "I have calls for preaching that would keep me in the field all the time, but am too poor; cannot go and let my family starve. I held some meetings in a new place, and baptized two. One of them a leading and influential sister, which has caused wonderful uneasiness among the Campbellites and Baptists."

A MINISTER, who had fallen into the bad habit of grumbling very much about the way his members treated him was thus interrupted:

"Did they ever spit in your face?"

"No; they haven't come to that."

"Did they ever smite you?"

"No."

"Did they ever crown you with thorns?"

This last question was too much for the preacher. He ever after quit his grumbling.

THE Brethren in Southern Indiana are going into missionary work in good earnest. They have appointed two men to take the field, and others to raise the necessary means to defray the expenses of the work. We hope the churches in Indiana will respond liberally towards supporting the mission. The Gospel must be preached, and it is the duty of the church to see that it is done. If each member will do his part, and give as the Lord has prospered him, the burden will be easily borne.

A BOSTON minister says he once preached on "The Recognition of Friends in the Future," and was told after service by a hearer that it would be more to the point to preach about the recognition of friends here, as he had been in the church twenty years and didn't know any of its members. That was certainly a sensible rebuke. A little more recognition here would add greatly to the usefulness of the church, and be instrumental in bringing many into the church who are now driven away by cold formalism.

THE following is thought to be the number of religious denominations amongst English speaking communities throughout the world:

Episcopalians	17,750,000
Methodists of all descriptions	14,000,000
Roman Catholics	13,500,000
Presbyterians of all descriptions	10,000,000
Baptists of all descriptions	8,000,000
Congregationalists	7,000,000
Unitarians	1,000,000
Minor religious sects	1,500,000
Of no religion in particular	7,500,000
English-speaking population	80,150,000

NOT SOMETHING NEW.

IT is the easiest thing in the world to be mistaken, and even some of our readers have formed mistaken ideas about Children's Meetings, and for that reason may be opposed to them.

These meetings are not a "new thing" as some have thought. Those who maintain that meetings, for the special benefit of the youth, is a new thing, are not well posted on the practice of the Primitive Christians, for with them the teaching of the children was a speciality. They remembered the language of the Savior to Peter—"feed my lambs"—and labored to impart Bible instructions to their children, thus bringing them up in the way they should go. This was also a common practice among the Jews in their early history: their children were carefully instructed in the Law and Propbets. Nor is the practice new among the Brethren. We have known of such meetings years ago, and know aged ministers who take great delight in preaching to children. We learned the practice from old brethren, and some of them have been at it for years. These old brethren obtained the idea from the practice of the Primitive Churches in the first centuries. It is therefore venerable with age, and in addition to that it is according to the Bible, and when called on to do so we can prove it.

In several instances, when holding meetings in adjoining congregations, we have had the little boys and girls to occupy front seats. Other ministering brethren have done likewise and a noticeable improvement was quite apparent. The children were attentive: took part in singing, and frequently, with the Bible in hand, would turn to and read the passages as they were named by the preacher. Their zeal for the truth inspired their parents and made them feel good. We have seen parents sit and weep for joy in these little meetings, and at the close would say, "Oh! how much better off we would be if we could have attended such meetings when we were children."

Parents should not be afraid to have their children taught the Bible doctrine while young. Plant the good seed in their tender hearts and let it take deep and lasting root, and then they will know and understand their duty.

We need more preaching adapted to the needs of the young. Much of our preaching is hard to be understood even by the aged and well informed, and therefore is no food to young minds. The food is placed so high that most of the lambs cannot reach it, and in too many instances preaching is of no interest to them. Let preachers learn to preach and talk so that even children can understand them and then older people will be more edified. We want more of this plain preaching that can be easily understood. In this connection a little incident will be impressive: A learned clergyman once wrote an able sermon which he intended to deliver before his congregation the next Sunday. Calling the hired girl into his studio he read it to her, asking her if she could understand it. She replied that she could not. He then rewrote it, endeavoring to make it plainer. The second time he called for his servant girl. After listening to the reading carefully she said, "Mr., please plain a little more." He did so, but felt very much mortified, thinking his sermon would disgust the congregation. The next Sunday, after the sermon was delivered, the hearers pronounced it the most impressive sermon that man ever preached. It was so plain and simple that the people could understand it. That preacher learned a lesson, and some other preachers can learn a lesson if they will quit their declaiming, come down to plain speech and tell things so simple that even children can understand them. Place the food down so low that the lambs can reach it, then those that are larger can get it too. It will not hurt the old sheep to stoop down a little.

Those who have never attended these meetings think it would look strange to see the children occupying front seats, and the parents sitting farther back. It is the most pleasant sight you ever saw. Just imagine seventy-five children occupying front seats and then all the seats on either side and in the rear filled with happy parents. What fathers or mothers would not be happy to see their children eagerly listening to the simple narative of some Bible incident?

God be thanked for it, our Savior used to pay attention to children while here on earth, and it did the little creatures good. Ministers want to pay more attention to children: they need instruction, and they appreciate it. God bless the little folks.

J. H. M.

MT. MORRIS SEMINARY.

LIKE most of our readers, we were anxious to know how the brethren were getting along with their school project at Mt. Morris; so, it being only a half day's drive across the county, we drove over to see them.

Between here and Mt. Morris is perhaps some of the finest farming country in the State; it is well improved, and is owned by industrious and thriving people, many of whom are Brethren and River Brethren. The latter have a large settlement about six miles east of Lanark. They are noted for their industry and honesty.

Mt. Morris is visible for miles around, and when the traveler gets within ten miles of the place he plainly sees the Seminary, which stands on a beautiful elevation in the center of the town.

We found Brother Stein and family in one end of the large boarding house, pleasantly and comfortably located, where they now expect to make their home. Their surroundings are pleasant and the situation a desirable one. We are gratified that they are so well pleased with their new home.

The buildings and ground have been purchased and paid for, and are now undergoing some repairs. The object is to make the school a pleasant home for all who may attend it.

The school will open sometime in the Fall, and is to be provided with an excellent corps of teachers. The faculty is being selected with great care, and will consist of none but experienced educators, who are capable of imparting ample instructions in anything from the common school branches to a thorough knowledge of the sciences and classics.

Preparations are being made to accommodate from two hundred to three hundred pupils, one hundred and fifty of whom can be furnished with rooms in the buildings, and the rest will be accommodated with boarding in the town. Prospects for a large patronage are good. It is thought there will be almost enough home patronage to support the institution. Being one of the oldest schools in the State gives it a wide reputation. We suggest that all who think of attending the school write Brother Stein for circular. That will enable him to make preparations to accommodate all who may attend. Parents will find this an excellent place to send their children. The church is large, and under excellent discipline, and therefore young people will be well cared for religiously. It should also be remembered that all who attend this school must dress plainly — fashionable attire and costly array will not be allowed on either teachers or pupils. All the teachers will be required to dress in the order of the church. They willingly consent to this regulation, knowing that it will enable them to maintain better discipline in the school.

About one year ago Brother M. S. Newcomer conceived the idea of purchasing the institution and turning it into a Brethren's school. He received but little encouragement at first, but as time passed the interest increased, so he finally purchased it, paid for it himself, and was liberal hearted enough to turn a half interest of it over to Brother Stein, who is to have charge of the school. These brethren do not themselves solicit donations, yet they are receiving aid far beyond their expectations. Not only members, but many outsiders are donating liberally. They still need some donations to defray the expenses of the improvements they are making; hence all who feel to help the institution along can have a chance of doing so. The enterprise is on an excellent footing, with the best of prospects before it.

The following we clip from the Mt. Morris *Democrat*:

"The deed conveying the Rock River Seminary grounds to M. S. Newcomer and J. W. Stein, has been drawn up and recorded. Thus after being under the control of the Methodist Church for near forty years, old 'Sandstone' becomes the property of other parties. We have no fault to find with it either, as of late years all Methodist influence has been centered at Evanston, to the neglect of this and other schools. The school has passed into good hands and will prosper as it never has heretofore.

Elder J. W. Stein is at present a resident of Newtonia, Mo. He is an educated gentleman and one of the prominent men of the denomination. His partner in the purchase, Mr. M. S. Newcomer, is a resident of Ogle County, a wealthy man who believes in liberal, solid education. The school will, of course, be conducted in the interests of the German Baptist Church, but there will be room for all, whether in the church or out to acquire a good education within its walls. Under this management the school is bound to flourish."

We publish the above, hoping it will be satisfactory to all who are making inquiries about the institution. Number 18 of the *Children at Work* will contain a beautiful engraving of the buildings. Those wishing to see the picture, and description of the buildings will send for that number of the *Children at Work*.

J. H. M.

A LARGE COLONY.

THE *Chronicle*, published at Abilene, Kansas, says: "Probably the largest colony that ever located in our county arrived during the past week. For a long time arrangements were being made for these new comers and their arrival has created considerable stir. They belong to the denomination known as River Brethren. Three or four years ago a few members of this denomination located in our county and so well pleased were they that they have induced this large colony to come to "the land of plenty and cheap farms." During the past year a number of the best farms in the southern part of our county has been purchased for them, many of them in the vicinity of Belle Springs. Those who have been here for a few years have taken rank as our best farmers and no doubt—as predicted by the *Chronicle* some

time ago—their section of the county will be one of the best cultivated and developed in the county. No other large company has brought as much with them. They are worthy men of means who pay cash for what they get and are able to get all they need. They are able to pay down for their farms and make all needed improvements. They are honest, steady, hard-working people, and they cannot fail to coin money in our glorious young State."

The BRETHREN AT WORK circulates well among the River Brethren, and we would like if some brother in Kansas would make a special effort to introduce it among the English reading part of this colony. By proper treatment they may be induced to unite with our people in all the Bible requirements.

OUR MANUSCRIPT

NUMBER II.

NUMBER 1. Headed, *A Few Thoughts*, and is a request for us to copy from the *Primitive Christian* the article "Balancing Accounts," by C. B. Balsbaugh. The writer then proceeds to recommend a careful reading of the article. We would like to copy Brother Balsbaugh's article, but as we have all the original copy we can possibly find room for, we must decline for this time.

No. 3 is a letter from Lima, Allen County, Ohio, but the writer fails to give his name, and for that reason the letter cannot be published. Writers should always give their names, that we may know who they are. The letter is designed to expose an impostor, who claims to have been baptized by Moses Miller of Pennsylvania. He professes to be a physician of rare skill, and is traveling over the country swindling the people. Our readers want to keep a sharp look out for impostors and swindlers. It is best to have nothing to do with traveling doctors. As a general thing, if a man is a good physician, he will find all the work he can do at home where he is known, and if he must travel to get practice you may rest assured that he is a quack. If you are sick, and need medical aid, call on some responsible physician that you can rely on. Just as long as people are simple enough to patronize traveling doctors, of whose reputation they know nothing, just that long they may expect to be swindled.

No. 9. *The Christmas Tree.* Mostly selected from the *Review and Herald*. It came rather late to be inserted at the proper time, hence rejected. We have considerable selected matter on hand that we cannot find place for.

No. 10 is a letter from Mayview, Jewel County, Kansas, stating that a fire, on the 8th of March, did considerable damage to property belonging to Henry Crouse. His loss is estimated at $750.

No. 11 is church news from Southern Ohio The article was written by a sister who does not give her name, and for that reason cannot be published.

No. 12 was written by a young member living near Cerro Gordo, Illinois. The article contains some good thoughts, and if the writer will practice considerably he may be able to prepare some good articles. This article contains no head. Every article should have an appropriate head, or else the editors must be at the trouble of studying up one. Our young brother, or sister, as the case may be, should not become discouraged just because his first article is rejected. That is something we all have to get used to. Persons who are not accustomed to write for the press will find it to their advantage first to write their articles on a slate, and afterwards copy them onto paper. Take great pains with them, for thousands will read what you have written, and it is well for the good of the cause that you write the exact truth.

No. 13. This is a letter from some plucky boy, who has been defending trine immersion against another boy who believes in sprinkling. The arguments are amusing, but indicate argumentative wit. The boy lives in the mission field in Wisconsin, and from the tone of the letter we would judge that the people are pretty well stirred up about what the Brethren preached while among them. We suggest to this boy, as well as all other boys, the propriety of reading the Bible through, and after that read the New Testament through once each year. Carry a Testament in your pocket, and spend your leisure moments committing chapters to memory. With proper culture this boy may become a good writer.

No. 14 is in reply to a query, asking how long it took Noah to build the ark. The writer of this article thinks Noah went to work immediately after receiving the command, and builded the ark and preached at favorable opportunities. Noah being a preacher of righteousness would indicate that he was a man who obeyed God, hence went to work as soon as he received the command. The article is rather long, and would be difficult to print without rewriting, and condensing. Articles in answer to queries should be short, and to the point. Do not reply to some body's article, but give your views the best you know how, and do not fail to boil them down well.

No. 15 is a selected article of considerable length, entitled "Why I Left the M. E. Church and Joined the Dunkers." This article has been published repeatedly in the Brethren's papers: first, in the *Gospel Visitor*, and afterwards in the *Companion*. We would like to give it place were we not so crowded with original matter. However, we will preserve the article, and may find room for it sometime in the future.

No. 16. The writer quotes Matt. 13: 47 and comments on it: "The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind." We make the following extract from the article:

"A practical fisherman does not withhold his net from the sea, when the probability is, he might gather some worthless ones. If this should influence the fisherman to fold his net, would it not be a dry fishing? And just so it would be with the church if she withhold her ministerial force in the sense of activity and zeal for fishing into the kingdom net men and women, for fear of "gathering of every kind." I have known localities where the ministers were prohibited of holding a series of meetings for the above reason, for fear of "gathering of every kind." Now days a few striplings, David-like, have gone out with sling and stone to slay the goliath of sin, and we hear it whispered, they are gathering into the church "of every kind." This is the prime cause why we do not number millions instead of thousands. I am not in favor of excitement, but, brethren, if you see where you can get some good souls into the church by preaching fire and brimstone don't stand back for fear you may gather into the church "of every kind."

We think the writer applies the import of the parable too loosely. The Savior, when presenting this parable, was not talking of getting people into the church, but was speaking of the consequences as summed up at the end of the world. As the net is handled by fallible men, mistakes will likely occur, and some bad people will get into the church, but these the angels will come and gather out at the end of the world. Ministers should preach the gospel fearlessly; warn sinners to flee the wrath to come, and see that they bring forth fruits meet for repentance. You need not be afraid of getting too many into the church if they are fully converted. Three thousand turned to the Lord on the day of Pentecost and no one thought they were coming to the church too fast. Each minister should do his best to gather none but good fish, for that is the kind the Lord wants, but do not fear to build up a church because there may chance to be one unfaithful member in it. Let us do all we can, and the best we can and the Lord will bless us in the work, but if possible keep the church pure.

No. 17. A printing office is the place where all extremes meet, and we occasionally get hold of some curious things, some of which are real amusing. The following is an extract from an article which came to the office soon after the publishing of Ray's speech about kissing the women. It was written by a Frenchman, and we call it a French cure for the blues:

"The 'kissing ordinance' is now the point of assault. I do not wish to interfere in the least with the sagacious debaters; but it strikes me that Brother Ray lays so much stress on that ordinance simply because it does not enjoin the kissing of 'both sides of the house' by the officiating or presiding elder, or preacher, as the case may be. Ah! Brother Ray, I see what you are driving at;—have that ordinance amended in your sense; join the Dunkers; be elevated to the ministry; then and there to monopolize all the kissing of that 'other side of the house,' eh? Oh, for all that, I doubt not, but you would be perfectly willing to perform such duties of holiness; not forcibly, oh no! but voluntarily! and only as a sign of 'ardent, spiritual love' towards 'that other side of the house,' of course! But then just think of it, Brother Ray, there are so many of us, imbued with that 'ardent spiritual love,' not only for ordinance's sake; and what, I ask you, is to become of us, if you, and but you alone, should secure ALL the kisses of 'that other side of the house'?

I am very anxious to hear further from two as eminent debaters as Brethren Stein and Ray; but be careful, Brother Ray, you may, and I hope you shall, come out of it a Dunker to all intents and purposes; and if you are a married man, your wife, at some day, may become a member of 'that other side of the house,' and then, if the kissing ordinance were amended, in your sense, you might find it convenient, on certain occasions, to look in the opposite direction, and cover your ears with your hands, feeling convinced, to the bottom of your heart, that the kissing of the 'other side of the house' is an abominable nuisance, and the amendment creating it, ought to be repealed at once; or that such amendment should be amended again, providing, that the kissing of the 'other side of the house' by this side of the house, its representatives, or presiding officers, should take place, with a 'backward movement,' so that lips from both sides of the house could never meet at all."

This will suffice for this week, and other articles will be noticed as we come to them.

J. H. M.

(To be continued.)

ON THE WAY TO PALESTINE.

[From the "Christian Standard" by special Arrangement]

NUMBER II.

(Concluded from last week.)

FOR the first time since the rough weather had set in, I walked forward to the forecastle. The water was now a deep indigo blue, with the same intermingling of green and purple which I had seen before. I leaned against the bulwarks, and gazed upon the waves as they parted before the sharp prow of the ship, and as the vessel rose and fell, bringing me now within ten feet of the water, and in another instant lifting me thirty feet above it, I was again reminded of the see-saw; but now I was out on the end of the plank, and I felt like a boy again, saying,

Now we go up, up, up,
Now we go down, down, down.

And when I did go up, if my eye was on the water beneath, I felt as if I were bidding the waves farewell, and were about to mount away to the clouds; or if my eye was on the horizon, it would expand as I arose, bringing wave beyond wave into view, until it would seem as if I were about to see to the ends of the earth.

During all the raging of the storm I had a complete sense of safety, and such was the prevailing feeling among the passengers. Though the vessel rolled and tossed, and mountainous waves were continually breaking against her iron sides, and often flooded her decks, and even dashing their spray high up against her sails, she neither groaned, or sighed,—or quivered. There was none of that creaking and moaning of the ship's timbers, about which the voyagers in wooden vessels have so much to say; there was no disagreeable sound, except when the stern of the vessel would rise high as a passing wave sank low, and the propeller, momentarily left out of the water, would whirl with prodigious velocity, sending a tremor through the ship, and startling us with its fearful rattle. All else was so solid, and all the officers and men were so quiet, orderly and respectful both to us and to one another, that it appeared almost impossible for us to be harmed by wind and water. Commend me forever to Captain Harris and his crew, and the good ship Pennsylvania.

The most surprising thing about the mechanism of these iron steamships is the steadiness with which their vast machinery is kept in position. The boilers of the Pennsylvania are 17 feet long and 12 feet in diameter; and there are three of them. It has two engines — one of them 5 feet in diameter and the other 7½ feet, while each has a piston-stroke of four feet. The propeller shaft, running back from these to the stern of the vessel—about 100 feet—is of solid iron, about 20 inches in diameter. The weight of all this machinery is enormous, and the massive engines stand upright above the water-line; yet amid the rolling and tossing of the vessel in the roughest weather, there is no more disturbance of the position or working of any of the parts than in a common flouring mill on the solid ground.

We were saddened on Monday morning to learn that during the previous night a steerage passenger had jumped overboard and been lost. He was an Irishman, and professed to have been a school-teacher in Pottsville, Pa. He was intoxicated when he came on board, and continued so. He attracted my attention the second day out, by approaching me on the deck and begging me to drink with him. I told him that we had both drunk enough for one day, and that he had better not drink any more, or the Captain would lock him up in a dark place. After he was lost, the ship's doctor told me that he had locked him up twice to keep him from harm. He arose about one o'clock at night, went on deck, and leaped over the windward side of the vessel when she was rolling in a heavy gale. He was seen by the watch, the ship was stopped, and an effort was made to see him; but the sea was too rough to launch a boat in search of him; so we passed on, carrying with us another warning for those who tamper with wine.

Since the storm subsided we have had delightful March weather. The ship's piano, the Captain's flute, and several indifferent voices, have been taxed to entertain us; pleasant conversation usually keeps us at the table till after the waiters have removed the cloth; lively walks on the deck in the cool, bracing air give us exercise; and taking it all in all, we were beginning to feel very much at home when the near approach of land began to excite a new impatience.

On Sunday morning, the 16th, the date of this letter, we came in sight of land about 10 o'clock. The first point in view was a high mountain peak, said to be a naked rock projecting into the sea with deep water to its very base. After this a long ridge of mountain coast gradually came into view, and we found ourselves running parallel to the southern coast of Ireland, but seeing it at a very dim distance.

If any of my friends are willing to do me a favor without expecting a like one in return, let them write me a letter directed to Jerusalem, care of the American Consul. This will be my address till the first of May at least.

J. W. MCGARVEY.

MOOMAW'S PROPOSITION,

HAVING for its object the preaching of the Gospel by the Brethren in the different cities of the United States. Those wishing to contribute to this fund will send in their names on a card, or otherwise, but do not send the money till further notice is given. When $300 is promised then two men should be selected and put to work. These men to be selected by the vote of the donors. They should be men sound in the faith, and able to teach others also—men who are willing to labor with those in the common walks of life. Search the Scriptures carefully and see to what extent the Apostles labored in cities.

The following amounts have been subscribed, and other names will be entered as they come in:

D. D. Horner, Jones' Mills, Pa.	$1.00
Tobias Kimmel, Elderton, Pa. (Pd.)	1.21
Thomas H. Higgs, Mitchellville, Iowa	.50
Mary Crouse, Mt. Carroll, Ill.	1.00
A. M. Crouse	3.00
Isaac Henricks, Virden, Ill.	1.00
John Butterbaugh, Lamark, Ill. (Pd.)	1.00
Thos. G. Snyder, Cedar Rapids, Iowa	2.00
Rachael Pondbaugh, Scenery Hill, Pa.	5.00
Charles Hansted, Grant C. H., W. Va.	2.00
Catharine King, Hagerstown, Md. (Pd.)	1.00
I. F. Rairigh, Campbell, Mich.	1.00
Mrs. Matilda E. Haws, Charleston, W. Va.	1.00
Phebe M. Brumbaugh, Greenville, O.	.50
P. P. Brumbaugh, Cove Station, Pa.	2.00
Jonas Leckron, Silver Lake, Ind.	.50
A. Rowland, Rose Hill, Ind.	.50
A. W. Austin, Iona, Kan.	1.00
M. M. Dietz, Waterloo, Iowa	1.00
Eld. George Shrock, Berlin, Pa.	2.00
Silas Johnson, Zollarsville, Pa.	1.00
Samuel Sala, Wakarusa, Ind.	.50
Previously reported	152.10
Total	$180.81

THE price of the "Scriptural Manual" is $1.75 instead of $2.00 as announced last week.

BROTHER Eshelman left home last Friday noon for Kosciusko County, Indiana, and will likely spend a few weeks in the State.

A NUMBER of obituaries, though already in type, are crowded out this week. We will make an effort to get them all in next week.

THE famine in Upper Egypt causes terrible suffering. In some villages the people, naked like wild beasts, dig for roots. In one town women and children fought over scraps of bread. The inland villages are said to be starving.

FROM the *Gospel Preacher* we learn that work has again been resumed on the College building at Ashland. Brother Roop has also sold out his interest in that paper. Brother Bashor is at his post again. May he be blessed with good health.

INASMUCH as several critiques have been received at this office on the article written by S. J. Harrison, headed, "Sprinkling and Pouring put to the Test," published in No. 5 of the BRETHREN AT WORK, we now publicly call on all who have a criticism on it to send it to Brother H., at this office, as he purposes answering all the objections which may be made against the proof that immersion is the only mode of baptism that can be performed in obedience to the language of the formula contained in the commission.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. In order to remain Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department, must be short and to the point

Compare and explain Ex. 21: 10, 11, and John 1: 18. H. H. R.

Will some one please explain whether feet-washing took place under the old or new dispensations?

Is the cherubim, or flaming sword still between man and the tree of life? C. L. CROTTY.

Please give an explanation on Acts 2: 47: "And the Lord added to the church daily such as should be saved."

Romans 8: 33: "Who shall lay anything to the charge of God's elect?"

Timothy 2: 10: "Therefore I endure all things for the elect's sake." HENRY SCHRANTZ.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

Will you, or some one else please give an explanation of Rev. 2: 17? It reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

MARY ZIGLER.

Please give your views through the BRETHREN AT WORK, of Matt. 5: 25, which reads as follows: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Also 1 Tim. 5: 9, 10: "Let not a widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

J. B. ELLER.

Will some one please explain Heb. 7: 1, 3: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." M. B.

Will some one please explain Jer. 12: 5? It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

C. E. M.

Will some one please explain Acts 18: 18, which reads as follows: "And Paul, after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow." N. S. DALE.

Will you or some of the Brethren explain Matt. 5: 25: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Who is the adversay? who the judge? and who the officer? and where the prison?

S. E. BRUBAKER.

Will the BRETHREN AT WORK please explain Psalm 55: 12? "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him." Who is referred to? ISRAEL PENROD.

I would like to have some one explain, through your paper, Heb. 8: 8–10. It reads as follows: "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." S.

SINS OPEN BEFORE HAND.

I desire an explanation on 1 Tim. 5: 24: "Some men's sins are open beforehand, going before to judgment; and some men they follow after."

S. A. WHITMER.

THE men whose sins are opened beforehand are those who die so isolated or degraded that they leave no influence by which men are induced to do evil, hence all the evil they have done has been done by their own instrumentality, therefore they leave no agents or means by which men are led to commit sin, but their sins go up to judgment beforehand, that is, before they die. On the other hand those whose sins follow after leave agents, such as persons or books, that are imbued with their evil influences, and thus the seed they have sown will continually spring up and grow and produce much evil fruit. For example, such men as Tom Paine and Voltaire whose influences live long after their mortal bodies have mouldered to its original dust. J. W. SOUTHWOOD.

WORSE THAN AN INFIDEL.

Please explain 1 Tim. 5:8, which reads as follows: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." E. S.

THE apostle had, in the former part of the chapter, been enjoining it upon children, and nephews, or as the Bible Union has it, grandchildren, to provide for the wants of their aged or helpless parents; "for," says he, "that is good and acceptable with God." Now in the verse above quoted he says that it is a crime worse than infidelity, or as the Bible Union has it, worse than unbelief, not thus to provide.

MYRTLE A. LEAR.

STORMS OF TROUBLE.

BY J. F. NEHER.

ON Sunday morning, March 16th, the sky was clear and calm; but soon the wind arose, black clouds over spread the sky, a severe snow storm followed, and before night the ground was covered with six inches of snow. So it is in every condition of life.

Temporally, we enjoy ourselves with our families when all enjoy health and peace, but soon the storm of affliction may overtake us and disturb our peace and enjoyment for a season. But there is always a calm after a storm.

Let us look to the good Book for encouragement. Paul says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Rom. 8: 18.

"Spiritually." The church may enjoy peace, prosperity and sunshine—preaching has the desired effect, souls are gathered into the fold of Christ. The church and angels rejoice together; but suddenly a storm of trouble arises, black clouds obscure all rays of light, all preaching seems of no avail, no one names the name of Jesus. "If one member suffers all the members suffer with it." Coldness and weakness in the church seems contagious. My brethren, this ought not so to be. "If a man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. 6: 1. "And let us consider one another to provoke unto love and good works." Heb. 10: 24. By so doing we will restore our weak and cold members and revive ourselves. To illustrate my mind more fully on this subject I will relate an incident that occurred not many years ago:

In the far West a man, traveling from one settlement to another, was overtaken by one of those dreadful snow storms subject to that country. He was conscious of his fate—he was cold and drowsy—he sought a place where he might lie down to take that long sleep that knows no waking this side the resurrection of the dead; but to his astonishment, where he thought of lying down, he found a man lying in an unconscious state, who had traveled before him and had also been a victim of the storm. Must he now lie down by his side and both die together? No; but he was moved with tender compassion toward his fellow traveler; he began to rub him all over and worked with him and soon brought him to consciousness again, and when he had him fully recovered, he found that he had revived himself. The storm now being over, they both traveled hand in hand, rejoicing, to the settlement.

Brethren, can you make the application? "How pleasant it is for brethren to dwell together in unity." Jesus said, "By this shall all men know that ye are my disciples if ye love one another."

Salem, Illinois.

A CHEERFUL temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good natured.

BEFORE the present King of Denmark came to the throne, his income was only about $10,000, and in course of the economy practiced in his family, his daughters were brought up to make their own bonnets and clearstarch their own collars. One of these ladies is to be the Queen of England, another Empress of Russia and a third is princess of Thyra, just married to the young man who hopes to be King of Hanover sometime.

Correspondence.

The [illegible] may be full.—John.

You May Think Strange.

BY JAMES M. HILBERT.

TIME and again have we been called on, here in Tennessee, to assist in the missionary work, which is being carried on, more or less, throughout the entire Brotherhood; and knowing that we have assisted but very little, if any, in the great work, I deem it necessary to write concerning this matter lest you may think strange of not receiving liberally from our district. Perhaps no district in the Brotherhood is situated just as we are; entirely closed in, having no line of communication with any other district of Brethren with which to work as co-laborers, only in the Annual Meeting, and also through the papers published by brethren who are sounding out the glad tidings from church to church, and even in the regions beyond. These papers are welcome visitors to many of our firesides, telling of the glorious work going on, gathering many souls into the fold of Christ; and showing that we have all drank from the same fountain-head, and led by the same Spirit. May the day soon come when the church will form one unbroken line going forth to conquest and to victory in the missionary work as far as the gospel will allow, into all the world.

Knowledge and zeal should go together in this great work; knowledge without zeal will accomplish but very little; so zeal without knowledge will make shipwreck of the whole matter. Let us all avoid the two extremes in this work. We should not lie still in our hiding place till the world, which is starving for food, should drag us out and set us to work. Neither should we be like the swollen stream that comes sweeping down the hillside, making havoc in the valley. But we should come forth as the water free from the fountain head, moving on with the current, filling the world with good. Perhaps it is thought that we are tardy concerning the great work before us. I have no doubt but that we, as a district, lack zeal in this work; but I am happy to say that we have brethren who are willing to spend and be spent, who make great sacrifices towards spreading the gospel. I am happy to know that our borders are being extended farther in every direction. Our district has a territory of about two hundred miles square, and still reaches on and on; and I think with the co-laborers of the nearest districts we can one day be united to districts east, north and west, and then with our united force all move toward the sunny South, where the harvest is ripe and ready to cut. Now brethren, on account of our present condition, do not think strange because we have not responded to the many calls for help. I think, under the present circumstances, it will take about all the knowledge, zeal, time, and means for our home mission. May God bless all missionary work in cities and elsewhere, is my prayer.

We have a large field open, and calls from every direction to come and preach. Brethren, work this way. I am glad to know that Brother C. G. Lint has offered his services to us. I think the district will make arrangements to have him here before long. Brethren, let us all work together in the unity of the spirit that the good work may go on to the accomplishing of much good.

We are reading the Stein and Ray debate with interest, and by reading it we find that the truth will prevail against all opposition. Mr. Ray's assails against the truth presented by Brother Stein avail but little. He is wasting a great deal of ammition. He should remember what Paul says: "Our weapons are not carnal."

"Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Psalm 53: 6.

Limestone, Tennessee, March 29, 1879.

Brief Notes.

BY JOHN ZUCK.

NUMBER IV.

MARCH 4. Brother Eshelman presented the beautiful subject of "Heaven."

I. Scripture reference of such a place.—The speaker showed that heaven is a place where all the redeemed, the ransomed of the Lord, with all the prophets and patriarchs of old, shall eventually dwell with Christ and God the Father, with all the heavenly hosts. The many mansions, New Jerusalem—the Golden City, refer to a place

II. Direction of such a place—heaven. Our attention was called to the fact that Christ came down from heaven, that he ascended up to heaven,—"I am from above," all bear the mind upward in heaven, no reference is had to the rotundity of the earth, as this terrestrial ball is but a part of God's vast creation.

III. Who shall enjoy heaven?

1. Those who labor to lay up treasures in heaven.

2. Those who come out upon the Lord's side, and follow the good Shepherd whithersoever he goeth.—"Observing all things whatsoever he has commanded them."

3. Those who enjoy "heavenly places in Christ Jesus,"—are always found "assembling themselves together" in the house of the Lord.

4. Those who "set their affections on heaven and heavenly things."

5. Those who are daily fitting, qualifying and preparing themselves, "growing in grace," "going on to perfection," becoming more "holy" "sanctifying the Lord God in their hearts," being not conformed to this world," but as heaven is a peculiar place, so is heaven's society, heaven's people, a "peculiar people, a royal priesthood, a holy nation," "zealous of good works."

IV. Heaven's pleasures and beauties.

There will be unfading beauties and unending pleasures to be enjoyed by those who shall be counted worthy to enter into the joys of their Lord. The glorious anticipation of enjoying a place free from sin, where the wicked cease from troubling and the weary are forever at rest, should stimulate the aspirations of every soul to press onward and upward, to win the prize and receive a crown of everlasting life. O what joys are set before us!—what knowledge "to know that we are known," to see no longer "through a glass darkly," but see the "Golden City," the "Crystal River" that shall make glad the city of God, to behold the bright luster of the Son of God, who shall be the light of that city; the inexpressible pleasure of being with our best friend Jesus, who died for our sins, a heaven of love, no pretending love there; but love whose beams and smiles will be planted on every countenance! And oh the sweet and melodious music that will be there, when the great throng of heaven's hosts shall unite with the Lord's gathered sheaves, having palms of victory in their hands, and crowns of glory upon their heads, and with the harps of God, praising the Lord! What a soul-cheering, soul-stirring season that will be!

The pleasures and beauties of this life in this wicked and troublesome world are all transitory—soon fade and pass away, and when meditating and musing upon heaven's joys and glory, I am made to wonder in my heart how any soul can be so hard, so cold, so wicked, as to stay away from Jesus and his service, and by their actions say, I will not go to heaven. O may all who read these words be able to sing in spirit and truth with a full realization of the same, the heavenly song,

"My heavenly home is bright and fair,
No pain and death can enter there."

Clarence, Iowa.

A Report of Mission Work.

BY W. B. SELL.

I LEFT home on the 27th of March to engage in a protracted meeting in the vicinity of Eagleville, Harrison County, Missouri. I did the first preaching here by the Brethren. I had been here on the 8th and 9th of March. Tried to preach three discourses, one on trine baptism; had crowded house, and I suppose half as many outside. As the Campbellites, Baptists and Methodists were then having meetings, I could not get the house any longer at that time. So I returned on the 27th of March, and continued until April 2nd. Had densely crowded house and good order, as this appeared to be new doctrine and strange things. They attended regular and gave diligent attention to what this babbler had to say. After about four or five discourses a man of standing and influence came to me and said, "Brother Sell you are the man to preach here, your doctrine is all right, no man can object to it," and many similar expressions by others.

The result of the meeting was, two came forward and were baptized. One of those (Sister Robertson) told me that she had joined the Presbyterian Church at the age of fifteen, and this Winter while tending the Baptist meeting she gave her hand to join their church, as she became dissatisfied with her baptism (sprinkling. "But," said the sister, "Brother Sell, when I heard you preach on trine baptism, I weighed every word you advanced, and after your discourse I made up my mind that that is the way I want to be baptized." This is, I am

told, a well educated sister, and I have reasons to believe it. I heard a number say that she was a model Christian, and had refined qualities. This being the case, as a matter of course, it was hard for the Baptists to give her up. The Baptist exhorter told me that they had her name on the church book, and intended to baptize her and others on the third Sunday in April, and he wished she would be baptized by them, and they would give her a letter of recommendation. I heard several say, "I would sooner be baptized that way than the other:" others said, "That is the way I want to be baptized," and a Campbellite minister told me that no man can object to that baptism. This occurred at the water, where a delightful scene took place. Many tears were shed, and I heard, as I administered the ordinance of trine baptism, screams and crying. Seeing the effect and the desire for preaching, I left an appointment for the second Sunday in April.

I will here say that those two accepted the gospel order as held by the Brethren without any reserve. When I approached the covering of the head, I remarked; I suppose here we differ, to which she replied, "No, I think not." As she acknowledged a covering aside from the hair, as a matter of course, it did not take much to get her to accept the cap as a uniform covering.

I hope some one will be so kind as to send this sister the BRETHREN AT WORK or the *Primitive Christian*, as I think she would be a good writer after once introduced.

Railroad Arrangements.

TO the brethren and sisters wishing to go to A. M., which will be held in Rockingham County, Virginia: All who live in Iowa, Wisconsin, Minnesota, Nebraska and Northern Illinois, get on the Baltimore & Ohio R. R. at Chicago. Northern and Central Indiana at Auburn Station. Western Michigan at Auburn Station. Eastern Michigan at Deshler, on the Dayton and Michigan R. R. Western, N. W., and Northern Ohio at Defiance, Deshler, Fostoria, and Tiffin. Those living in Crawford, Wyandot, Hardin, Ashland and Wayne Counties at Mansfield, Ohio. Those in Holmes County at Mt Vernon. Those in N. Eastern and Eastern Ohio at Pittsburg, Pa. Kansas, Missouri and Western Illinois take the Ohio & Mississippi R. R. at St. Louis, Missouri. Those in Southern Illinois and Indiana get to the O. & M. & M. Cin. R. R. at the nearest point to you; and also S. Western and Southern Ohio at Cincinnati, Loveland, Maurertown or Chillicothe, Ohio.

I have now given the points at which you can get to the roads which belong to the Baltimore & Ohio R. R. Co., and will say that none need make any arrangements for half fare only to the nearest point on the roads named. The balance will be and have been made on the Baltimore & Ohio roads. And I will further say that none can get to the place of meeting without getting on the Baltimore & Ohio R. R., for Broadway Station is on their road. So it will be the best and cheapest for all to get on their road as soon as they can. If the members will let me know about how many are going I will have a special train run from Chicago and St. Louis, *i. e.*, if there will be enough to justify the company to do it. Say leave Chicago on Thursday and also St. Louis, and get to place of destination on Saturday. And once on their road at Chicago and all points East of that *no change* of cars to place of meeting if a special train is run and only at Harper's Ferry our regular trains and also on the Ohio & Mississippi R. R. There will be *excursion tickets* at all stations on all the roads belonging to the B. & O. company.

Let each congregation say how many will go from their church and notify me, and they can at once say about how many are going from the west. W. ARNOLD.

Somerset, Perry County, Ohio.

Primitive Christian, please copy.

Epistolary.

To Brother I. J. Rosenberger:—

THANKS be to God for his kindness in permitting you to visit the Covington Church, and there proclaim the truths of the blessed Bible in such a forcible and telling manner, that I, with many others, was led to accept of Christ; to change the old life for the new, and to tread in the Christian's path to glory.

Through the influence of those precious truths, and the striving power of God with man, the barque is still smoothly sailing on down life's stream, and many priceless souls signal to the Ferryman for passage to the haven of rest and peace. And they all meet with that sweet hope and peace which is the Christian's; may they be made to realize the unspeakable joy and bliss of that moment when the sinner willingly gives his heart to God. Oh blessed moment, and blessed happiness which attends him ever after! If the sinner knew what untold pleasures awaited him, in God's service, would he linger so long at the threshold before entering?

Dear brother, I thank thee for those cheering words, and for the wise counsel thou hast given me, and I sincerely hope that thou mayst never regret my uniting with the church under thy influence. You told me not to be an idler in the church.—I am trying and shall ever try to be active in the cause. I have earnestly asked the question many times, Lord, what wilt thou have me to do? and think probably that mine eyes have been partly opened in reference to my part in the good work. I shall ever strive with my heart, hand, tongue, and pen, to aid the cause of my blessed Master, who has said, "Take my yoke upon you and learn of me, * * * For my yoke is easy and my burden is light." Yes, so much lighter than the burden of sin.

Pray, dear brother, that your weak sister may truly be an instrument of good in the blessed work. F. E. TEAGUE.

Covington, Ohio.

From the Southern Indiana Mission Field.

LEFT home March 21st for the field of labor; met Brother John W. Metzger at Indianapolis; took train in the evening for Crothersville, Jackson County; arrived at 10 o'clock P. M.; was met by the brethren at the station, who conducted us to their homes, where we enjoyed their hospitality. Commenced meeting on the evening of the 22nd, and continued until the evening of the 30th. During our meetings there were ten received into the church by baptism, and others seemingly were convinced of their duty. We hope they will become obedient to the gospel of Christ. The members seem to enjoy themselves very much with their new relationship in the church.

In all of our meetings in Jackson County, we have received eighteen members by baptism; thirteen were members of other denominations; five made no profession; those from other denominations were members of the Baptist, Campbellite and Methodist fraternities.

Hope they will be faithful and adorn the doctrine of their profession by a godly walk and a chaste conversation. May the Lord guide them with his holy spirit through life, is our prayer. Brethren, remember them, as they are without a minister and seventy-five miles from any organized church. Arrived home on the evening of the 31st; found all well. Thanks to the Lord over our families and us.

JOHN W. METZGER.
JACOB RIFE.

Boston, Indiana.

From Effie C. Snyder.

GOD has given us a beautiful day once more. How I enjoy sunshine after storms.

In taking a retrospective view of the past I can see wherin I might have made life a little different, had I had the experience of years, but on the whole I have done very well. When we think of the days that are past and gone, it seems but a dream. Year after year rolls away, and we are hastening to our long home. O how careful we should be and not idle away our time. Yes, those moments, that, in childhood's days, are so often spent in vain. One by one they are passing away. Young friends, don't think because you are young and in the prime of life that your life is long, for the Lord may call you away in your youth without five minutes warning. How sad to think of it if you have not followed his footsteps.

I went to meeting last Sabbath, and we had a splendid meeting. The Brethren have no meeting-house here, but they have preaching, all the same, in a school-house. There is but one minister in this county. I think he preaches the true gospel more than I ever heard it preached by others. I am no member yet, but I can't help but feel as though I was a sister. I think I shall become a member of it after while. I know I ought not put it off, but I want to be sure and know what I am doing this time, and not join the wrong church again. I think the Brethren Church is the true church of God.

I wish some of you brethren that travel would come here and hold a series of meetings and revive our town. I think two ministers would do a great deal of good.

May the Lord bless us all, and guide us by the divine spirit into all truth while we live, and when time shall be with us no more, save us all, without the loss of one, is my prayer.

Missouri Valley, Iowa.

What Can I Do For the Bible School?

BY D. W. HARTZLER.

AS the time for organizing Bible Schools is at hand, many are asking, what can I do. Some say they cannot teach because they have not the necessary knowledge: but we think if they would study the lesson as they do the affairs of this world they would have equal success. "If any of you lack wisdom let him ask of God." James 1: 5. With the Bible in your head and Christ in your heart how could you fail?

The Superintendent should have a Teacher's Meeting once a week, where all the teachers could meet with him to study a lesson preparatory to teaching it. In our (Poplar Grove) school we commenced holding teacher's meetings in June, and continued them until the close (Dec. 8th, 1878) of the school.

After the close of our school we met once a week at each other's houses in the capacity of a Bible class. I think that a very pleasant and beneficial way to spend the long winter evenings.

The object of all religious work should lie to win souls to Christ. After winning souls, feed them. "Feed my lambs."—Jesus. Fathers and mothers, ministers, teachers and superintendents, are you feeding God's lambs?

"Are you doing all you can for Jesus,
Giving him your willing service day by day?
Souls immortal all around are dying.
Are you showing them the way?

Hanepatch, Indiana.

Request and Notice.

I GET a great many letters from Brethren and friends, requesting me to come and preach for them, and they will pay my expenses. In the first place I would say, that were I to answer all the letters, it would be almost a continual drainage on my stamps. So please enclose stamps if you desire an answer. In the second place, I would say that I cannot possibly come by merely having my R. R. fare paid. I have a family to support, debts to pay, &c., and to get only fare paid, would soon make me "worse than an infidel." Such characters you would hardly want to preach for you. Remember, brethren, it is easier for ten to pay ten dollars than for one. If you can't afford it don't expect it of your poor minister. For eighteen years I heeded many such calls at my own expense in time and money, but the beats are all off my string,—I can do so no more. I love the church and the Master's cause, and am still willing to do all in my power to gather souls aboard the good old ship, but am powerless as far as money is concerned. Nothing but extreme poverty would cause me to thus write.

To my brethren, sisters, and friends, whom I love in the Lord. W. J. H. BACHMAN.

Nora Springs, Iowa, April 7.

Items from Allison Church, Ill.

Dear Brethren:—

PERHAPS it may interest some of the many readers of the BRETHREN AT WORK to hear from this part of the brotherhood. We met to-day at the church at ten o'clock for public worship: listened to a very interesting discourse from Brother Jacob Gerhart. Text John 3: 4.

Met again at two o'clock P. M. to organize a Sunday-school, and elected the necessary officers, with a full corps of teachers. The school unanimously voted to use the *Children at Work*.

The church is in union and harmony so far as we know, though we have had but one added to our number (and that by letter) since last Fall when Brother Billhimer was here. Still we are not discouraged but feel to thank God and press forward, hoping at the end of our warfare we will receive a crown of righteousness.

The BRETHREN AT WORK is a regular visitor, and when read, I distribute them to those who are too poor to subscribe. Wish I could induce every body to take it. I think the Brethren's papers are powerful instruments for doing good. T. M. CALVERT.

April 6, 1879.

From Indian Creek Church, Iowa.

Dear Brethren:—

WE had a series of meetings at the Greenville school-house, conducted by our Elder, D. E. Brubaker, commencing on Sunday evening, March 2nd. Had nine meetings in succession. Six souls came over on the Lord's side. Many good impressions were made. Even little boys were made to feel what it was to be there. Our own little boy thinks that the young people enjoy themselves better after they unite with the church than outside of it. He believed that prayer had power in bringing souls to Christ. Little boys, do you listen to prayer when it is offered, or do you think of worldly things? When you are at meeting you should keep your minds on solemn truths. How often my soul has rejoiced at the rich admonitions of our brethren who declare the truth to dying people. I believe there was joy in heaven among the angels to see so many wanderers returning home, as they were convinced that they were on their way to destruction. CHARLOTTE MOWEN.

How We Conduct Our Social Meetings.

BY S. B. CULLER.

WE conduct our Bible class, or social meeting somewhat like the following:

1. A previous announcement is made.

2. The assembling of brethren and sisters, young and old, and all who feel interested in such meetings.

3. Singing of church hymns, and some one selects a chapter. A Testament is furnished for every one present. The entire chapter is read, and as they read, questions are asked and answered to the satisfaction of all present. After reading, the meeting is closed by singing and prayer, which is insisted by the older upon the younger members to lead in the same.

Goshen, Indiana.

From North Liberty, Indiana.

Dear Brethren:—

AMONG the things of the past is our yearly visit. We had our council meeting the 29th inst., at which the visit was reported. Only a few missteps were found, which were readily adjusted and union established. One made the good confession and was baptized into Christ, making twenty (including one reclaimed) within the last year.

March 30th. Re-organized our Sunday-school. Will make arrangements at our next school to procure reading matter for gratuitous distribution.

Fraternally yours,
WM. BOROUGH.

March 31st, 1879.

Danish Mission Report.

Knob Creek Church, Tenn	$ 2.00
Panther Creek Church, Ill	4.25
Indian Creek Church, Pa	7.00
S. M. Smith, Mich	6.00
Enoch Eby, Ill	10.00
A Sister	.50
By two Sisters	.25
L. Knutfman	.30
Total	$30.30

C. P. ROWLAND, Treasurer.

Lamark, Ill., April 14th, 1879.

(P. C., please copy.)

From D. E. Brubaker.

I HEARTILY congratulate the Brethren of Northern Illinois in their good fortune in securing such a good man as Brother Stein to live among them, and I was more than pleased when I saw it announced in the BRETHREN AT WORK that the members had purchased the Mt. Morris Seminary. (I am pretty well acquainted with that institution, having lived near there five years). I almost wish now that I were young again. I certainly would go to that school.

Iowa Center, Iowa, April 5.

Report of Danish Poor Fund.

Mary E. Meyers, Ohio	$ 1.00
Big Swartara Church, Pa	10.00
Total	$11.00

C. P. ROWLAND, Treasurer.

Lamark, Ill., April 14th, 1879.

(Primitive Christian, please copy).

District Meeting in Indiana.

SALONY Creek Church was the place of holding the Southern District Meeting of Indiana. Meeting opened by singing. Prayer by Hiel Hamilton. Reading Acts 15 by Elder Jacob Rife. The committee to receive the business was then announced by Elder John H. Caylor. Elder Hiel Hamilton was elected Moderator, Jacob Rife Reading Clerk, David

Bowman Recording Clerk. Five queries were then presented.

No. 1. What means can this meeting adopt to get the churches to pay their quota towards defraying the expenses of the Brethren that were on the missionary work in Southern Indiana?

Ans. We agree to send Brethren to the churches to urge them to pay and assist in that work.

No. 2. Have churches a right to employ police force to protect them at communion meetings, or any other meeting?

Ans. Only in extreme cases. (This query goes to Annual Meeting, the only query sent from this district).

No. 3. Would it not be better to close our communion meetings at night after our communion services are over?

Ans. Leave the matter optional with the churches.

No. 4. Would it not be better for the brethren, where the communion is held, to say who should administer the communion?

Ans. We will make no change.

No. 5. A minister being called to the poor-house to baptize a pauper, the poor-house being in the territory of another elder; has he a right to baptize the pauper without asking the elder where the pauper live?

Ans. He has a right to do so, and the church where the poor lives should take care of the poor members.

The meeting then received the missionary report. Elder Jacob Rife gave a very interesting account of their labors in the south, and of their cries for the bread of life. They then elected Elder R. H. Miller to represent them in Annual Meeting. Then Brother Isaac Cripe and Lewis Kinsey to fill the missionary field in Southern Indiana for another year, and five brethren to visit the home churches, and collect money to defray the expenses of the southern mission. These brethren are R. H. Miller, G. W. Studebaker, Isaac Billhimer, John W. Metzger, and Jacob Rife. The meeting was then closed after some preliminary business. It was a very pleasant meeting, and the best of feeling prevailed. Thanks be to God.

JESSE CALVERT.

April 9, 1879.

From Washington Creek Church, Douglas County, Kansas.

Dear Brethren:—

THE Brethren have two good meeting-houses in which regular meetings are held; the one is 18X64, with basement story, built for holding Love-feasts in. It is on the road running south from Lawrence to Willow Springs, eight miles from Lawrence. The other is 30x40, called the Brumbaugh Meeting-house.

This church at present numbers between 175 and 200 members. The Brethren held, during Winter and Spring, three series of meetings; the last one was held at the Brethren's large meeting-house. The word was held forth by Brethren George Meyers, Jesse Studebaker and Noah Henricks, (the last named lives in Lawrence at present), assisted by our home ministers. The results of the last meeting were, six baptized and two reclaimed. The members were built up in their holy faith and others were convinced, but are still standing outside the household of faith. Yesterday was our yearly council meeting. Matters were disposed of to the satisfaction of all present. But one query to send to D. M.

To-day our regular meeting at the meeting-house. Subject, "The good Samaritan." Jesus Christ being our good Samaritan if we will but do his will. He is willing to bind up all our wounds, pouring in oil; and if we but learn his will, and do not practice it, it will avail us nothing. Brethren and sisters, let us all strive for more earnest work in the vineyard of the Lord. Be more zealous for the cause. Let our light shine in all our transactions. Do all the good we can and as little evil as possible, &c., is the prayer of your unworthy brother,

JOHN A. STUDEBAKER.

Willow Springs, Kansas, April 6, 1879.

P. S. Any of the brethren wishing to locate in Southern Kansas in Elk County, will do well to correspond with the writer.

J. A. S.

From Jesse Calvert.

Dear Brethren:—

OUR meeting closes here this morning, with ten additions by baptism and one reclaimed, and a good feeling, except some United Brethren; they had quite a meeting near here, and one man said the blessed Lord had put twenty-five cents in his pocket to give the elder, and some claimed to be sanctified, and many other things equally ridiculous. I tried to expose error and present the truth, and it is said some got cross about it. I cannot help that; wo is to me if I do not preach the gospel in all its power. There was a Brother Flora and wife baptized near here. He is a brother of Brother John Flora, of Virginia, and he had preached for that fraternity for ten years. He gave me a very interesting history of that part of his life; he had baptized only four, and tells glad that no more had been led by him. He says it is no use to abuse the old Brethren, or think of heaven without coming to the general principles taught by them. There are a few left here yet. Their only hopes are in the *Progressive Christian*. What a pity that the Brethren will go to such extremes that there is hope, by them, of division.

Pettit, Indiana, April 7, 1879.

To the Brethren of Southern Va.

SHOULD the Brethren or others along or near the Chesapeake & Ohio R. R., or that of the Harper's Ferry and Shenton Line, desire it, we will spend a few weeks before A. M.' in preaching at such places as may be thought proper. Those who favor it will at once give us notice by letter to *New Carlisle, Clark Co., Ohio, in care of Elder Joseph Kauffman.* We know not the name of Brethren in Southern Virginia, hence this notice. Give name, post-office and railway station, at which to stop, and we will then give notice as to time of arrival.

LANDON WEST.

Announcements.

On a rule not to give notice but one insertion. They should be brief, and written on paper separate from all other business.

LOVE FEASTS.

The Love-feast at West Branch, Illinois, will be held at their Stone Meeting house, May 29th and 30th.

W. DAVIS.

The Love-feast of the Middle District, Miami County, Ohio, have appointed a Communion Meeting, twelve miles north of Dayton. Meeting to be held May 29th, commencing at 2 P. M. O. F. YOUNT.

The Love feast for Silver Creek, Ogle County, Illinois, will be held May 27th and 28th, commencing at 10 o'clock, to which the usual invitation is given. D. B. PRICE.

The Love-feast for Cherry Box, Shelby County, Missouri, will be held June 7th and 8th. There will be conveyances in Clarence to place of meeting.

BENJAMIN SAGE.

Primitive Christian, please copy.

Will you please correct the mistake made in publishing our Love-feast notice where it reads "Pefe Creek, Miami County, Indiana," it should be "Pipe Creek, Miami County, Indiana."

A. D. LAIR.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of the paper, and separate from all other business.

SISSNE.—Sister Sissne, wife of Brother John Sissne and daughter of Elder James Miller, of Portage Prairie Congregation. Was born August 23, 1849, and died March 15, 1879, aged 29 years, 6 months and 20 days. Disease consumption.

Sister Sissne was a faithful worker in the church and Sabbath-school, and in the advancement of the Lord's cause. And as she requested us not to eulogize her we will refrain. She was anointed and gave full evidence that she would soon be with the Lord in glory. Funeral services by the writer, from Rev. 21: 4. Dear sister, farewell, rest from thy labor. P. R. WRIGHTSMAN.

HIPKINS.—In the bounds of the Black River Church, Medina County Ohio, Friend Thomas Hopkins, in the 46th year of his age.

He leaves a widow and a number of small children. Funeral services by the writer, from Gen. 3rd chapter, latter clause of 19th verse. "Dust thou art, and unto dust thou shalt return."

WEIS.—In the same church, February 15, Clara, daughter of Friend Daniel and Sister Catharine Weis, aged 1 year, and 8 days.

Was buried in the Brethren's burying ground, amidst much weeping, because the tender branch was broken off; it being the sixth child buried by these parents. Will say, friend Daniel, delay not to prepare to meet these little ones gone before. Funeral services by the writer and others, from Luke 8: 52 "She is not dead but sleepeth."

MYERS.—Sister Sarah, wife of Brother D. J. Meyers, and daughter of Brother Jacob and Sister Nancy Karl.

The subject of this notice was born November 6th, 1838, near 12 o'clock, married January 16th, 1857, near 12 o'clock, baptized in December, near 12 o'clock, took sick February 17th, 1879, near 12 o'clock, took congestive chill March 3rd, near 12 o'clock, died March 4th, 1879, near 12 o'clock, was buried March 6, near 12 o'clock. Aged 40 years, 3 months, and 29 days. Funeral services by the writer and others, from Luke 23: 28, middle clause, "Weep not for me." G. HOLLINGER.

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That similar to that in public worship, or religious services, are Christians [illegible] (1 Cor. 11: 5.

That it is [illegible] the scriptural duty of Anointing the sick with oil in the name of the Lord.

That it is a violation of all that Christ and the Apostles have [illegible] to Deacons and others, and the conflicting theories and discords of modern Christendom, to [illegible] that all must come to be [illegible]

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., May 1, 1879. No. 18

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

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THE IMPERISHABLE LEGACY.

BY C. H. BALSBAUGH.

To Sister Emily R. Stifler:—

I HAVE kept you waiting long for a response to yours of three months ago. To me they were months of grinding agony. But pains are meant for blessings, and eternal benedictions will be their issue, if we accept them in their true intent. Life is a fearfully solemn reality. To have it all "hid with Christ in God," is the great and often unsuccessful struggle of existence. In our probationary period we shape the flow of the eternal years. The human will predestines the endless rapture, or the intermidable woe. Made in the image of God we are endowed with the sovereignty of immortal being. All the facilities of the Godhead at our command for the attainment of the Divine ideal in Jesus the Christ; but not the shadow of a shade of arbitrary is laid on our volitions. Christ has suspended from his Golden Girdle the keys of death and of hell, of Heaven and Gehenna; but it is *through our will* that he unlocks the Gate of Pearl for our admission, or bolts the flaming doors of damnation, prohibiting all returns. Moral being is not holiness, and endless moral being is not Eternal Life. But God manifest in the flesh—in *our* flesh individually—is, for us both. We live, and we cannot but live forever: whether it be eternal life, or eternal death—the life of God, or the life of devils—will depend on our voluntary choice. "Because I live ye shall live also," is more than conscious moral being. In this sense Christ is the life of the fallen angels no less than the unfallen. "In Him is life"—all life—and from this unerented Fount, in the naked sense of being, devils drink as freely as angels and saints. To live *God's* life is more than to live. It is the *normal* state of being, which is salvation. Heaven "The high calling of God" is on a level with His own being. He cannot live a life *beneath Himself*. He can manifest Himself on a lower plane, but not in a lower character. Whether He sits on the Throne of Universal Empire, or lies in swaddling bands in a manger, or is suspended on a Cross of ignominy, He is God, "the same yesterday, to-day, and forever." WHAT HE IS—this is the goal of our vocation. A lower aim is a practical denial of the Incarnation. "*Be ye* HOLY, FOR I AM HOLY." Emmanuel is the Model, the Holy Ghost is the power. Both are Divine. To believe in the One, is to secure the unfailing services of the Other. The Spirit draws upon the exhaustless fund of God in Christ for the regeneration and sanctification of alienated souls.

"And this is the record, that God *hath given to us eternal life*, AND THIS LIFE IS IN HIS SON." 1 John 5: 11. Salvation does not mean simply to live coeval with God, but to live HIS LIFE. With what pertinence comes the solemn injunction: "*Work out your own salvation* WITH FEAR AND TREMBLING." It requires constant watching, praying, wrestling, agonizing. Every day the nails must be driven deeper into hands and feet. The glorious, imperishable Legacy that came by death must be gained by crucifixion of self. The Holy Ghost consecrates all His temples to the Cross-slain, sin-slaying Messiah.

SPRING.

BY GEORGE D. ZOLLERS.

O gentle Spring, for thy genial rays we yearn,
With hearts exultant we welcome thy return;
Thy presence breaks the spell of Winter's gloom,
And wakens nature from the dreary tomb.
No scene more lovely on this rolling sphere,
Than the stately coming of the vernal year;
Then verdure decorates the dale and hill,
And flowers blossom by the sparkling rill;
Then groves appear in their foliage grand,
And life and beauty teems all o'er the land,
And cheerful warblers, in their plumage gay,
Chant their sweetests songs in the sunny ray.
Grim Winter's gone with its frost and chill,
With joy, oh Christian, does thy bosom thrill?
Creation mingles in the merry strain,
And joy resounds through all its wide domain.
Then pilgrims, sing, bound to the glorious land,
There trees perennial bloom on the golden strand,
These tunes of Spring, these merry voices show,
To you a clime where beauties ever glow.
No bleak wintry blasts or surges more shall beat,
On that bright shore where all the saints shall meet.
Sweet Spring, an earnest of the joyful mourn:
When friends long lost in triumph shall return,
And sing the song of victory o'er the grave,
Through him who died the ransomed host to save;
In robes of beauty I yearn with them to stand,
In bright array along the golden strand,
With rapturous joy to view the landscape o'er,
Where songs ne'er cease, and parting is no more.

THE DRESS QUESTION AGAIN.

BY ALEX W. REESE.

"And he would not for awhile: but afterward he said within himself, Though I fear not God, nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming, she weary me." Luke 18: 4, 5.

BY our delegate to the Annual Meeting, of last year, was sent a query from the District Meeting as to what should be recognized among us as the established order of the church as constituting the details of Christian dress.

As there seems to be various and often conflicting views among the Brotherhood at large, on this much vexed subject, I was anxious to see the Annual Meeting express its mind. I placed in the hands of our delegate (to be presented if deemed proper) the following interrogations, viz:

Is there an established order of the church concerning Christian dress? If so, *what is it?* If so, by what authority is it the established order of the church—is it from heaven, or is it from men? If from heaven, why not obey it? If from men, why seek to impose or enforce it?

This, to my mind, is the sum and substance of the matter, it is the dress question simmered down to the capacity of a nut shell. I learned from our delegate, on his return, that no suitable occasion seemed to present itself for laying these questions before the meeting. It is important that these matters be clearly settled, by the proper authority. As ministers of the gospel, specially set apart for the work in the Brethren church, we are expected to preach humility, plainness, and non-conformity to the world in dress, as specifically typified in "the order of the church:" and not only to preach it to others, but to practice it severely ourselves, thus setting a good example to the flock. These things—in my imperfect way, being as it were, but a babe in Christ—I have tried to do; but I must say, that when I have put forth some earnest, special effort in this direction, in the hope that the cause of our adorable Redeemer might be promoted thereby—sinners induced to forsake the sinful vanities of the world, the church edified, and the saints built up in their most holy faith,—it is not a little bewildering, and no less discouraging to a novice in the work like myself—to pick up a church print and there find it solemnly and emphatically declared that "there is not a scrap of Scripture to sustain the Brethren's order of dress." Well now, here is a very serious dilemma for us, for of all men in the world it is expected that a *preacher* will tell the *truth!* We can scarcely conceive of a more *paradoxical* character than a *lying preacher!!* Though, by the way, I heard one of our old fathers say in a sermon, not a great while ago, that he believed *preachers* told more stories than anybody else. This is, I must confess, a very bad state of affairs.

I sincerely hope the morals of the clergy may improve in the nigh future! Would it not be well for the *laity* in general, to think about this a little also? The agitation of the dress question is assuming serious proportions—"there is no small stir" about this matter, and yet there seems to be no definite conclusion reached. Where shall we find "safe ground" in this matter?

Would it not be well for the church to give some decided expression of its views pretty soon, so that all might know what we do believe on the subject? There is serious need of a uniform faith and practice. The dress question is one of no little importance, and it is a question considerably befogged in the minds of some, and especially cloudy to the understanding of others. The church seems to be a good deal like the people were down at Ephesus in Paul's time, "Some cried one thing, and some another, and the whole city was filled with confusion." The peace and welfare of the church demand a satisfactory solution of this question—a clear, definite, Scriptural exposition of this important feature of the Christian faith. Let the trumpet make no uncertain sound, and there need be no clamor. Why should there be "an uproar among the people?" "Let your moderation be known of all men." Can we know the divine mind in this matter? Is the record God gave of his Son obscure? Is the volume of inspiration silent as to what shall constitute Christian dress, or are we left to individual, "God-given tastes" on this point? Is there even a "scrap" of divine testimony for the "order of the church," or does said order figure conspicuously on the boards as among "the commandments and traditions of men?" *This* is the point we long to know—who shall untie this Gordian knot? Who shall solve the serious problem—who unfold the glorious truth?

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.

ADVICE.

BY S. J. HARRISON.

THOSE who give best advice always give the least, and those who give most need it all themselves. Good advisers follow good advice themselves, and the best advisers are kept so busy following good advice that they never have any time to give it to others. Advice is a very poor thing by which to decide a question. An adviser cannot and will not become responsible for his advice. Advisers are to a man what the wind is to a weather cock: the wind changes the cock without doing it any good: so an adviser changes a man without doing him any good.

People ought to decide questions by evidence, proof, argument; not by opinion, assertion, or assumption: for nothing is so absurd but what it is or has been believed. And whatever an adviser *thinks* or *believes* another one ought to do, of course that is what he will *advise* him to do.

There is no man who does not or has not at some time *pretended* to know what he did not. Those who are and have been in authority are only men, and all have pretended to *know* something they did not, which should be done, and therefore bid or advised their subjects to do them. By means of these men, our first mathematicians, philosphers, scientists, and mechanics were murdered in cold blood. All now know how extremely absurd such a condemnation was; nevertheless murdering for the same cause is done to-day among the people of every nation on the face of the globe. The most useful men are those who often receive the worst treatment. Who knows how much we owe to the martyrs of by-gone years for social, intellectual, spiritual, and mechanical advantages which we now enjoy? True, at this day, men are not every where burned at the stake, thrown to wild beasts, disjointed on racks, &c., but they are *starved to death*—they are thrown out of church, out of society, out of business, and the only alternative is *starve* socially, spiritually, and physically. Out of church generally means out of society; out of society, out of business: out of business, STARVATION.

This terrible chain of events which is and has been taking place in the lives of many of the country's best men is exclusively the result of *advisers*. Judgment day will certainly reveal the fact that many superiors have here been condemned by inferiors; many pure by the impure; many godly by the ungodly. Oh, what an awful thing to condemn a man better than ourselves!

"LET THE MUD DRY FIRST."

HERE is a capital lesson sent us by a brother who clipped it from another paper. It may be well impressed upon the memory of both young and old: Mr Spurgeon, in walking a little way out of London to preach, chanced to get his pantaloons quite muddy. A good deacon met him at the door and desired to get a brush and take off some of the mud. "Oh, no," said Mr. S., "don't you see it is wet, and if you try to brush it now, you will rub the stain into the cloth? Let it dry, when it will come off easy enough and *leave no mark*." So, when men speak evil of us falsely—throw mud at us—don't be in a hurry about brushing it off. Too great eagerness to rub it off, is apt to rub it in. Let it dry: by and by, if need be, a little effort will remove it. Don't foster scandal about yourself or others, or trouble in a society, or in a church, by haste to do something. Let it alone: let it dry; it will be more easily eradicated than you think in the first heat of excitement. Time has a wonderful power in such matters. Very many things in this world will be easily got over by judiciously "letting them dry."

A WAIL FROM THE WEST.

TELL me, ye winged winds,
That round my dwelling blow,
Do you not know some spot
Where smokers do not go?
Some quiet, pleasant dell,
Some valley in the West,
Where freed from pipes and smokes,
A soul in peace may rest?

Tell me thou ocean deep,
Whose billows oft I see,
Knowest thou some island home,
To which our sex may flee?
Safe from tobacco quids,
And streams of filthy juice,
Ejected from men's mouths?
Oh, what a vile abuse!

And thou bright silver moon,
When on thy mighty round,
Thou lookest down on earth,
Hast thou not somewhere found
A spot yet undefiled by those
Who use the weed?

Tell me, ye spirits bright,
That now are hovering o'er,
Must we endure this curse
Forever, evermore?
O search beyond this earth!
Search regions of the blest:
Can ye not find some place
Where we unsmoked may rest?

The loud winds dwindle to a whisper low,
And sighed for pity as they answered—No!
Behind a cloud the moon withdrew her face;
A voice in sadness answered—Not a place!

Faith, hope, and trust,—
Best boon to mortals given—
Waved their bright wings
And whispered—Yes, In heaven.

Selected by D. E. BOWMAN.

A FEW OBSERVATIONS.

BY ENOCH BEERY.

I HAVE observed, for a number of years, that in some of the congregations some of the elders and other officials of the church are extremely careful to keep their members in the old order of the church in regard to plainness of dress. This is all right: I approve of this watchfulness against the ever-changing fashions in regard to dress. But there is another fashion of the world, which, in my judgment, and in the judgment of a good portion of the brotherhood, is a great deal worse than, for convenience or comfort, to deviate a little from the generally adopted order of dress in the church. The fashion to which I allude, I am sorry to say, is too greatly indulged in even by some of our good old elders, other officers of the church, and lay members. I allude to the worldly fashion of *raising and using tobacco.*

I have noticed that those brethren will select the very best part of their farmland and bestow extra labor on it to prepare for tobacco; and then special care is taken to tend it well while growing, even sometimes to the *neglect* of their necessary crops of corn, wheat, and potatoes. *This certainly* ought not to be so amongst the *plain-dressing*, humble *followers* of Jesus Christ. Could any of us for a moment suppose that Christ or his apostles raised or used the weed as some of our brethren raise and use it? By their raising and using it, they help to keep up the most unnecessary and expensive fashions that I can think of just now.

If I were a good writer I would write a *long article* and try to bring to the surface some of the *evil* consequences attending the use of tobacco. If you will just give me a little more space, I will try—poor writer as I am—to show a few of such *evils*, and can just now think of no better way to do it than in the shape of a dialogue between a young man and an honest old druggist. We will suppose a well dressed young man approaching the druggist in this way:

Young man.—Doctor, I have a little ailment in my throat, can't you prescribe something to relieve it?

Doctor.—I think I have a medicine here that will just suit you, and will relieve that trouble in a short time, and as I see you are a man of *style* I can the more *heartily* recommend it to you, I can assure you that this is the most popular of medicines now in the human family.

Y. M.—Thank you, doctor, I am really glad I have called on you if you have such a popular medicine, and if it is so extensively used, it will be good and safe for me to use it. Please issue a full prescription with directions for using it.

Dr.—We are not quite ready yet for that. I purpose to be an honest druggist, and, consequently, feel it my duty to tell you the probable consequences attending the use of this medicine.

Y. M.—If there is any danger connected with the use of it I should like to know it. I thought when you said it was so extensively used, there certainly was safety in using it. Please tell me all about the effects it will produce.

Dr.—Perhaps I had better tell you first about the expense of its use. The first ten years it will cost you from five to ten dollars a year, and, as you continue, the use of it from year to year, it will become so pleasant to your (artificial) taste you will naturally want to double the doses and take them more frequently, so that in the course of fifteen or twenty years, the expense will be about double that of the first few years.

Y. M.—Why, doctor, that is discouraging! both in regard to expense and in regard to the length of time necessary to use the medicine. Is it possible that it will take you that long to remove this little trouble in my throat?

Dr.—That trouble in your throat will be removed in the first two or three months; but, as I just told you, your taste for it will become so strong that you would rather take it than not. In fact, you will pretend to think you can scarcely do without it.

Y. M.—Well, doctor, this is a little discouraging, but perhaps the pleasure one derives from the use of this medicine will overbalance the expense of it. You intimated awhile ago that it will effect the body in some way. Please explain that.

Dr.—I will first give you directions how to use it and what effects the first few doses will have.

Y. M. All right: Proceed.

Dr.—Well, the first two or three doses will make you *very, very* sick, but don't get scared, the sickness won't prove fatal- it will last but a short time. But should this sickness be too severe, take very light doses for a few days; persevere and you will soon overcome this, and, as I said awhile ago, you will create an artificial appetite for it that you can take full doses.

Y. M.—Still worse, doctor, but let us hear it all.

Dr.—You will find it necessary to have a supply of this medicine with you wherever you go, whether in the field, at work, or on a visit to your friends or even on a preaching tour, (should you ever be a preacher); and even to suit your own taste, you will find it necessary to take from six to ten doses a day.

Y. M.—Well doctor, I begin to think I had bettter not commence taking this medicine, but as we are talking about it you may proceed to tell me all about its effect.

Dr.—In the first few years it will have but little that will be visible, but slowly and surely it will effect you in the following ways:

As you advance in years and in the use of it, you will become more or less filthy; so that, in the course of time, you will become disagreeably so to your wife and family, and even your neighbors will notice that you are no longer the clean, neat man you once was.

Y. M.—Worse and worse, doctor, I guess I won't detain you in giving details in regard to the effects.

Dr. Sit still, young man, I am at leisure just now, and would rather talk about this *tobacco business* than not. I was about to say that, as you advance in years, it will effect your nerves and finally stupefy your mind, and in some cases it shortens life. In some cases when the taste for strong drink is connected with the use of tobacco it has led to untimely and drunkard's graves.

Y. M.—Doctor, I am determined to have nothing to do with that kind of stuff. Have you no other medicine that will remove this little derangement in my throat that is not attended with this everlasting expense and filth?

Dr.—Certainly I have. Here is a medicine that won't cost you the hundredth part that tobacco will, and it will remove that trouble in less than three months. But as I said in the start, I thought you wanted to be a popular man, I thought this would just suit you; why the use of tobacco is one of the most fashionable things I can think of! Why, my dear sir, there is scarcely a lawyer or doctor in all my range of acquaintance but what uses tobacco: and as for the officers of our great and good government, from the President and his cabinet, U. S. congressmen, state governors, state representatives, county officers, and so down to supervisors and school-directors,—I will venture the assertion that two-thirds of them use tobacco in some form.

I can just now think of but one class that is entirely clear of it,—and even a few of that class (though very tempered) use it.

Y. M.—Pray tell me what class that is.

Dr.—They are the educated, refined, Christian gentlemen. They are the only ones (as a class) that don't use it.

Y. M.—How is it that you say that even a part of this class use it?

Dr.—They contracted the habit before they were Christian men, and now they imagine that it is scarcely possible for them to quit. I think all that is lacking is a little more *resolution*, and a little more *Christian firmness* and they will soon get rid of it.

Y. M.—Thank you, doctor, for the lengthy explanation of the evil consequences attending the use of this *tobacco* medicine. I shall certainly never use it, and will use my influence against it—fashion or no fashion. Good-bye, doctor, thank you again for your information.

Dr.—You are certainly welcome to the explanation I gave you concerning the effects my drugs may have on my customers. It is rather my duty to do so. Good-day, young man.

Now, to prove that I have not exaggerated either in regard to expense or filthiness, I will just say that a year or two ago a high-toned gentleman of Cincinnati had business at my house. When through with business, and preparatory to leave, he began to light a fine cigar, and as I have for years considered myself able to talk with any man on the subject of tobacco and whiskey, I had no fears to approach the gentleman in question, and to my surprise, he did not attempt to say a word in defence of using tobacco, but acknowledged that it was an unnecessay and expensive habit; adding that the use of fine cigars and tobacco cost him about two hundred dollars a year.

Another circumstance. A few years ago the writer was seated at the communion table in a crowded and warm house. The brother next to me asked me to change seats with him, saying that the brother next to him used *tobacco* and the smell of it was making him sick. Is it possible that the body of a Christian, which should be a dwelling place for the Holy Ghost, should become so defiled with tobacco as to sicken his brother at the communion table? Brethren, please think of this.

Lest I be considered radical, I will in conclusion say that I agree with the BRETHREN AT WORK in advising old brethren (that have used it perhaps from their youth up) to use it very moderately; and to middle-aged ones I would say, quit it while you can; and to the young I would say, in the name of every thing that is good, don't commence it. And further; let me say to parents and guardians, by all means, don't allow the boys under your care to commence it under twenty-one years of age.

Covington, Miami County, Ohio.

"CRY ALOUD AND SPARE NOT."

BY H. P. BRINKWORTH.

THE truth of God's words ever and anon come resounding in our ears; and ofttimes we mourn that the pure word of God is so widely misrepresented. Especially so when we find that those who profess to be his childlen often ignore the doctrines therein taught. Paul says, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Now, dear readers, tell me does this refer to missionary work or not? Does it really mean that that work must be confined to any partieular country, locality, or place? Does it not refer to the command where it reads, "All nations?" How is this, loving readers?

Then again, I hear some saying, we will do well to get the gospel preached to our own people, or in other words in America alone. Yes, I believe it would be well if we could do that, and we hear of brethren that are in the work, earnest, untiring and zealous, doing much for Jesus; we see sinners returning home. Oh, we thank God for it! yet we are made to mourn. Brethren, sisters and friends, I ask you in the name of my Master, I appeal to you in Jehovah's awful name, in whose name we all trust, will you help? Is there any one who will read these words, these appeals from day to day, from week to week, from year to year, who will come to the front? I ask you, will you continue in lethargy? will you not arouse from your slumbers? "Awake thou that sleepest!" Awake, oh, awake! Cannot your sympathies be aroused for those who, to-day, cannot have the gospel preached to them because you will not help. "Bear ye one another's burdens, and so fulfill the law of Christ." Your Master does not ask or require the laborers of the vineyard, as ministers, to do the traveling and the declaring all of themselves, but awake and help. Be zealous for Christ's sake,

and send forth those who are willing to be spent for the Master's sake.

While in the City of Bath, England, one day a certain person of prominence, asked as to the probable worth of the church in which my membership was cast. I answered with great reluctance; "I should suppose millions of dollars, but how many I cannot tell." Next question, "How many foreign missionaries have you in the field?" Answer, "one." Am I wrong brethren? if so, please correct. I felt like, oh, that something could swallow me up, to represent a doctrine of which I could report only one foreign missionary. Can you conceive my feelings? if so, come to the rescue. Don't you desire to enhance the work? I believe all do. Won't you, then, lend your pennies, your dimes and dollars? Won't you do so? Not grudgingly, but out of a heart that feels its love for the Master's cause, and that would not keep back for any bribe whatever. "The love of Christ constraineth us."

Brethren, there are people who cried unto us from Denmark and brethren are there as the result. There are those that to-day are crying aloud for the true word in England. Will you respond? I hear of brethren every little while who would go and preach if they were sent according to Paul in Romans? Will you send them? Then again we hear a faint voice from still another shore, even Australia. Shall we say "too far off?" Our Master says to "all nations."

ECHOES FROM THE EAST.

NUMBER XVII.

APRIL 6th.—This morning our meeting was at the Welty meeting-house. A pleasant day and a good attendance. Services were begun by singing a hymn and exhortation to prayer. What is more needed than this exhortation in order that we may come in the proper manner to the throne of grace? We know of some of our ministering brethren who neglect this very important duty. May Heaven help all to see the beauty, propriety, and power of the order of the church in this particular. The apostatized churches of sectarianism do not have their members

EXHORTED TO PRAYER.

Shall we indeed be found to follow them? God forbid! We have not so learned Christ. We have a better order of things, and would do well to see that we let nothing slip. It is the aggregate of small departures that causes the "candlestick" to be removed. Brethren, let us be faithful in all the doctrines of the church. It is a good doctrine. See that ye do good service with it, and not be found wanting in the end.

An old deacon brother read, by request, the third chapter of first John. A minister then chose for his text, the words: "Now are we the sons of God." We deduce the following:

I. Our Heavenly Father.

II. Our adoption.

III. Our future inheritance.

Thoughts.—We were strangers to God—reconciled in Christ—begotten of God—born a second time—received by faith and repentance into God's dear family on earth—sons and daughters of God—admitted to all the privileges of the true church of Christ—the hope of life eternal set before us—Heaven in prospect.

OUR RISEN SAVIOR.

April 13th.— This beautiful rest-day morning we are permitted by the kindness of our heavenly Father to assemble in the Price's meeting-house. How soul-cheering to hear all the gathering congregation sing.

"I love thy kingdom, Lord,
The house of thine abode;
The church our blessed Redeemer saved,
With his own precious blood."

O how comforting to know that those outside the pales of the church do love the church! We shall be made joyful in their full surrender to the government of this glorious kingdom. But it is a saddening thought that some are in the kingdom who have not made the surrender, and who neglect their duty to "adorn the doctrine" in all things. Come, brethren and sisters, let us in very deed love the church; for, in doing so, we shall be obedient and faithful in all things.

The 55th hymn was lined and sung—a hearty expression of gratitude. After exhortation and prayers, the twentieth of John was read to all the congregation. A preacher then dwelt upon the confession of Thomas, the apostle: "My Lord and my God." We deduce,

I. Christ risen.

II. Faith confirmed.

III. Blessed hope.

Thoughts.—The time of year when the most interesting scenes in the life of our Lord occurred—Christ crucified and buried—raised from the dead—a sister first at the sepulcher—an empty tomb—the living Master—meetings of the believers—Jesus appears—the confirmation of faith—the most doubtful established in faith—they are blessed who believe without seeing—no resurrection, no hope—the resurrection gives us hope and comfort—faithfulness to Christ and true love to his church will bring us at last to a home in heaven.

A deacon brother offered some remarks of testimony, and exhorted us all to faithfulness, so much the more as the Master's second coming may be very near at hand. Dear brethren, are we ready for his appearing and kingdom?

That beautiful and appropriate hymn was sung:

"Mary, to the Savior's tomb,
Hasted at an early dawn;
Spice, she brought, and sweet perfume
But the Lord she loved had gone."

Read it all—it is well worth reading. As Christ is resurrected from the dead, so we should be risen with him from the death of sin to live in "newness of life." May God grant every reader this gracious experience. D. B. MENTZER.

Waynesboro, Pa., April 14th, 1879.

THE ANCIENT JEWS AS FARMERS.

IN his laws, Moses made agriculture the basis of the State. According to this principle he appointed to every citizen a piece of land, marked by fixed boundaries. Land grabbing speculations were prevented by the law, which required all ground in the Commonwealth to revert to the heirs of the original owner on the jubilee year. The occupation of the farmer was held in honor through being thus protected. Various means were resorted to by the Hebrews to increase the fertility of their soil. The stones were gathered and built into walls, water was brought in aqueducts from great distances, and many kinds of manure were used. The hills were terraced to the tops, and planted with vineyards and gardens. They cultivated wheat, barley, millet, beans, and rice. In agricultural implements the Hebrews were not so far behind the present age as we are prone to think. Isaiah lived more than 2,500 years ago, yet in his day iron plows were in use, for he prophesied of the time when swords should be turned to plowshares, and spears to pruning hooks. The animals used in plowing were cattle and donkeys. Horses were not in common use. The original method of harvesting was to pull it up by the roots, but sickles were in use among the Hebrews from the time of Joshua.—*The Reformer.*

THE LIFE OF MAN.

BY J. W. SOUTHWOOD.

THE life of man
Is but a span,
It is so quickly o'er;
'Tis scarce begun
Till it is run,
Then he's on earth no more.

To life he's born
In childood's morn,
Then quickly passes on
To youth and man;
Then ends his span;
Then he's forever gone,

He's gone from time
To try the clime
Of bliss or endless woe;
If he's lived well
He then shall dwell
Where none do sorrow know

But if his life's
Been spent in strife,
And wickedness below;
His doom will be,
As he shall see,
Eternal death and woe.

Come, then, live right,
Of Christ, keep sight
In darkness and in day;
Be always true,
Your whole life through,
Don't mind what skeptics say.

Be firm, be bold,
The truth unfold
In all you do or say;
Help others, too,
The truth to view,
And Christ's commands obey.

Your life improve,
And onward move,
In Christ's most glorious cause;
Then death nor hell
Can make you quell—
Christ's gospel has no flaws.

A life spent well,
In bliss will tell,
A happier tale than this;
It will be joy
Without alloy
A heavenly home of bliss.

ADULTERY.

BY JOSEPH FAHNESTOCK.

IN Matthew the 19th, the question is asked, whether it is lawful for a man to put his wife away for every cause. Christ answered them and said, what God had joined together man had no right to put asunder. The Pharisees again asked, why then did Moses give a writing of divorcement? The answer was because of the hardness of their hearts. But from the beginning it was not so, clearly showing them not to put away their wives for every cause, for that was the question asked, and further instructs them that for *one cause only* man and wife had a right to separate. This law of separation is of God and not of man. The 9th verse reads, "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." For a plain view of this we shall call up a case: Mr. A married a wife, she was unfaithful; committed adultery, and he put her away and married another. Mr. B married a wife and for some other cause, he put her away and married another. Now if we take Christ at his word, he has excepted Mr. A—he has committed no adultery, but Mr. B he has not excepted,—he has committed adultery. If Mr. A and Mr. B had simply put away their companions, there would have been no adultery in either case; but in marrying again, the one did and the other did not; this is clearly seen, but if it be claimed that both have committed adultery in marrying again, then are none excepted; but this would conflict with Christ's language, for he has excepted for one cause which the text clearly shows.

And, again, if it be claimed that they may separate, but must remain unmarried, what then would Christ's law of adultery be for? as we know that man and wife separate for other causes, if they remain unmarried and may be received into the church; but we are referred to 1 Cor. 7: 10, 11, where we read, "let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." This could not have been for adultery, for Paul well knew such had a right to put away his wife. According to Christ's law of adultery, it seems to me he would have also said there must be a reformation of life before he would have a Christian unite again with an adulterer, for he says in 1st Cor. 6: 16, "He that is joined to a harlot, they twain are one flesh." The 7th chapter from the 12th verse on has reference to such as had scruples about the lawfulness of living in marriage relation with unbelievers. To put on Christ, we must first be baptized into his kingdom here on earth. And to exercise great caution on the subject I have written, is what we want, not to receive such as have no legal right, and not to prevent or keep believers out of Christ unless we have the word of the Lord in plain language to sustain us, but how or in what way is it plain to reject such whom Christ justifies? and why is it that so many brethren can't understand or see it so? "Except it be for fornication and shall marry another," if this language is not plain that they may separate and marry again, we confess we do not understand language.

We hope this subject will be thoroughly examined before our Annual Council.

Covington, Ohio.

HATE NOT.

BY JOHN BARINGER.

HATE not. It is not worth your while. Your life is not long enough to make it pay to cherish ill will or hard thoughts. What if this man or that one has done you wrong? What if your friends have forsaken you in time of need? or, if having won your confidence, your warmest love, has concluded that he prefers to consider and treat you as a stranger? Let it all pass. What difference will it make to you in a few years when you go to the spirit world? A few more smiles, a few more pleasures, much pain, a little languor, hurrying and worrying through this world, and the injured party will be laid away, and, ere long forgotten, and at the sound of the trumpet all will come forth and be judged according as their work has been. Is it worth while to hate?

A WARNING.

A MAN once took a piece of white cloth to a dyer, to have it dyed black. He was so pleased with the result, that, after a time, he went back to him with a piece of black cloth, and asked to have it dyed white. But the dyer answered: "A piece of cloth is like a man's reputation; it can be dyed black, but it cannot be made white again."

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under $1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - MAY 1, 1879.

OVER 5,000 persons have been rendered homeless by a fire in Miragoane, Hayti, April 4th.

WE do not preserve rejected articles, hence, as a rule, cannot return them when called for.

BROTHER J. W. Stein was with the brethren at Waddam's Grove the first of last week.

A ROMAN Catholic Convent, in Cairo, Illinois, was struck by lightning and burnt to the ground.

A CERTAIN writer aptly remarks that it is not the fact that a man has riches that keeps him from the kingdom of heaven, but the fact that riches have him.

BROTHER J. S. Flory writes that one more has been received into the Colorado Church by baptism; also, one by letter. The congregation is in love and peace.

BROTHER George W. Cripe took very sick just at the commencement of the District Meeting of Southern Indiana, hence could get no good of the meeting.

THE Brethren at Huntingdon, Pennsylvania, held their first meetings in the new chapel in their school building, April 13. The attendance was good, and the meetings pleasant.

ORDERS for the *Children at Work* are coming in very encouragingly. The paper is getting a large circulation in Sunday Schools and is spoken of in commendable terms.

WE must again remind our readers not to send silver in letters; it is liable to get lost. It is better to send postage stamps, for we can use them to good advantage.

SOME one wants us to change the address of his paper from Blountville, Henry County, Indiana, to Perrysburg, Miami County, same State, but does not give his name.

IT is reported, and generally believed, in certain circles, that Queen Victoria thinks of abdicating the throne of Great Britain. The rumor is causing some excitement. The Queen's health is fast failing.

THE *Inter Ocean* says there are two thousand colored refugees at Wyandott, Kansas, all destitute, and many of them sick. They have left the South and are seeking homes in the West. Their sufferings will doubtless be great.

WRITING to the *Primitive*, Brother P. J. Brown says: "We feel justified in saying the district (North-eastern Ohio), is a unit for the old gospel landmarks. There is no dissenting element among us."

IN St. Louis a society has been formed with a view of helping the colored people who are fleeing from the South. Liberal donations are coming in, and they are extending all the aid possible to this wretched and forsaken people.

ONE week ago last Sunday two or three thousand men, half armed, shouting, and flaunting red flags, paraded the streets of Chicago. Some one is leading these men to ruin, and it will not be many years before our people will see the effect of the liquor traffic on this class of men and boys.

HEALTH in and about Lanark has not been very good the last month. There has been considerable sickness, especially among children, but as the warm weather opens up health will likely improve, and all will become cheerful.

J. E. BRYANT's address is changed from Carleton, to Beatrice, Gage County, Nebraska.

S. A. HOSTETLER's address is changed from Graham, Nodaway County, Missouri, to Barnard, same County and State.

BROTHER M. M. Eshelman is still in Indiana, and when last heard from was preaching near North Manchester. From there he expected to visit New Paris.

BROTHER E. W. Flory, of Willow Springs, Kansas, informs us that Brother John Bower is now, and has been for two months, in very feeble health. He is seventy-nine years old.

A NUMBER of names are on hand for the BRETHREN AT WORK to be paid for out of the Poor Fund. The fund is exhausted. Who will help replenish? The poor ought to have the paper, and must look to others for it.

SUNDAY Schools ordering *Children at Work* should always state *how long* they want it. We have several orders in which the *time* the paper is wanted is not specified; so we have marked them to be sent three months as the best we knew to do. We must know the time in order to keep accounts accurate.

BROTHER D. B. Gibson, writing from Libertyville, Iowa, under date of April 18th, says: "I have been in this, the oldest congregation in Iowa, now for twelve days. There have been nine baptized, and many near the kingdom. Will close to-night, and return to Appanoose. The so called Hershey movement will meet no favor in Northern Missouri and Southern Iowa. I am in good health."

AMONG our readers there is quite a call for changing addresses. Many are leaving the land of their childhood in the East and searching for homes in the far West. May heaven's blessing attend them, and may they prove successful in aiding to build up new and healthy congregations all over the West. The West has good use for men and women who will let their light shine before the world.

MR. J. F. BROWNE, who travels and lectures in the interest of the anti-secret movement, called on us last week. He says he was baptized by trine immersion—a Free-will Baptist minister officiated—and all whom he baptizes he dips three times face forward for the remission of sins. He has been holding meetings at Ustick, Whiteside County, and baptized five. They practice feet-washing and the communion somewhat after the manner of the Brethren.

"ASHLAND, (Ohio,) has a population of about 3,500. Four miles south of town is a church of the Brethren with four resident ministers, some of whom are able expounders and exhorters. Four miles north of town is a large church, with an equal number of speakers. Yet a discourse by our people has not been delivered in Ashland corporation for years, or if any, a very few, and there are hundreds of people living here who are as ignorant of what we believe and practice as are the people in New York and Chicago."—*Gospel Preacher.*

ON an other page will be found an article from Brother Alex W. Reese, of Missouri, on the "dress question." He simmers the matter down to a fine point, and in one respect makes the issue clear. Brother Reese is known as one of our strong advocates of Scriptural plainness, and is laboring hard to get the order fully established in the localities where he preaches, but wants to see some clear and pointed articles on the dress issue. We can do no better than to turn his case over to Brother R. H. Miller, who, perhaps, has given that subject as much thought as any brother among us.

OUR attention has frequently been called to a weakness of some probably good meaning persons in making an ado over getting some one of "prominence" into the church. Those who do this evidently need "milk." Any one who will honey around certain "leading men and women" in order to *bait them* into the church are yet carnal. And instead of such persons going as missionaries to preach the gospel to others, missionaries ought to be sent to them, and when they have become new-born babes in Christ they should be fed on "milk" until they can "perceive *God is no respecter of persons.*" It is a very poor sign, indeed, for preachers to run after men of "prominence" to the neglect of those who fill more humble stations in life. It is very doubtful whether the leading men in this world will be the leading men, or the men of prominence, in the world to come. Read Matthew 18: 2–4.

OUR MANUSCRIPT

NUMBER III.

NUMBER 18. *A Warning.* The writer of this article deplores the condition of the church in certain localities, and thinks the cause is greatly injured by publishing abusive articles calculated to stir up strife and discord. The sentiment of the article is good, but it published would likely call out replies from other papers. Those who wish to correct what is found in other papers would better do so through the paper in which the error may have occurred. Replying to one paper through another is not the best method. The article is rejected. For the encouragement of the writer, we further add that the evil he refers to is not general, but rather confined to localities where the proper judgment is not used in administering justice. The Brethren's method of dressing is good, but, by some, it is woefully abused. Those who dress in the order of the church and do not otherwise live consistent lives will be condemned as wolves in sheep's clothing. Those who are all the time harping on the inside of religion only, claiming that if the heart be right all is right, and reject the necessity of outward appearance will one day learn that fashionable clothes are not the outgrowth of a non-conformed heart. Trees are best known by their fruits

No. 19. *Man a Changeable Being.* The article is good in many respects, but contains a little too much of self to make it take well in the community where the writer lives. The article rightly suggests that if a brother, who is supposed to be weak or over zealous, should do wrong, that those who claim to be on the right road should labor to restore such an one, and not do all in their power to drive him still further away from the church. He thinks it no disgrace to change when a man finds he is wrong, that Paul found he was wrong, and in changing received a blessing. We think the writer is mistaken in regard to running ahead of the church. The church is much like an army. If she expects to accomplish good, all should move together, and in perfect harmony. She may not move as fast as some individuals think she ought; their idea of church work may be too visionary for the good of the cause, there may be wiser heads in the church, hence the body should be consulted. Men who run ahead of the church—make a great noise, get up a lively sensation while others stand and look on in wonder and amazement, are too much like some horses which want to go like lightning and as a consequence, smash everything to pieces, and do no real good. Good horses will always pull together. Sit down by the side of an ant hill and watch them work. You see no jarring or discord. There is no quarreling over plans, or running at lightning speed. In perfect harmony they all work together. Learn a lesson from the ants.

No. 20. *The Lord's Supper taken into Consideration.* This article is well written, but is in a bad condition for the compositors. Instead of writing on narrow paper the writer takes a whole sheet of note paper, spreads it out, and writes across the entire page. Paper on which articles for publication are written should not be over five or six inches wide. The writer maintains that the Lord's Supper should consist of a roasted lamb after the demands of the Mosaic law, presents a number of other similar propositions which we conceive to be contrary to the gospel order, as laid down by Christ and practiced by the apostles.

No. 21. *Natural Scenery.* This article would not likely interest our readers, yet it contains some good thoughts. It treats a scientific subject not generally understood, and not much sought after by the masses.

No. 22. *Flowers.* The article is well composed, but discusses a question that would not interest many of our readers. Of course we all love flowers, for God made them and they are beautiful, and may be cultivated with taste and advantage. We have, however, known persons who were very careful with their flowers, but equally careless about their religion. This should not be. Never neglect religion for any consideration whatever. We glean the following:

"Our God cares for the flowers, and he tells us to 'consider the lilies of the field.' He says, 'Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?' And the eminent botanist, Professor Gray, in quoting this passage remarks, 'When Christ himself directs us to consider with attention the plants around us—to notice how they grow—how varied, how numerous, and how elegant they are, and with what exquisite skill they are fashioned and adorned, we shall surely find it profitable and pleasant to learn the lessons which they teach.' These lessons and the considering of plants are particularly interesting to the young. They teach them to observe carefully all objects placed before them. It is an essential duty of ours to observe carefully all objects presented to us. And we should teach children to form, early in life, the habit of reading the open 'Book of Nature,' where God so plainly reveals his wisdom and goodness. O, how happy are we when we make God and his wonderful creation our every thought! We should make them our daily meditations. We should read about them. We should study the reason and nature of them.

Flowers seem to be one of the most beautiful and various objects of his creation. 'But,' says one, 'they give us neither food or clothing.' True; but why not think occasionally of something else besides food and raiment? Have we not a mind to feed and delight as well as a stomach? As God provides grain, fruit, and other articles of food for the stomach, the digestive organs; so does he furnish flowers for the cultivation and development of the mind, the intellectual faculty of man. Look up into the blue arch of heaven, also cast your eye over the earth. Behold, what wonders we see! But we need not compass heaven and earth for our gratification. We need only to look at the flowers near us. The most skillful artist that ever painted could not paint such. Consider the simplest flower for a moment. Could any, but God, make such another?"

No. 23. *The Gift of Healing.* The article inquires after the Brethren's views in regard to the gifts of healing, and the diversity of gifts. The writer mentions a man who claims the power of healing the sick and performing miracles. Let the man show his faith by his work. If he is possessed with the gift of healing let him heal the sick. That will put an end to all doubts. But if he still contend for the power, yet exercises none of it healing the sick, I have good reasons for doubting his sincerity.

J. H. M.

(To be continued.)

J. W. WILT's address is changed from Sarah, to Warriorsmark, Huntingdon County, Pennsylvania.

WITHIN a few weeks the Brethren in Ashland expect to commence meeting in their meeting-room in the College building. It is being fitted up for that purpose.

THE Brethren in Denmark expect to hold their Love-feast sometime in May. They now number not far from twenty-eight members, and are in a good-working condition.

THE Brethren in Denmark have several Sunday Schools in operation. They are well attended, and seem to make good impressions on the minds of the children.

IT is a blessed thing when truth does not suffer in the hands of its friends. There are those, who, in defending truth, often do it more harm than good. People should not let their zeal run in advance of their knowledge. Keep knowledge one step ahead.

BROTHER Hope informs us that he has been working at one point fourteen days; had one applicant for baptism, and secured fifty subscribers for his Danish paper. He sometimes had three meetings each day. He asks the brethren and sisters to pray for the success of the mission.

THE Brethren in Colorado think of building a meeting-house sometime during the Summer. They say the school-houses are good enough for meeting purposes, but they are too small. We wish them success in that move. We want to see the church in Colorado increase and become strong in the Lord.

A LARGE meeting has been held in New Orleans, recommending a systematic emigration of the colored people. At a meeting held in Topeka, Kansas, $500 were raised for the relief of the destitute emigrants. A bill has been introduced in the House to appropriate $75,000 for the relief of colored emigrants who are destitute.

A FEW years ago the great Brooklyn preacher was on trial before the world, and now before the shock fairly subsides, Dr. Talmage is called upon the stand to answer certain charges made out against him. The room is filled with eager listeners who laugh and clap their hands in high glee when anything amusing occurs. The world looks on, the devil grins, and Christianity has to suffer just because of some one's blunders.

ON THE WAY TO PALESTINE.

[From the "American Standard" by special arrangement.]

NUMBER III

It is quite a relief to know that one long reach of our journey is in the past: that the Atlantic ocean is behind us, and its dangers are fast away among the things of memory. We sighted land, a stony peak at the southern extremity of Ireland, at 10 o'clock Sunday morning, the 16th, having seen nothing but water for nine days previous. Our voyage was a lonely one. We saw very few sails, and met only three steamers. We saw no living thing in the water: and the only living thing in the air was the flock of sea gulls by which we were followed on tireless wings, from shore to shore. They are about the size of a crow, have wings shaped like those of a hawk. They are pure white, except the upper side of the wings, which are gray, and the tips of the wings, which are black. Their wings are almost as long as those of a bat, and they poise themselves lightly in a heavy gale as a hawk can in the calm of Summer. They follow the ship for the sake of food which they find in her wake. I one day asked an Irish sailor. "Where do the birds rest, when they are tired of flying?" He raised his hand toward the sea and answered, "Out there on the sailor's grave." I paused a moment, struck with the poetry in his answer, and then asked, "Why do you call it the sailor's grave? There are not many buried there." "No," said he, "I wish I had a dollar for ivry one." The boatswain, who overheard us, added, "And I wish I had a *cent* for every one." "But," said I, "in these days of steamers they don't keep you in the sea; they take you to shore and bury you." "No, indade," said the Irishman, "the sailor don't want to be buried in the ground; it is *too cold*."

On Sunday morning, our last day in the Atlantic, Captain Harris invited the passengers to meet us in the saloon, and after distributing prayer-books among us, proceeded in a very earnest and impressive manner to read the Episcopal service for the day. Brother Taylor and I were not well enough posted to *keep the place* in the prayer-book; but we listened when we could not read, and were much edified. This service is often read at sea by officers who are profane and intemperate. Under such circumstances I would not think it proper even to be present; but the constant demeanor of Captain Harris was in harmony with the service of the hour, and I really enjoyed it. It is remarkable how the entire tone of a ship's crew is regulated by that of her commander. I did not hear on the Pennsylvania a single oath or angry word, from officer or man, from shore to shore.

We came off Holyhead, the first land sighted on Wales, on Monday morning, the 17th, at half past eight. It is a bold rocky promontory, jutting out a few miles into the water, and marking the entrance into the Irish Channel. It is marked at night by two lighthouses. These guides to the mariner who approaches these rocky shores by night, are strewn so thickly along the coast that you are never out of sight of some of them. Each has some peculiarity, also, by which it is distinguished from every other. Some shine with a steady light so many seconds, and then go out so many; some with a flash light, flashing at certain intervals: and some with other variations; and all these are described in books which are carried by every ship, so that a commander on his first visit to any shore, may know every light that comes into view. Sometimes there is a dangerous rock far out in the water, whose position can not be marked by a light on shore. If such a rock rises above the water, a lighthouse is perched upon it; if not, a small ship is anchored near it, and a suitable light is suspended from her mast-head night after night, the keeper making his home in the ship through Winter and Summer, sunshine and storm. Indeed, man is fast making the ocean a pliant servant; and though he may never be able to say to it, "Peace, be still," it seems that he will be able to say, Go on your way, wild wind and waves, and in spite of your fury, I will go on mine.

From Holyhead to the mouth of the river Mersey, on the bank of which Liverpool is situated, we sailed against a head-wind and a rain. It was the most disagreeable day to be on deck that we had in our entire voyage. A bar at the mouth of the Mersey compelled us to "lay to" about two hours, waiting for the tide to rise.

What a pity that the entrance into one of the most important ports in the world is thus obstructed. We entered the Mersey about 4 P. M., and steamed thence to Liverpool, about 15 miles, through a dense English fog. The tide was still too low for our ship to enter the docks, so a tender (a small side-wheel steamboat) came to us in the middle of the river to receive the passengers and their baggage. On this tender were three brethren, who introduced themselves to me, and presented to me a number of letters written by various brethren in England. They were Bros. Harrison, Collin, and Tickle. The last named is a son, and the second a nephew, of Brother G. Y. Tickle, of Liverpool, whose name is familiar to all the brethren in America, who have read our English periodicals. They took us through the hands of the custom-house officers in safety, and then conveyed us in a cab to the house of the Elder Tickle, where we were entertained as cordially as if we had been princes of the blood. The next morning we started on our way to London, but we made two interesting calls by the way. One of the letters delivered to me on board the ship was from Brother W. T. Moore, and it informed that he had passed through Liverpool that morning on his way to Chester, where he would attend the annual "tea meeting" of Brother Todd's place of labor that evening at 5 o'clock; and that Brother Coop was with him. I was rejoiced to learn this, and to be also informed that I could go through Chester on my way to London. I found Brethren Moore, Todd, and Coop at Chester, which is only sixteen miles to the southeast of Liverpool, and spent three hours with them, including the dinner hour. Nobody who knows Brother Moore or me need to be told that those three hours were full of talk. It would be hard to recall all the topics we took up and dismissed in rapid succession; but among them, of course, was the progress of the mission at Chester and Southport. Brother Todd had been laboring at Chester just one year, and the story of his success is briefly told in the fact that the congregation now numbers 96, of whom only seven were disciples when he went there. He now has baptisms nearly every week, and his audiences are large. At Southport, which is 14 miles north of Liverpool, the brethren own a good house, and have a membership of about 40 members. Brother Moore is obtaining a fine hearing from the outside public, and he feels greatly encouraged by the prospects before him. As for the wives of these missionaries, Sister Todd assured me that as a place for keeping house, England is not the United States; and I am informed that Sister Moore is of the same opinion.

Leaving Chester with much regret that our stay was so brief, we came on to Birmingham, and called some two and a half hours at the residence of Brother David King. Unfortunately, he was not at home on our arrival; but Sister King received us cordially, had "tea" spread after the English fashion, and entertained us until Brother King's arrival. A short, but very pleasant conversation with him, followed by a rapid walk to the railway station, terminated our call at Birmingham. The city contains a population of 140,000; and it is a great manufacturing center, the chief articles of manufacture being firearms and jewelry. We came on to London the same evening, and found ourselves at rest in the Charing Cross hotel about 11 o'clock at night.

Our ride through England was very interesting. We saw many things that were new and strange, among them, some that we had anticipated, and many that we had not. We readily recognized from previous description, the peculiar construction of their railway coaches. They are shorter, lighter, and less expensively constructed than ours, and are entered by four doors on each side. Each door leads into a compartment that reminds one of the inside of a short omnibus fixed to run sideways. It has a front and a rear seat, each long enough for about five passengers, running the entire length of the compartment, which corresponds with the width of the car. Usually the door at each end of the compartment is locked while the train is in motion, and is opened by the guard at every station where the stay is long enough for us to get out a few minutes. There is a bell-pull in each compartment, by which the passengers can ring an alarm in the guard's compartment when an accident occurs. The official whom we call the Conductor, is here called a Guard, and he guards you very carefully against all danger.

Our attention was attracted by peculiar modes of farming. We saw two-horse and three-horse teams, in which the horses were hitched one before another; seldom were even two horses hitched abreast. The hay-stacks were all covered with a thatched roof of straw, as carefully as were the houses of some of the laborers. The lands are cut up into little patches of from one to three or four acres, separated by hedges or very frail fences. But these little fields are cultivated with the same precision and care as the market gardens near our large cities. They all looked as though they had been graded, and those which were recently sown looked as if they had been raked with a garden rake. In almost every instance, both the meadows and the ploughed lands were worked into slightly elevated ridges about eight feet wide, to facilitate drainage; and the furrows which marked the line between these elevations were as straight as a gun-barrel. So, indeed were the furrows of the freshly turned sod. The ploughing is all done with a precision which I have never seen equalled in America, though I have seen some good ploughing, and have done a little of it myself. The hedges are beautiful, even without their foliage; but they are lower and less compact than I expected to see them. Frank, on whom I depend for sharp observations on stock and farming operations, remarked that he was not surprised that the fox-hunters could make their horses leap the hedges and fences, for he could leap them himself. He said they would not do for mules and hogs. But we saw not a single hog, or pig, or mule, in our entire ride through the kingdom; and, what surprised us more, we saw only one ass, and he was turning the wheel of a brick-kiln.

We found the Charing Cross Hotel the most convenient one in London for our purpose. It is in the very heart of the city, not far from any of the great centers of business, and from its court you enter the cars for France. On the streets we found ourselves among familiar names. Our walks were chiefly on the Strand and Fleet Streets, both of which names were as familiar as household words, while nearly all the streets running into these were as familiar by name as those of Lexington. I felt strange to be actually looking into streets which history and poetry and romance had made thus familiar from my childhood. I was in Paternoster Row, and No. 15, the celebrated bookstore of the Bagsters. Had I not been prepared for it by Prof. Neville's description, I would have been surprised out of measure to find the saleroom of this greatest of all the publishers of Bibles and kindred works in the world, a little affair about 15 feet wide, and 20 or 30 deep. They sell, however, only their own publications, and they keep only a few copies of each at their saleroom. Paternoster Row itself also surprised me. It is a dingy street of old houses, and is only seventeen feet wide from house to house. The sidewalks are each five feet wide, leaving only seven feet for the street between the curb-stones. Many of the streets of London are of similar width, and few would compare in width with the ordinary streets of our newer American cities. But in walking the streets of London, we saw *several people* (we didn't count them), and a proportionate number of vehicles of every imaginable description except such as we were accustomed to see at home.

The most stately dames we saw in England, and the most lordly gentlemen, were the chambermaids and the dining-room servants at our hotels. The former moved about the house in their white caps with so much sobriety, and spoke with so much gravity, that you were tempted to ask them who was dead in the house; while each one of the latter, in his narrow-tailed black coat, white vest and white cravat, looked and walked as if he were the proprietor of the house, and we felt like it was almost an impertinence to ask him to wait on us. He seemed to feel the same way, too, for of all the dining room servants I ever saw, they were the slowest and the most forgetful. I was about to forget the cab-drivers. Next to the waiters, they appeared to be the most important men in London.

Brother Black, of London, was kind enough to call on us, to spend some hours in profitable conversation, and to offer us the hospitality of his house on our return to the city. We hope to comply with his invitation, and to cultivate a more intimate acquaintance with him.

I write this letter from Paris, on the eve of our departure for Rome. I reserve an account of our journey from London to this city, and our brief stay in it, to my next.

Faithfully and truly yours,

J. W. McGARVEY.

AN article of editorial correspondence from Brother Eshelman came a little too late for this issue. It will appear next week.

BROTHER Daniel M. Miller and wife returned from Pennsylvania last Friday morning. Brother Miller says he enjoyed himself well visiting and preaching among his old acquaintances, but did not travel around much while there.

BROTHER Lemuel Hillery, when last heard from, was at Brother Wampler's, near Carthage, Missouri. He has been traveling and preaching considerably since he left Illinois. His family remains at Shannon, Illinois.

SPRING has come at last. It is late, but better late than never. The weather is delightful, every body at work, and all nature seems alive to the interest of its great Author. The roads are excellent and meetings well attended. Everything looks promising.

IF a minister's sermon is not just so good, it might be profitable, and even edifying if he would not spoil it by stringing it out so long and thereby wear out the congregation. I never yet knew a minister to lose anything by preaching short pointed sermons.

JUST before going to press we received from Brother D. B. Gibson a card stating that he closed his meetings at Appanoose, Iowa, with fifteen additions. He returns home to attend the District Meeting of Northern Missouri, and may be addressed at Norborne, Carroll County, Missouri.

AN English writer reviewing the results of the late war in South Africa, concludes that if the money, the war cost, had been spent in teaching and civilizing the natives, both parties would be much better off. That much might be truthfully said of all wars. They are uncalled for, and only tend to degrade the people and ruin the country.

MEN and women painted with a *profession* of Christianity, who make a mock of it by contradicting it by their conduct, are driving thousands of honest, truth-seeking, noble-hearted, mortals into the dark, dismal waters of that most deplorable and cheerless belief—infidelity; —there to end their career of life with that despairing, horrible thought, "I am lost! lost! forever lost!"

WRITING about the Southern District Meeting of Indiana, Brother Hiel Hamilton says: "There was a very good representation, and the business of the meeting was transacted with the very best of feeling. The home mission was still much approved of, and proper arrangements adopted to carry on the great commission, and as far as I could learn, the Brotherhood in Southern Indiana is united, and but one element prevails among them."

BROTHER D. E. Brubaker, of Iowa Center, writing to the *Primitive Christian*, says: "Brethren, my say, in the matter of the Ray and Stein debate, is to keep on publishing it by all means. Your readers, with few exceptions, that I have questioned on the matter, say it is doing a good work. With Brother Balsbaugh, we may all well thank the Lord for giving us Brother J. W. Stein. Our friend Ray's *sarcasm and ridicule* of the plain teachings of the Bible is having a fine effect here. As in contrasting his sneers with Brother Stein's powerful arguments, your readers have another chance to see that when a man's cause is suffering for want of *argument* he sometimes resorts to *ridicule*, &c."

THE most experienced ministers often tremble when they enter the pulpit to preach. Martin Luther once said, "Although I am old and experienced in speaking, I tremble whenever I ascend the pulpit." Of Elder George Wolf, who, in his day, was one of the ablest preachers in the West, it is said, he never rose to speak without feeling more or less embarrassed.

THE absence of the debate this week is not Brother Stein's fault. His speech was written and sent to the *Flag* in good time, but has not yet appeared in that paper. The delay was caused by the *Flag* cutting one of Brother Stein's speeches in two, and making two articles of it.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. In order to promote Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department, must be short and to the point.

Will some one please explain whether feet-washing took place under the old or new dispensations?

Is the cherubim, or flaming sword still between man and the tree of life? C. L. CROTTY.

Please give an explanation on Acts 2: 47: "And the Lord added to the church daily such as should be saved."

Romans 8: 33: "Who shall lay anything to the charge of God's elect?"

Timothy 2: 10: "Therefore I endure all things for the elect's sake." HENRY SCHRANTZ.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

Will you, or some one else please give an explanation of Rev. 2: 17? It reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

MARY ZIGLER.

Also I Tim. 5: 9, 10: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

J. B. ELLER.

Will some one please explain Heb. 7: 1, 3: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." M. B.

Will some one please explain Jer. 12: 5? It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

C. E. M.

Will some one please explain Acts 18: 18, which reads as follows: "And Paul, after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow." N. S. DALE.

Will you or some of the Brethren explain Matt. 5: 25: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Who is the adversary? who the judge? and who the officer? and where the prison?

S. E. BRUBAKER.

Will the BRETHREN AT WORK please explain Psalm 55: 12? "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him." Who is referred to? ISRAEL PENROD.

I would like to have some one explain, through your paper, Heb. 8: 8-10. It reads as follows: "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." S.

JUDAS; SEEING GOD.

Some one will please compare and explain Acts 1: 18, and Matt. 27: 5?

Also compare and explain Ex. 24: 10, 11, and John 1: 18. H. H. R.

WE know of no way of reconciling the accounts in Matt. 25: 5, and Acts 1: 18, than to suppose that Judas first hanged himself from some tree on the edge of some precipice, and the rope or branch breaking, he was dashed to pieces by the fall.

In Exodus 24: 10, 11, it is said that the elders saw the God of Israel. It is evident that they did not see any resemblance of the divine nature, for this is expressly denied in Deut. 4: 15. What can be meant by the expression, "And they saw the God of Israel"? Evidently some glorious appearance or token of God's special presence. Something to convince them that God was with them there. But see does not only mean to *perceive* by the organs of sight, but also "to perceive by mental vision: to form an idea or conception of; to note with the mind; to discern; to distinguish; to understand; to comprehend."—Webster. It is specially in this sense that "no man hath seen God at any time;" until "the only begotten Son, which is in the bosom of the Father, had declared him." Our Savior told Philip that *he* that had *seen* him, had seen the Father. Paul tells us, Heb. 1: 3, that Christ is the brightness of the Father's glory, and the express image of his person. And again, in Col. 2: 9, he tells us that in Christ dwelleth all the fulness of the Godhead bodily. Fulness means completeness, entireness, perfection. Certainly no one ever saw God in the sense of comprehending him, until the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

MATTIE A. LEAR.

THINE ADVERSARY.

Please give your views through the BRETHREN AT WORK, of Matt. 5: 25, which reads as follows: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." J. B. ELLER.

THE point seems to be who or what is the adversary here spoken of with which to agree quickly. It could not have been Satan, for Christ certainly would not teach us to agree with him, therefore I understand that he has reference to an opposer at law, one which is, perhaps, an enemy and accuses you of having wronged him, then you would better agree with him quickly and compromise with him lest he have you arrested and cast into prison.

J. W. SOUTHWOOD.

INGENIOUSLY COMPOSED.

The initial capitals spell, "My boast is in the glorious cross of Christ," and the words in full faced type, when read from top to bottom, and from bottom to top, form the Lord's prayer complete.

Make known the gospel truths, our **F**ather, **K**ing,
Yield us thy grace, dear **F**ather, from above;
Bless us with hearts which feelingly can sing,
Our **H**ie thou art, for ever God of love!
Assuage our grief in love for Christ, we pray,
Since the bright Prince of heaven and glory died,
Took all our sins and hallowed the display,
In bowing to be scorned and crucified.
Stupendous God! thy grace and power make known,
In Jesus' name let all the world rejoice;
New labors in thy heavenly kingdom own,
That blessed kingdom for thy saints the choice.
How vile to come to thee is all our cry,
Enemies to thy self, and all that's thine,
Craceless our will, we live for vanity,
Roathing thy very being evil in design.
O God! thy will be done from earth to heaven,
Reclining on the gospel let us live
In earth from sin delivered and forgiven.
Oh, as thyself but teach us to forgive!
Union divine; may it temptation bar,
Sad is the fall into the depths of woe,
Carnal in mind we've not a guiding star,
Repelling heaven, in us no hope can flow.
Oh, give us grace and lead us on thy way;
Shine on us with thy love and give us peace;
Self and this sin that rise against us slay;
Eh, grant each day our trespasses may cease;
Forgive our evil deeds that oft we do,
Convince us daily of them to our shame;
Help us with heavenly bread, forgive us too,
Incurrent lusts, and we'll adore thy name.
Xn thy forgiveness we as saints can die,
Share for us and our trespasses so high,
Thy Son, our Savior, bled on Calvary.

Selected by S. KATIE PRICE.

Mt. Morris, Ill.

BY-WORDS.

BY MARY E. STARR.

IN reading the BRETHREN AT WORK I see almost every subject written on except "By-words." I have hoped to see this subject written on by some of our able writers, but have not seen it yet. I do not know why it is, unless it is because we all use them. I do not think this is the case. It would be well for some of the brethren that are capable to picture the evils of those little foxes that have crept into some of our dear brethren's hearts. It is painful to hear those professing to be followers of the meek and lowly Jesus using the temple of God to no better purpose than to profane it (temple) with those evils. This is not crucifying the lusts of the flesh, for such language is not of God, and, therefore, must be evil. I pray you, dear reader, if you are guilty of those evils that you will at once resolve, by the grace of God, to eradicate them from your hearts, and exclaim as one of old, "Create within me, O Lord, a clean heart." You do not perceive what harm you do to the cause of Christ in using such language before worldly people. They will say, "Well, I am just as good as such an one, for he or she swears and that is no more than I do, and *I* do not profess to be anything and *they* do. This ought not so to be. It is a drawback to the cause of Christ. Such things are the cause of so many skeptics in the world. Now for an illustration:

As we were traveling from Kansas to Iowa we stopped to rest our horses. We stopped at a house where the man and his wife were "Christians," as they called themselves. There was a series of meetings going on at that time which the man attended, but the wife did not, for she could not leave her little folks. And such hard by-words, I never heard a non-professor use. The evening before we resumed our journey, the wife says to me, "What church do you belong to?" I asked her how she knew I belonged to any church, or what made her think so? "Why," she said, "you do not use any by-words. It is the fashion now to use by-words, church members or not. But you do not use any at all, so I know you belong to some church." You can see what harm it is to use such language. She told me that she belonged to the church or I would not have known it, for her words were not those of a Christian. The husband went to town and brought home with him a jug of whisky. But through the merits of Jesus I did not have to tell them that I belonged to the church, for actions spoke louder than words; for which I give God all the praise—for giving me grace to be a light unto the world and not as a candle put under a bushel. Pray God, in the name of a crucified Redeemer, to give us grace that we may let our lights so shine that the world may see by our conversation and daily walk whether we belong to the world or to God.

Pray for us, dear brethren, that we may hold out faithful to the end and receive a crown of righteousness, prepared for all those that love and obey the Lord.

LOVE.

BY S. T. SWIHART.

"A new commandment I give unto you, That ye love one another."—John 13: 34.

IN our Savior's last interview with his disciples, before he suffered, he spake very tenderly on this point, and accompanied his words with the prayer that they might all be *one* even as he and his Father are one. It was a prominent theme among the epistolary writings, especially so in those of John, the disciple whom Jesus loved. There are many reasons why Jesus thus spake to the disciples, teaching them to love one another. (1) For we are all followers of the same loving Jesus; (2) for we are all members of the same family of which he is the head, the chief corner-stone; (3) We are all born alike of water and of the Spirit; (4) We have all the same great object in view for which to live; namely: The promotion of the Kingdom of our great Redeemer.

We all have similar joys and similar sorrows while in this life; yet we should strive to keep in that strait and narrow way that leads to joys on high, where we will forever dwell and unite in the same rapturous songs and participate in the same delightful pleasures. We owe much to Jesus who bought us with his own precious blood. O, dear brethren, can we not love one another as he loved us? Jesus says, "By this shall all men know that ye are my disciples, if ye love one another." John 13: 35. Now, if we obey this command we may expect the cause of Christ to be promoted and many be constrained to glorify our Father which is in heaven; while, on the other hand, nothing so much brings dishonor upon the cause of Christ as the want of brotherly love manifested among us. Whenever we lack in this, the world notices it, and they make the worst of it,—they relish it as the hungry man does bread, or the filthy man does tobacco. People often make this an excuse for neglecting their duty. And O, how soul destroying is the effect! Then dear brethren, let us strive to love one another more fervently out of a pure heart.

Love is the golden chain that binds
The happy souls above;
And he's an heir of heaven who finds
His bosom glow with love.

HE who can suppress a moment's anger, may prevent days of sorrow.

WHOLESOME sentiment is rain, which makes the field of daily life fresh and odorous.

HE who thinks too much of himself will be in danger of being forgotten by the rest of the world.

J. HYATT SMITH says he recently received a letter exhorting him to be perfect, which the writer folded in a newspaper, and put a one cent stamp on it. "That man wrote six pages on sinless perfection, and cheated the government out of two cents."

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

CRIDER.—March 9, Cordelia Ann, child of Br[illegible] John and Sister Jane Crider, aged 1 month [illegible] days. Remarks by the writer, from Matthew 19: [illegible]

LIGHTFOOT.—March 13, Arthur Clarence, child of John and Rachael Lightfoot aged 7 months [illegible] days. Remarks by Joel Shively and the writer.

MONAWECK.—Near Woodland, St. Joseph County, Ind., March 14 Jacob Monaweck, aged 26 years 10 months and 14 days. Services by the writer and P. R. [illegible] shot, from John 11: 28.

PARKER.—In Marshal County, February 22, Jessie, child of Brother Jacob and Christiana Parker, aged 2 months and 21 days. Services by D. Yoder and the writer, from Mark 10: 15. JOHN METZGER.

OBRIS.—In Darke County, Ohio, March 6, at the house of his son-in-law, (Joseph Risser), John Obris, aged [illegible] years, 9 months and 14 days. Funeral discourse from Isaiah 38: 1, latter clause. By the Brethren.

RISSER.—In the same house, Upper Stillwater Congregation, March 13, our dear and much beloved elder, Joseph Risser, aged 69 years, 9 months and 17 days. Born on the 16th. Funeral services by the Brethren, from 2 Tim. 1: 5-8.

This was the largest funeral we ever saw—our church 50x60, was crowded full, and it was thought full a third could not get in the house. The ministers were provided and some spoke in the basement and still a great many outside. We thought we needed our brother very much, but the Lord saw fit to take him from us; so the Lord's will be done. EMANUEL HOOVER.

CALVERT.—In the Brush Creek Church, Adams County, Ohio, February 16, Sister Anna, wife of Brother John Calvert, aged 42 years, 1 month and 11 days.

The subject of this notice was one acquainted with sorrow, yet she exercised unusual courage and fortitude. Her disease was affection of the lungs, which terminated in consumption. Although she was afflicted for several years, yet she never seemed to repine or murmur, and even in her last hours she tried to speak consoling and encouraging words to her little children. She leaves a fond husband, three affectionate children and a large circle of relatives and neighbors to mourn their sad loss. W. Q. CALVERT.

SHUCK.—In Phillips County, Kansas, March 25, 1879, Cora Ellen, infant daughter of Brother Z. T and [illegible] M. Shuck, aged 7 months. No funeral, as we live [illegible] ways from the Brethren and are sadly neglected. Z. T. SHUCK.

BRALLIER.—On the 2nd of April, Amanda May, twin daughter of Dr. E. and L. M. Brallier, aged [illegible] months and 10 days. E. STEEL.

ERBAUGH.—In Wolf Creek Church, Montgomery Co., Ohio, April 8, 1879, Sister Susan Erbaugh, daughter of A. P. and Sarah Erbaugh, aged 19 years, 11 months and 1 day. Funeral discourse by the Brethren, from Rev. 14: 12, 13. J. P. MARTIN.

HOLDEMAN.—Near Newton, Harvey County, Kansas, sometime in March, Brother William Holdeman, aged about 68 years.

Knowing of no minister of the Brethren, his friends there sent to the friends in Kosciusko County, Indiana, to have the brethren here to preach his funeral, which took place on Easter Sunday. Brother Holdeman had moved to Kansas, 1879. His sojourn in that State was only a few days. Funeral services by D. Wysong and the writer. J. H. MILLER.

DEARDORFF.—In the Squirrel Creek Congregation, Wabash County, Indiana, I. C. Deardorff, infant daughter of Brother Isaac and Sister Mary Deardorff, December 20, 1878, aged 10 months and 8 days. Disease, lung fever.

DEARDORFF.—In the same district and of the same family, February 18, 1879, Willie Deardorff, aged [illegible] years, 1 month and 9 days. [Disease same as above.] Funeral services by Elder David Neff and the writer. BENJAMIN NEFF.

BARTSCHY.—In Mahoming Co., Ohio, within the limits of the Sandy Congregation, Sister Rosa M. Bartschy, aged 27 years, 9 months and 2 days. J. A. CLEMENT.

BURKET.—In Beaver Dam Congregation, Kosciusko Co., Ind., Nathaniel Burket, aged 64 years, 1 month and 20 days. Funeral discourse by Noah Wecter, assisted by the writer. DAVID BECHTELHEIMER.

PEFFLY.—In Pleasant Hill Congregation, Macoupin Co., Ill., February 8th, 1879, Daniel Peffly and daughter. They were both buried in one grave. The dear sister feels bereaved of a husband and daughter. The former 59 years, 4 months and 24 days; the latter 9 years, 1 month and 19 days. Funeral services by the Brethren. JOSEPH FILBRUN.

[P. C. and Vindicator, please copy.]

SHINEMAN.—In the Sunfield District, Eaton Co., Mich., January 7th, Friend George Shineman, in the 78th year of his age. Disease quick consumption. Text I Thess. 4: 14. Services by the writer.

NEFF.—In the same district, of membraneous croup, Dollie Neff, aged 8 years and a few days. Funeral services by the writer, from 2 Cor. 5: 1

BURLINGCOURT.—In the same district, of membraneous croup, Catharine Burlingcourt, daughter of Sister Burlingcourt, in her ninth year. Text, Paul's first letter to the Thessalonians, 4th chapter and 14th verse. Funeral services by the writer.

SNYDER.—In the same district, March 7th, 1879, Brother Henry Snyder, aged about 64 years. He was willfully shot while he was about to notify a man to move out of his house, by a man named Macelroy. He only lived some three hours after he was shot. Funeral services by the writer, assisted by I. N. Miller.

...—In the same district, March 2d, Mary ..., daughter of Sister Shineman, aged 1 ... 1 day. Funeral services by the writer.

BENJAMIN PAYFORD.

...ister Lydia Miller, consort of Brother Sol... of this Co., Ohio, formerly of Fred... Co., Maryland, at the residence of her son-... in Vernon County, Missouri, April 6th, ... years, 5 months, and 27 days. Disease dropsy ...

... about two weeks and suffered greatly, ... patience and fo... was one of the great characteristics of her ... life. In her death the church has lost a ... devoted sister, the relatives a loving and af... mother and the community a kind and obliging ... Funeral preached by J. D. Yoder, to a large and ... audience. Text Rev. 14: 13.

SAMUEL CLICK.

Primitive Christian and G. P., please copy.]

...—At her residence near Hollidaysburg, Blair Co., ...sylvania, Saturday morning, March 1st, 1879, ... Margaret Long. She contracted a severe cold, ... resulted in pneumonia and bi... affection, and in ... of such an advance age resulted in death. Her ... age was not known, but she told me a few days ... ago that prior to her death she though she would b... ninety-... she lived until May. Some supposed her to be ... years.

... delighted to read the Brethren's periodicals, of ... her son-in-law (Brother Buck) was a subscriber to ... AT WORK, *Primitive* and *Children's Paper*, ... many years back she had received her second sight, ... a member of the Lutheran Church for upwards of ... five years, but of late years she loved the church ... Brethren. Two years ago last Summer she fell ... her home, from which time she was unable to ... She endured the pain of five broken bones in her ... etc. On Monday, 3rd, her remains were taken to ... Brethren's Church near Duncansville. Funeral ser... by Ryder and McHenry, from Psalms 90th, Rev. ... a large concourse of friends and relatives. Her ... were interred in the Brethren's graveyard. She ... greatly loved by all who knew her. May she enjoy ... joyful hope beyond the grave.

EMILY R. STILES.

...—In Cook County, Texas, March 6th, 1879, ... much beloved Sister Jennie Sowder, wife of Broth... Joseph B. Sowder, after an illness of five days. ... subject of this notice was born in Montgomery ... Virginia, June 8, 1840; married July 4, 1860; ... September 20th, 1867. She leaves a husband ... devoted to his dear Jennie, also to the church ... the work of the ministry, in laboring to keep in the ... of peace. Sister Sowder also leaves five children, ... of which are as follows: 18, 10, 7, 4, and 1 re... dearly. Thus to her many friends and relatives we ... truthfully say of our dear sister though her amiable ... and deeds have ceased to be performed yet we ... cherish them in our memories, knowing her as we ... one of those faithful Christians to the work ... her to do, both in the family and in the church, ... whose sympathies went out after the poor, and ... charities were ready to give relief. Then to our ... Brother Joseph and your weeping children, I would ... Brother Paul say, sorrow not as others who have no ... The Lord willing, the funeral of Sister Sowder ... be preached on the first Sunday in June in Texas, by ... Jacob Berkey and others, and also on same day ... her old residence in Virginia by the writer.

A. CRUMPACKER.

Correspondence.

Beloved, write we unto you, that your joy may be full.—John.

Echoes from the Center.

NUMBER XV.

...isiting the Afflicted—The Believer's Consola...tion—At the Sacred Desk—Saturday Night ...—Sunday School—Great Accomplishments ...in Unity of Action.

VISITING the afflicted is a duty that all ... should perform. The professor of religi... will not, if true to his Master, neglect ... duty, so prolific of good. How it cheers ... sufferers when a visit is received from a ... friend, talking to them about the glories ... religion. The consolation in singing and ...aying with and for them is a boon much ...eed by the suffering, aspiring to greater de... of Christian perfection. Our Christian ...ighbor across the street, suffering from that ...readed disease consumption, whom we often ...et, how it cheers his soul to read to him ... of the word of truth, to talk of God's love ...man, his mercy and kindness, to bow in ...ayer by his bedside, holding him up at a ...rone of grace! Oh the consolation there is ... Christ. When all else fails there is a rem..., a balm for every wound found in the ...eeding side of our blessed Jesus. To this ...ountain we try to direct him and think he ... making some proficiency.

"To the dear fountain of thy blood,
Incarnate Lord, I fly."

May we all flee to that fountain and wash, ...ering ourselves from all the stains of sin.

To-day we received the sad news of the sud... illness of my wife's dear mother, hastening ...ither, we found the dear sister lying very ... and feeble. She desired to comply in hum... obedience to James 5: 14, whereupon the ...ethren assembled and administered to her the ...cred rite of anointing her with oil in the name of the Lord. Oh the believer's consolation! What a cheering promise attached: "If they have committed sin it shall be forgiven them." Why is this solemn duty so much discarded by the Christian world? How weak we are, how liable to err! How kind is our blessed Jesus in making this provision to cleanse ourselves wholly from all sin! Oh blessed Lamb of God, help us all to obey.

Her attending physician was present and witnessed the solemn scene, and afterwards approvingly remarked to the writer, "I have waited on the sick for twenty years and never have I seen that performed before. It is right, it is Scripture, and I wish every church would observe that rite." Thus are we approved by man, and we *know* we are by the Lord, and in this we feel we are but doing our known duty, and availing ourselves of the holy and cleansing influences of the gospel of Christ.

To-day we met at the Disciple Church for divine service, where we endeavored, as best we could, to talk to the people about the glorious manifestations of Christ to his people. Text, Col. 3: 4. Being in the midst of a protracted effort at that place we abridged the subject somewhat and gave away to their minister, present, who offered some good thoughts on experimental religion. After which the services closed and we retired. Thus the time passes in the service of our Master, and may it ever be a pleasure to obey his precepts.

The closing evening of the week we spent in the sanctuary. Services by Brother W. C. Teeter on the sufferings of Christ. He deliberated with freedom, and we felt that it was good to be there. On Sunday morning we met to re-organize our Sunday-school. A large number were in attendance and all eager to see the work commenced. After a season of singing and prayer, the officers were elected by the congregation. Brother John Bauman, Superintendent. Brother John Krabill, Secretary. The writer, Treasurer. Brother Milroy Wilson and Sister Clementine Bosserman, Librarians. The school will be carried on after the Bible School plan as per the BRETHREN AT WORK. The *Children at Work* was selected as the paper for distribution. Brother Henry Domer made a few remarks in suggestions and advice to the school, and farewell thoughts to all, prior to his departure for his home in Indiana.

Thus we labored in the interests of the young, and trust that the coming season may be one of prosperity in the cause of Christ, and that many good instructions may be given to children placed under the care of the officers in charge.

After a few minutes intermission we met for preaching. Services were in the usual manner. Brother E. Bosserman deliberated on Mark 16: 6. Theme, "The risen Savior." Many good thoughts were brought forth by our dear brother, calling forth the past plainly to our minds that the glorious resurrection of our dear Lord did not seem far in the past. Services were closed by one of the ministers present, and left the house of worship for our homes. What pleasure to meet in the house of God and see the harmonious labors of the hour. What power there is in unity! It is a fortress, strong and formidable, and capable of overcoming all obstacles in the way. "United we stand divided we fall" is an old saying, but should be ever new and stamped afresh on the tablets of our hearts that we never would think of dividing our strength. Satan trembles when he sees unity among the Christians, but rallies when he sees division. Dear reader, may God help us all to close up the gaps, move in solid columns that the enemy can make no inroads upon us. Then can we labor with freedom, accomplish good, souls will be benefited and God will be glorified. S. T. BOSSERMAN.

Dunkirk, Ohio, April 14, 1879.

Brief Notes.

BY JOHN ZUCK.

NUMBER V.

MARCH 5. In the evening we again met with the brethren and friends, who especially seemed eager to hear of the words of life. Upon this occasion Brother E. taught us a lesson on "Non-conformity to the world." Rom. 12: 1-3.

I. The character of the true Christian.

Very appropriate remarks on "Holiness," "Renewing of the mind," Reasonable service, "Prove what is that good, acceptable will of God.

II. Christians must not conform to the world in—

1. Extravagance; wealth ill gotten; drunkenness; covetousness; swearing of oaths, either profane or legal; wrath, strife, lying, stealing, &c.

2. Wearing of the following apparel: (a) "Costly," such as gold, silver and pearls, or that in which your poorer brethren and sisters cannot go. (b) "Fashionable—that which is sought after by the tops, dandies, and belles of the world—that changes almost with every mail from Paris. (c) Its evils.—Clothing don't make a man in the sense of true manhood, but is often an index of the man: for instance, a man with dirty, greasy, clothing is taken (and not often mistaken) for a sluggard, slouch, or filthy man. So with the man or woman who puts on airs, style, hangs on the most jewelry, wears the largest diamond set rings, the longest trails, the most feathers, flounces, and overskirts, etc., is known as a fashionable man or woman, and it is readily seen where the heart and its affections are.

The rich often drive many poor, yet good and honest hearts from church, by their foolish and useless fashionable dressing. The rich sometimes make remarks about the poor,—the poor cannot go and do as the rich, and just on account of this abominable style and fashionable dressing in some of the cities, they have a church for the rich, or first class of society, then another for the poorer classes. Is it any wonder that many people of this world become disgusted with Christianity (?) and begin to inquire if heaven is going to be graded according to our ability to dress in the styles in this lower and sinful world?

III. Christ the form of godliness. "Christ in you, the hope of glory" will teach that "form of doctrine which was once delivered unto the saints" Christ and his holy apostles teaches that God's children should be—

1. Not conformed to the world as above stated.

2. Should be plain, gentle and meek in conversation, walk, and appearance.

3. That they especially should be of one mind and act with the same judgment in matters of dress as well as in other Christian duties.

4. That uniformity in dress has advantages, as a sign of recognition, as co-workers in the same cause.

The audience was very well entertained by the speaker, he presenting the subject in such a reasonable, soul-loving, Christ-like manner that none seemed hurt or wounded, although many, I have no doubt, felt condemned and guilty before God. It is not so often what a man says that enrages another, as how he says it and its repetition. May the Lord, through the spirit of his divine grace, help us to become more and more like Jesus and less like the world.

From Winfield, Kansas.

Dear Brethren:—

SOME months ago we wrote to Brother Lemuel Hillery requesting him to come and preach for us, but got no word from him. We had about lost hopes of getting any help from that source. On the evening of the third of August he came to us, not in kid gloves, broadcloth, and splendid carriage, but in a lumber wagon, often sleeping in livery stables so as to make his money sufficient to bear his expenses and not be accused of being an extravagant missionary. Don't understand me that I think it right for brethren to let our ministers be driven to such fare. The churches should furnish them with a sufficiency to make them comfortable as possible. Exposure to the cold and night air often impairs their health, that they will not be able to labor any more in the vineyard of the Lord.

Brother Lemuel commenced preaching for us on the evening of the fourth, and continued up to the 14th, making ten days in all. Preached twelve sermons in the demonstration and power of the spirit. The immediate result of the meetings was, four made willing to bow their heads in baptism. The evening of the last meeting one more made application for baptism. Others are counting the cost, and deep and lasting impressions made on the people.

The last and farewell discourse will long be remembered by the brethren; the text being "Finally my brethren farewell." The tears, sighs, and groanings of the spirit that cannot be uttered, speak to us of the love gospel affection God's children have for each other. "We know we have passed from death unto life because we love the brethren." There is a great and effectual door open here now for the work of the Lord. Who will be the one to come and water the seeds that are sown?

Brother Hillery's health is somewhat impaired with continued labor. He started this morning for Carthage, Missouri, where he thinks of locating.

Brethren editors, continue to send out a paper whose columns are unadulterated, and are free from the contentions of men that love strife rather than peace. L. E. PRICKETT.

April 11, 1879.

Glad News.

WHO does not love to hear glad news? Everybody does. For several years a dark cloud has been hanging over the little flock at this place, which seems about, if not entirely, dispersed, and the sun of peace is once more pouring its balmy rays upon us. Our dear brethren and Elders Peter Forney and J. F. Eikenberry came to us on the 12th inst., and labored with us in council. Their labors were effectual, and we trust will prove permanent. Our dear brethren labored not as lords over God's heritage; they seemed to have the welfare and not the destruction of their brethren and sisters in view, which we fear is not always the case with those who are called upon to assist churches. The troubles in this church being widespread, causes us to write the above (at least to us) glad news.

Our brethren left us to-day. May God bless them. The writer of this has been quite intimately associated with both of them for nearly eighteen years, and would say to others if you need help call for such brethren. Men of note are not always the best in council. It wants men filled with gospel love. May God grant that the refreshing breezes of peace and love may fan churches every-where. Brethren, rejoice with us who do rejoice.

W. J. H. BAUMAN.

Nora Springs, Iowa, April 14.

From Macksburg, Iowa.

Dear Brethren:—

ACCORDING to previous notice, the District Council of Southern Iowa met with the Adams County Brethren on the 7th inst, and organized by electing R. F. Flory, Moderator, A. Harader and M Meyers, Clerks.

The most important business transacted by the council was to remodel the missionary work inaugurated by the council five years ago at the same place, which proved rather ineffectual. Under the present plan, a committee of three were appointed to act as a missionary board for the Southern District of Iowa, consisting of A. F. Thomas as Moderator, J. B. Beard, Treasurer, and J. M. Mansfield, Secretary, with power to appoint a brother in each congregation to collect means, and forward the same to the district Treasurer, to be used as a missionary fund for the Southern District of Iowa. Each congregation has a voice in the selection of the evangelist to be sent into the field, which is already white to the harvest. The minutes of the meeting of the Southern district of Iowa can be had in script by addressing

M. MEYERS,

Macksburg, Iowa.

From I. A. Booton Hershberger.

Dear Brethren:—

BROTHER Jas. P. Leftroch and I left our homes in Bedford County, Virginia Saturday before the third Sunday in April, and went to Campbell County, near Lynch's Station; had meeting at Brother T. A. Foster's same evening and next day at a school-house near by. Congregations large and attentive; two persons left the ranks of the world and were baptized. There are still more applicants. O may we send up our united petitions to our divine Master in behalf of sinners, and especially in this part of God's moral vineyard, where the true gospel is but little known, and where false pretenders are continually throwing obstacles in the way of those who are seeking to follow the Savior in all his commands. May God help us to be faithful.

I am taking the *Primitive Christian*, and think it is worth all it costs, but wish to read all of the Brethren's literature that I am able to pay for. I wish you much success, and can say that your paper is doing a good work in many places.

Fraternally yours.

Liberty, Virginia, April 15.

From Elder D. P. Saylor.

Dear Brother:—

YOUR card of the 14th is received. And as I do not take the *Progressive* I of course will not see the false charge you say a brother has made against me in it, and hence cannot contradict it through that medium. (An occasional number is sent me.)

I was not at the centennial, never had a

thought or a desire to be there. And we requested a confession and acknowledgement of all our brethren who had been there, and until it was fully and humbly made we did not allow them to commune.

I have never been at a county or state fair in my life, have been to no show of any kind or name long before my baptism on the 20th day of August, 1837. I preach against them at home or abroad. Neither do our members go, and if one should go to any place of the kind, or to a so called picnic, party, Sunday-school festival, or celebration, he is brought before the church and requested to purge himself from the wrong by acknowledgement, promising to do so no more, and ask for forgiveness. This is an order strictly adhered to and observed. I expect you will correct this slanderous report.

Double Pipe Creek, Maryland, April 18.

From Monmouth, Crawford Co., Kan.

Dear Brethren:—

OUR church here was organized about one year ago with sixteen members that live close together. Now we number twenty-five. We have three speakers and two deacons. Have meeting nearly every Sunday, with good interest.

We had a council meeting on Easter Monday; nothing but love and peace seemed to be amongst us. We then appointed a communion meeting, to be held on the 30th day of May, commencing at 10 o'clock; the meeting will be at Brother Robert Edgecomb's house. The brethren and sisters are invited to come and be with us, and especially ministers; they are needed. If any that wish to come, and write to us, they will be met at the railroad. Girard is the place for the brethren from the north and east to stop. D. D. SHIVELY.

April 16, 1879.

From North Manchester, Ind.

THIS morning, April 3, the ground is covered with snow; very cold with high winds.

On the 16th of March we met at our churchhouse at the usual hour, (10 o'clock) for worworship, and oh! how happy I am to inform your many readers how we were made to rejoice on learning that Brother Owen and Sister Lizzie Switzer's oldest daughter, aged 8 years, had made application for baptism, and was gladly received. Let me say to all (especially the young) she is a model member, an ornament to the church.

April 10, 1879. General health pretty good. God be praised. Had council meeting to-day. Baptized three; so you see the gospel-ship still moves along. D. S. T. BUTTERBAUGH.

Notice.

WE have now completed arrangements with the Chesapeake & Ohio R. R. company, and the Cincinnati, Hamilton, and Dayton companies, and a branch to Indianapolis, Indiana, to take passengers from Dayton, Linn, Indianapolis, to Staunton, Augusta County, Virginia, and return at excursion rates. Those wishing to attend A. M. on this line will buy excursion round trip tickets at the above named places. Cost, at Indianapolis $19.35, from Dayton $17.00, from Linn $20.00. Berths and meals included on boat, 120 miles.

Staunton is thirty-eight miles from place of A. M., on the southern terminus of the B. & O. R. R. The Brethren in the valley will make arrangements on the B. & O. R. R., which runs direct to Broadway, the place of A. M. These tickets will be good from May 8th to July 15th. D. BROWER.

From Mt. Zion Church, Page Co., Va.

Dear Brethren:—

THE following is a brief account of a series of meetings which were very ably conducted by our much beloved Brother John H. Flory, from Bridge Water, Virginia, which resulted in five additions by baptism and two more applicants, which will be baptized next Sunday. By this you see the good work of the Lord is going on up here in our mountain home. May the Lord bless our ministering brethren in their efforts every-where. W. C. CONNER.

Railroad Arrangements.

TO the delegates, members, or their families coming to District Meeting:

I have made arrangements with R. R. officers by which delegates and others coming to District Meeting of Middle Pennsylvania may obtain orders entitling them to excursion tickets over the Pa. Cen. & N. Cen. R. R. to Gettysburg and return. Elders should especially note this, and announce the same to their respective charges. Please inform me as soon as practicable about how many orders will be required for each congregation, and to whom I shall forward them. Tickets will be good for passage going for the 12th of May, and return trip until the 17th of May. A full representation is desired. B. F. KITTINGER, Cor. Sec.

From Sevastopol, Indiana.

Dear Brethren:—

HEALTH is good through here at this time. Brother Jonathan Swihart came to us on the third inst., and held a series of meetings, nine discourses in all, and the result is, sixteen came out, and confessed the Lord, and were baptized, making in all, since the first of March, twenty-one baptized and one reclaimed. There are more that made application, causing much joy among the brethren.

Your unworthy brother in the Lord,
DAVID BECHTELHEIMER.

April 11, 1879.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

In the Manor Congregation, Indiana Co., Pa., on the 6th day of June, commencing at 10 o'clock A. M.

JOSEPH HOLSINGER.

We, the brethren of Russel County, will hold our Love-feast, the Lord willing, on the 17th and 18th of May, at Brother Levi Hime's, four miles south-west of Dorrance, on the K. P. R. R. A general invitation is given to all that wish to be with us, especially ministering Brethren. Meeting to commence on the 17th at 2 P. M. Any person wishing to correspond or come by rail, will please address the undersigned at Dorrance.

J. NEWCOMER.

Business Department.

Not slothful in business, fervent in spirit, serving the Lord.—Rom. 12:11

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately:

W A Murray 1 50 L Kaufman 5 00 Levi Andes 12 21 G W Hutchison 1 18 W H Clark 50 M A Oldham 50 J Price 1 20 D Mohler 1 00 E Wellory 1 00 H Shoonber 25 D H Hirt 1 00 E H Stiffler 25 J Cable 1 00 W C Trester 1 80 C R Paige 50 J A Keltner 25 S Gnau 50 H W Foster 50 H J Kurtz 45 J A Spangle 15 S E Kelly 2 10 Peter Funk 1 80 Enoch Beery 50 J H Swihart 1 00 C H Stone 1 00 S J Curl 2 00 I F Cupp 1 80 Wm Strayer 3 75 A K Brown 3 25 C L Fahrnestock 3 00 Jenner Hart 2 21 Wm Davis 50 P Hlukel 1 50 I K Harley 50 Henry Strickler 1 75 J E Bryant 2 00 S A Hoobergor 1 00 Jos Myers 1 00 S Strock 1 50 H J Berkey 1 00 H F Berkeypile 1 50 I A H Hershberger 1 50 A Miller 25 J E Blough 50 Jas Wist 18 Moses Keim 1 50 D R Lehman 60 Daniel Brower 0 50 D F Longanecker 25 H Brumbaugh 1 00 Simon Hikes 2 00 Ella Underwoller 50 J T Miller 2 00 Elmon A Stuckman 2 00 Polly Gleer 75 J R Tawzer 80 A S Roosberger 1 00 P Noll 1 00 C Bucher 1 00 S Anglemyer 1 00 J F Neher 3 00 Jacob Tumbaugh 25 H W Null 1 50 P M Smith 2 00 Andrew Shellabarger 2 00 Daniel Young 0 10 Jesse Baer 75 W H Gaines 2 10.

POOR FUND.

Below we acknowledge from week to week, money, received to be used for sending the BRETHREN AT WORK to poor members, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the POOR FUND. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

S. Usher, Blair Co., Pa.	$ 50
D. Gourhauer, Elkhart, Iowa	1 00
Peter Neff, Tuscarawas Co., Ohio	1 00
C. Bucher, Lebanon Co., Pa	1 00
Previously reported	88 96
Total to date	$ 92 46

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Mrs. E. M. H., Blair, Neb	$ 50
H. W. R., Canal Dover	1 00
T. S., Ellis, Kan	1 00
Previously reported	88 50
Total to date	$91 00

OUTSIDERS' FUND.

There are thousands, not members of the church, who might be greatly benefited by reading the BRETHREN AT WORK during the debate and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.—When sending money for this purpose, always state distinctly that it is for the OUTSIDERS' FUND.

Below we acknowledge, from week to week, all donations received and papers sent out:

H. Shoubler, Kan	$ 25
P. Funk, Ogle Co., Ill.	1 00
C. H. Stone, Clayton Co., Ia.	10
W. F. Davis, Nodaway Co., Mo	50
Previously reported	113 27
Total to date	$115 12

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund:

D. S., Walton, Kan	$ 50
E. H. Nefz, Cass Co., Iowa	1 00
Wm. McGlothlan, Nodaway Co., Mo.	50
Previously reported	112 50
Total to date	$114 50

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

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That the vicarious sufferings and meritorious work of Christ are the only price of redemption.

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MOORE & ESHELMAN,
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W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:55 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:07 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction. H. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., May 8, 1879. No. 19

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

ELD. D. B. RAY'S TWELFTH REPLY CONTINUED.

WE have never contended that christians, as members of the church, should go to war and kill each other. We have only contended that God's people may, as citizens of a civil government, aid in the punishment of evil doers. We showed that the best of men bore arms in the Old Testament times; and that we are to be subject to the political powers that be in the punishment of evil doers. John the Baptist told the soldiers to be *content with their wages*. How could they honestly draw wages as soldiers if it were unlawful for them to serve as soldiers? The doing "violence to no man" evidently refers to the personal acts of violence which soldiers are so liable to do.

We object to the Tunker church council making church laws to expel a member for serving as a soldier. Where did Christ or his apostles make such laws? Of course, as church members we are not to resist evil with violence, but as citizens we may aid in the support of the powers that be, in the lawful execution of authority.

Our Eleventh Negative Argument shows that the Tunker churches are not churches of Christ, *because they make salvation by works of righteousness which they have done*. That we are not mistaken in the Dunkard doctrine on this point, we quote from Safe Ground, by Mr. Moore, the Tunker editor, p. 7, as follows:

"This is the law that says, 'Thou shalt not steal,' 'Thou shalt not kill;' the same law also says, 'he that believeth and is baptized, shall be saved.' The same law says, 'ye ought to wash one another's feet;' also, 'salute one another with a holy kiss.' This is the *perfect* law that governed the church in the time of Christ and the apostles. They did not pick out part of the law just to suit their own taste, and then let the other alone; they took the *whole* law. Their plan of salvation then was safe; about it there was no trouble, because they had the *whole* law and nothing but the law."

Again, same page, Mr. Moore says:

No church can be the church of Christ unless it is governed by the whole law. A church that obeys but a part of the law is not the church founded by Christ, but was founded by somebody else, who neither taught nor obeyed the entire law. About the church that obeys the whole law being right there is no uncertainty at all, the uncertainty is about the churches that *don't* carry out the entire law."

Also, in a work called One Faith, by M. M. Eshelman, page 25:

"If we can get to heaven without observing feet-washing, why not get there without partaking of the communion? If we can reach heaven by leaving *one* command and example undone, why not get there by leaving *two* undone? and if *two*, why not *three?* and if *three*, why not all? In fact, why make *any effort at all*, if we can have our *own* way?"

Page 27, same book, this Tunker says:

"If 'Greet one another with a kiss,' does not teach the necessity of the salvation of the holy kiss, what does it teach?"

The apostle says, 'Continue' in prayer, and watch in the same with thanksgiving.' Col. 4: 2. Now, if 'Greet one another with a kiss of charity,' is not essential to salvation, how do we know that 'Continue in prayer, and watch in the same with thanksgiving,' is essential?"

We can give any amount of proof that the Tunker churches claim salvation by works of righteousness which they have done, but Paul says: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior." Titus 3: 5, 6. Surely the Tunker churches that reject the plan of salvation by grace, are not churches of Christ.

A NEW RENDERING.

THE *Church Advocate* aptly says: In the *revised* edition of the New Testament a new text will appear. That is, if the translators will feel at liberty to put into the Acts of the Apostles what should be there to justify some modern practices. In one of its first chapters we will read thus: "And the apostles and elders and brethren at Jerusalem conferred together how to raise the means to support the poor among them, to provide the funds to liquidate the indebtedness on their house of worship, and to pay off an old bill which the church owed to a former pastor; also, to secure funds to start a mission in the northern part of the city. They decided to have a grand supper, followed by a fair, which shall wind up with an ice cream and a mush and milk festival." To prove the correctness of this quotation, we refer the reader to "Our Epistle Known and Read of all Men," edition of the nineteenth century.

THE POOR MAN'S PRAYER.

The rich man hath his pew of pride
And velvet stool of prayer;
The poor man's church is very wide,
He kneeleth any where.

The rich man says, "Thy kingdom come,"
While loth from this to part:
The poor man, though his lips are dumb,
Desires it in his heart.

The rich man while with plenty fed,
Still asketh larger store;
The poor man prays for "daily bread,"
And scarcely meaneth more.

The rich man maketh many prayers,
The poor man needs but one:
His broken heart to thee repairs,
And prays, "Thy will be done."

Selected by ELLA BESSARD.

A PIVOT-WORD.

BY C. H. BALSBAUGH.

I AM so weak that I can scarcely hold my pen, or keep my head from the pillow. But I am pressed by requests from those whose wishes are tantamount to a commandment, to prepare something for BRETHREN AT WORK on a question that has caused unnecessary discussion and vexation.

It is unfair, to say the least, to strain a word or passage or flex a principle, in order to make provision for the support of a theory, or pet idea. Such a course is unjust to ourselves, to others, and to the truth. To yield promptly to the Divine logic, and accept without quibble a Divine statement, is eminently christian. God is the author of Babel, and He understands the import of the words He employs. He is neither tautological, nor ambiguous, nor erroneous.

The word *"except"* in Matt. 19: 9, is a hinge of explication, giving a sudden, isolated turn to the current thought of Christ which any school boy of moderate sense can understand. It is not necessary to go back to the creation, and penetrate the mysteries of our sexual duality, in order to get the true premises for the settlement of this problem; when God makes an *exception* it *is* an exception, and to set it aside in our ecclesiastical legislation is to pretend judicial superiority to God.

That pivot-word upsets every argument ever attempted against the induction of those whose first wedlock was nullified by the conjugal infidelity of the other half. All the fine-spun, deftly-twisted pleading against such unfortunates, is nothing less than a blind invasion of Divine authority, and a tacit impeachment of Divine wisdom. Such a people as we profess to be, so compliant with the Supreme will and word, should no more think of weakening the force of such an unequivocal term as *"except,"* than of tinkering baptism into sprinkling, or feet-washing into nothing. Let those who wrest this word of Christ, put the same false interpretation upon their *own* except, used in any sensible connection, and they cannot fail to feel the smart. Will any one pretend that the *"except"* in Luke 13: 3, may be so construed as to make salvation possible in any case without repentance? By what logic, then, will we infuse a meaning into the pivot-word under consideration which turns the wisdom of Christ into foolishness? Had Satan seduced Eve in her conjugal element, as he did in her gustatory proclivity, she would have been the devils wife to all intents and purposes, because she could not be the half to both. Such a connection on the one hand would have been a breach on the other. The sexual bond is the summation of the duality of human nature, and a rupture there is a perfect liberation of the innocent party. Eve was taken out of Adam's substance, and returned to him; and to be one flesh with any other, is to break bond with the first. *"Except"* is a word of liberty for the disowned in all cases of conjugal fraud. It is pitiable weakness to ignore this primary law, and falsify God's own statement, simply because we entertain a view of the conjugal relation that cannot stand without such a wretched prop. We have no interests at stake greater than Christ has, and if his revelation of the Father's mind is dearer to us than all else, let us not "darken counsel with words without knowledge," nor lock the militant kingdom to those for whom He keeps open the Gates of Pearl. "Let the word of God have free course and be glorified."

It seems almost an outrage to common sense to disallow a word its *only* meaning to serve a pre-conception. What *does* it mean? Any thing? *Can* it signify an infinitesimal fraction less than its self-evident intention? that to marry after a perjured consort has carnally violated his or her conjugal obligations, *is not adultery*. I unhesitatingly, humbly, sincerely, earnestly challenge the whole Brotherhood, to cast one grain of logical evidence in the opposite scale. I do hope that Christ Himself will be permitted to act as Umpire wherever and whenever this question comes up for disposal.

CLOUDS.

BY LIZZIE B. MYERS

SOMETIME ago I read an article on the "Ever varying beauty of the clouds" wherein the writer portrays the beauties of the clouds in a manner that cannot fail to give pleasure to every lover of nature. My mind was carried beyond the "beauties" to some very important events connected with the clouds. The first, I just now think of, was when the children of Israel were about crossing the Red Sea. "The angel of the Lord stood by them in a pillar of fire and of cloud," and when the Egyptians pursued them it went from before their face, and stood behind them, thus serving a double purpose,—guiding them and protecting them from their enemies. Had the Lord withdrawn the cloud, what might have been their doom? In the transfiguration when Jesus took Peter James, and John with him into the mountain, his face, radiant as the sun, and his raiment white as the light. Moses and Elias also being present, Peter, amazed by the glory of the vision, and ever ready to speak, said, "It is good for us to be here," and he no doubt was so happy that he desired to stay in that blessed state; but a "bright cloud overshadowed them," and the scene was changed—they fell on their faces and were afraid—but Jesus comforted them, and when they opened their eyes, saw none but Jesus with them. Also when the Savior had finished his work on earth, had given the apostles some special commands and was taken up from them, "a cloud received him out of their sight," and now the most important is yet to come; for this same Jesus shall so come as ye have seen him go into heaven." This reaches all, for we read that "every eye shall see him," and he will come "in the clouds of heaven with power and great glory." Can we picture to our imagination this scene? Let us try: Go with me some summer evening, see that dark cloud in the West, rising higher, still higher, now seeming like huge mountains rolling over each other in angry confusion. There is power. Now see Jesus and the shining host suddenly appearing with a shout like the voice of a trumpet!

I have often stood gazing on like scenes and tried to imagine the Savior's coming with his company of holy angels. To those who with Paul can say, "I am now ready," this will be a grand, a glorious scene. Those who are alive shall be taken up with them in the clouds, "In the twinkling of an eye, to meet the Lord in the air," and enjoy that bliss which is beyond our comprehension.

But to the ungodly, this scene will not be so grand, but *awful*, AWFUL! No wonder they will "cry for the mountains to fall on them" when this great event will come to pass.

Thus while we view the great beauty seen in the clouds, we can also contemplate the wonders yet to come.

FATHER, TAKE MY HAND.

THE PRAYER.

THE way is dark, my Father! cloud on cloud
Is gathering thickly o'er my head and loud
The thunder roars above me. See, I stand
Like one bewildered! Father, take my hand
And through the gloom
Lead safely home
Thy child.

The way is long, my Father! and my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land
Keep me from wandering. Father, take my hand,
Quickly and straight
Lead to heaven's gate
Thy child.

The path is rough, my Father! Many a thorn
Has pierced me, and my feet, all torn
And bleeding, mark the way. Yet thy command
Bids me press forward. Father, take my hand
Then, safe and blest,
Lead up to rest
Thy child.

The cross is heavy, Father! I have borne
It long, and still do bear it. Let my worn
And fleeting spirit rise to that blest land,
Where crowns are given. Father, take my hand,
And, reaching down,
Lead to the crown
Thy child.

THE ANSWER.

The way is dark, my child, but leads to light;
I would not always have thee walk by sight.
My dealings now thou can't not understand:
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home
My child.

The way is long, my child, but it shall be
Not one step longer than is best for thee;
And thou shalt know at last when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight,
Lead to heaven's gate
My child.

The path is rough, my child; but oh! how sweet
Will be the rest for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And, safe and blest,
With me shall rest
My child.

The cross is heavy, child, yet there was One
Who bore a heavier for thee—My Son,
My well-beloved! For him bear thine and stand
With him at last, and from thy Father's hand
Thy cross laid down,
Receive a crown
My child.

Selected by MARIA SHELLY.

"WHAT DOEST THOU HERE, ELIJAH?"

BY ENOCH EBY.

"And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the entering in of the cave. And, behold, there came a voice unto him, and said. What doest thou here, Elijah?" 1 Kings 19: 13.

THE above language of the Lord was addressed to Elijah while hid in the cave on Mount Horeb.

Elijah had become exceedingly troubled and disheartened at the sad condition of Israel. Hear him: "I have been very zealous for the Lord God of hosts, because the children of Israel have forsaken thy covenant, thrown down thine altar, and slain thy prophets with the sword, and I, even I only, am left; and they seek my life to take it away." And in his extreme trouble, and grief, and anxiety of mind, into which he had fallen, by looking constantly on the dark side of the picture, he finally began to entertain erroneous views concerning the true character and condition of Israel; though it was bad, it was not quite so bad as he thought. I presume so far as digging down the altars, forsaking the covenant, and slaying the prophets is concerned, he was correct; but when he concluded he was the only one left, he was wrong; for hear the Lord: "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him." Verse 18. Had Elijah viewed things in the proper light, and seen things as the Lord saw them, his grief would not have caused him to withdraw a day's journey into the wilderness, and sit down under a juniper tree and request to die; (see verse 4) and the result was, he fell asleep, and the angel came, and baked a cake for him, and awoke him and told him to arise and eat and drink. He did so and went in the strength of that meat forty days, and came to Horeb, the mount of God, and lodged in a cave, where the Lord addressed him in the language of the above text. "What doest thou here, Elijah? Go and anoint Hazael king over Syria, and Jehu king over Israel, and Elijah shalt thou anoint a prophet in thy room: and it shall come to pass he that escapes the sword of Hazael shall Jehu slay, and he that escapeth from the sword of Jehu shall Elisha slay." 1 Kings 19: 17.

Mark well, dear reader, the manner in which the Lord addressed himself to Elijah in the cave: "A mighty wind rent the mountains and break the rocks, but the Lord was not in the wind; and then an earthquake, but the Lord was not in the earthquake; and next a fire, but the Lord was not in the fire; and last of all a still small voice; and when Elijah heard it, he wrapped his mantle about his face, and went and stood in the entrance of the cave; and then a voice came, and spoke to him."

While there are some good practical thoughts suggested to our mind, in the history of good old Elijah, may we not, with propriety, make an application, of at least some of them, to our own individual advantage? Can we not connect them with the history of the church in the present age, with the feelings, and prayerful apprehensions of many of our dear brethren?

We need only take a glance over the pages, of at least some, of our periodicals, to ascertain the fact that there are many brethren and sisters among us, who deeply deplore the condition of things, as they seem to present themselves to our view in the church, (both real and prospective) as good old Elijah did the apostasy of Israel.

We also ascertain another fact from the same source; and that is, that there is much cause given for the entertainment of such fearful apprehensions, and forebodings, because some manifest a disposition to depart from the faith and "give heed to seducing spirits," and hence break or forsake the covenant they made in their holy Christian baptism, *i. e.*, to forsake the world and its lusts, and now seem to manifest a desire to conform to the world in many respects. Others may be ready to find fault with the brethren who labor, contend, weep and pray for the good old way, and thus virtually kill the good old prophets, if they could, (spiritually); and some may pull down the altars their fathers built with unpolished stone, and build one with well dressed material, &c.; and also there may be a strong desire, on the part of many, to be more like other churches; (as the children of Israel were when they desired a king to reign over them, so they might be like other nations), but is that any thing more than we could or should expect will come in the last days according to the apostle's writings? Did he not warn us abundantly that perilous times would come? And again, the apostle Paul says, "after my departure grievous wolves shall enter in, not sparing the flock; even of our ownselves shall men arise of corrupt minds, speaking perverse things, and shall draw away disciples after them."

The church in different periods, has had a similar element to contend with, and always had bad, unruly members, who would not walk according to the spirit of the gospel; some went back while the Savior was here among them; and many in the apostles' day walked disorderly and at last went to the world again; and the apostle says the end will not come until a falling away come, (if not in number, it will be in principle).

Dear reader, let me here remark, if you excuse yourself from uniting or remaining with the church on the simple grounds, that there are some proud, high-minded, disorderly members in it, you never will enjoy a spiritual home, or the presence of Jesus in this life or in the world to come eternal life, for he that cannot exercise patience and self-denial enough to stay with the church, simply because he cannot get everything the way he wants it, is not qualified for the kingdom of glory. The Savior knew Judas was a devil when he chose him as an apostle, and associated with him to the last night, and he certainly had an object in view in doing so.

Admitting, my dear brethren, that, at least some of the above statements, in reference to many of the members of our own beloved fraternity, are correct, is it not, nevertheless possible, yea even probable, that some of us, who feel a greater concern for the welfare and purity of the church than many others whose experience has not been so extensive, to take a magnified view of the condition of things like Elijah did, and become disheartened, and perhaps bear a greater burden of grief than we are able, and than the Lord designs we shall bear; and are made often to exclaim in the language of the young man (who could see the armies of the enemies only and his horsemen and chariots; but did not see the mountain filled with the armies of God, and their chariots, and horsemen,) "Alas, my master! how shall we do?" 2 Kings 6: 15.

A very important question has already been answered by some of our dear brethren, through some of our periodicals, with a view, we trust, of doing that which is best for souls and the glory of God. With all due respect to the piety, sincerity, and wisdom of those dear brethren who think a division of the church would be the best way to do, we must confess we cannot see the propriety of such a course. We fail to see how the most good could or would result from pursuing that course, but rather the reverse. We think it would have an evil tendency; "A house divided against itself cannot stand;" what cannot be accomplished by mild, persuasive, yet firm, unflinching church government, cannot be accomplished by force, or by storm. Remember the Lord did not address Elijah out of the terrible wind, or out of the earthquake, or yet out of the fire; but first calmed the rolling element, then a still small voice was heard, and that was the Lord; that is spiritual, but the noisy elements are natural. Is it not likely we may agitate the matter by being too strong, and using too strong language in our investigation of the matter, and thereby fan the elements of nature still into a greater flame? And have we not already soiled our beautiful robe more or less by publishing so much of a schismatic nature to a reading world? Has not our beloved gotten a stain thereby that may take years of praying and fasting, and holy living to wash it away? Is there not a lawful way and place to determine such matters? We think there is: if there is anything current in the church that would suggest the propriety of a division to the minds of any of our dear brethren, let that proposition be made to the church at home, and if they approbate it, send it to the District Meeting, and if they approbate it, send it to our Annual Conference, and let it be determined there in a careful assembly, and not through the press. I feel very certain it would have been better if the first proposition for a division would have been answered privately, or sent back to the originator instead of publishing it: but I sympathize with the editors' critical and perplexing position, hence can easily throw the mantle of charity over it, and feel to pray for them,—their important station demands the prayers of the faithful.

It may, however, with some propriety, be said, that hitherto the government of the church has failed to reach and arrest the growing evils of this age; for, while she seems to be laboring to retain her holiness, corruption and a spirit of rebellion to her wholesome counsels, is still on the increase; not because the government is not right, (for that is perfect, and hence will apply to any case); but because there is failure, oftentimes on our part to execute that government; hence matters become worse instead of better. But, while we strongly advocate meekness, mildness, and gentleness in all our executive labors, we, nevertheless just as strongly urge the propriety of applying church government to the full extent of the spirit, as well as the letter of the Gospel.

Let us look at the beautiful type of church government given to us in the language of the Lord to Elijah as given in the chapter above alluded to in the 17th verse, where he was required to go and anoint three different officers, so that if they escaped the sword of one, they would fall into the hands of another. So the Savior said in reference to individual trespasses, first go to him alone (with the sword of the spirit which is the word of God); but if he will not hear thee, take one or two more; use the sword again, but if he escapes again, tell it unto the church; if he tries to escape the church, cut him off, let him be unto thee as a heathen man and a publican. This, however, only applies to individual cases.

But now we will consider that member who sets up his judgment against the general order of the church, which is based upon the principles of the gospel, and is in strict harmony with the spirit of the word, (save a few departures in the last few years from the advice of former years), and see whether our system of church government will allow him to escape, and bring dishonor upon the body of Christ, by walking disorderly and manifesting a spirit of insubordination.

For any offense against the body, the church in which that member lives, must notice his case, and use the sword in a church capacity, but should they fail to do so, or he escape the sword of that church meeting (Hazael) by cunning craftiness or otherwise, shall the matter stop, and he be permitted to corrupt the whole body? Nay, verily; the duty of adjoining churches is to see to that matter, and, if no other way, bring to District Meeting (Jehu) and let that meeting use the sword skillfully in the spirit of her Master. But should they fail to accomplish the desired end, (the salva-

tion of the refractory member and the purity of the church), or neglect to do their duty, let the matter be sent to Annual Meeting; if they neglect to send it unitedly, as a church, a suffering minority can appeal to Annual Meeting and be heard, and ofttimes, at least, it would be very profitable, after A. M. has considered and decided a matter, to send men of their own company with them to explain the nature of the decision, and the importance of complying therewith, as the best that could be done in the case; and then exhort them to be firm and stand united in the faith. So they did at the first Conference at Jerusalem. Acts 15.

In the minutes of A. M., of 1849, Art. 8, is a request of somewhat similar nature, that is for A. M., to send brethren sound in the faith and much experience, two by two, to visit all the churches, to labor with them for a greater unanimity in practice and appearance. My opinion is if that were done in the right way, much good would result from it, from the fact that those who are present and hear the investigations are better qualified to give the reasons for such decisions, and show the advantage of heeding such advises, and that they are in perfect harmony with the spirit of the gospel, and that the A. M., only gives the best advice she can in the absence of plain Scriptural specification on the subject, and that the A. M., does not claim to be a law-making power, (as some erroneously assert she is), but simply gives advice in harmony with laws already made. The Supreme Court of the United States does not legislate, she only decides matters agreeably to the law already made; precisely so with A. M., and, to my great satisfaction, be it said that I never heard one of the objectors to the decisions of the A. M., prove anything to the contrary; but all will acknowledge, if carried out, they will have a tendency to purify the church, and keep her humble and separate from the world, and surely that is gospel.

Furthermore; my convictions are that if the above thought was properly taught, and understood, by many of our dear brethren, we would never hear the very unpleasant, and uncharitable, shall I say, unchristian remarks, or phrases? *iron rule, iron heel, etc.*, but rather, the yoke is easy and burden light.

It is true, some of our very zealous brethren will, and do say, there are many we cannot get into the church if we are so strict, but are we sure that numbers should govern us in this matter? or is it the gospel? The Savior did not get all into the church either, not because he had not power, but he taught certain principles of self-denial, and these they would not accept, and even some, after being with him as followers, forsook him again; he made no compromise in order to retain them in church fellowship with the church without its true self-denying principles, as their characteristics will only deceive, in the end, instead of save.

There are two extreme elements in the church, is a fact that cannot be denied; (the one may be stronger and more dangerous or injurious than the other), and I suppose always has been, and always will be. But that there is a conservative element is equally plain; and hitherto has been, and, I trust in the future, will be strong enough to form a nucleus around which the two extremes can become reconciled upon a safe gospel basis, and labor together as brethren, and let our difference of opinion only draw us closer together, forbearing one another in love, and not separate and alienate our feelings toward each other, and in order that we may labor together successfully in that direction, I would recommend much fasting and prayer by all who feel a deep interest in the welfare of Zion, especially our dear editors, whose influence materially effects our beloved fraternity, through the medium of the press, and who, in a few instances some of them recently have not manifested that Christian courtesy and spirit of forbearance toward each other, nor yet their editorial criticisms contain as much salt, as their high, responsible and important positions, (in our judgment) would seem to demand.

And as a day of fraternal fasting and prayer for the unity, purity, peace, and prosperity of our beloved Zion, I would heartily endorse, and strongly recommend the proposition made by our dear brethren at A. M., of 1848, and generally responded to by those present. (The greater part of those old posts who signed those minutes are fallen asleep,) and if they, 31 years ago felt the necessity of fasting and prayer, surely we at this time should feel it, if possible, more so. The minutes read as follows:

"Lastly, at the parting meal Wednesday noon, it was proposed, and heartily responded to by all, to recommend every Monday, of our future Annual Meeting as a day of general fasting and prayer, not only to the members that may be gathered at the place of meeting, but to all the members in every part of the Lord's vineyard, who yet desire to be faithful, and to see the household of faith continue steadfast in the apostles' doctrine, and in fellowship, and in breaking bread, and in prayers, even until he comes, who hath said, 'Surely I come quickly,' Amen. Even so come Lord Jesus." The grace of our Lord Jesus Christ be with us all. Amen.

Lena, Ill.

THE DAYS OF NOAH AND THE SECOND COMING OF CHRIST.

BY H. W. STRICKLER.

"We are of God, and the whole world lieth in wickedness." 1 John 5: 19.

WE are so apt to underrate the evil and overrate the good. Yet, we find the evil advancing and infidelity growing bold; we find men telling us that all religions are equally right or equally wrong; we find philosophic men leveling up the false religion, and leveling down the true; in order to make one vast plane of all religions together, we find men calling the "good evil, and evil good," "the sweet bitter, and the bitter sweet," "putting light for darkness, and darkness for light." We actually find among the Christian race, men professing to believe in Christ who have strange forms of faith, and strange forms of unbelief, and anti-christ in their creed; we find men believing in science, philosphy, and literature, believing in the illimitable power and progress of our race, but setting aside the gospel of the grace of God; setting aside the cross of our Lord Jesus Christ by means of which God proposes in his own time and way to redeem us. But "as it was in the days of Noah, so shall the coming of the Son of man be." The days before the flood, and the days before the coming of the Son of man are to resemble each other. If men's hearts during that time were evil, we are sure that those same hearts will be found speaking out to the last; and that the days before the Son of man—the days in which we live, will be found like the days of Noah.

Our Lord distinctly lays down the comparison between these two periods. That which gave such prominence to the days of Noah was the termination in the flood; that which gives such interest and solemnity to our day, is this; that it is to terminate in the "coming of the Son of man." What profound solemnity the deluge throws around the days of Noah, as we read the past history! What profound solemnity the prospect of the "coming of the Son of man" throws over our days, when we read of them; for as sure as the days of Noah ended in the drowning deluge, which swept all men from off the face of the earth, so sure shall our days end in that more terrible consummation,—not a deluge of water again, but a flood of fire—a fiery deluge in which this earth and its works of wickedness are to be destroyed; for "he cometh in flaming fire taking vengeance upon them that know not God, and obey not his gospel; who shall be banished with everlasting destruction from the presence of the Lord and from the glory of his power." But when the Son of man comes, shall he find faith on the earth?

In 2 Timothy 3, we read that in the last days perilous times shall come. This chapter seems to be a recapitulation of the evil of the days of Noah, as carried out in the last days. In the second chapter of Isaiah, we have a similar scene: darkness and desolation and crime and judgment. Then in the third of second Peter, a similar scene: "scoffers shall come, walking upon their own lusts, and saying where is the promise of his coming?" These passages, and several similar ones, bring out the likeness of the two times. I want to show you, in reference to men, the two periods are like each other; and how, in reference to God, they are like each other.

1. In reference to man, we see increasing worldliness, forgetfulness to God, crime—we hear the voice of the scoffer speaking; we see God set at naught, righteous men despised, judgment of God set aside; and whereas in our day, they say, "where is the promise of his coming?" So, doubtless, they said in the days of Noah; "where is the flood for which you are preparing this ark?" If you will study them in connection with second Timothy, third chapter, you will undersand more fully what I mean.

But we find, on the part of God, forbearance and longsuffering. "A hundred and twenty years in the preparing of the ark wherein eight souls were saved," we in this land, have not only had a hundred and twenty years, but more than twice that since the reformation. God says "my Spirit shall not always strive with man;" but as wickedness increases, it seems as though this striving increases; God's striving with men, pleading with them, and saying, "turn ye, turn ye for why will ye die?" Brethren, shall we not seek to be faithful, with grace on one hand and judgment on the other, that on that day when we shall be asked to give an account of the deeds done in the body, we shall be able to say, we preached Christ and judgment unto them, we told them to "flee the wrath to come?" When men are saying, "Peace and safety, then sudden destruction cometh, and they shall not escape." Brethren, as the days of Noah was, so shall the days seem now. Let us, therefore, feel whatsoever our hands find to do, do it with all our might, "for the night cometh wherein no man can work."

Loraine, Ill.

THE RIVER'S CROSSING.

ONE by one they are gathering there—
There at the River's Crossing;
The weary of life, its turmoil and care,
Down by the River's Crossing.
Thousands have gone to that river's side—
Thousands have plunged in its chilling tide
There—at the River's Crossing

There waits a ferryman, pale and grim,
Down by the River's Crossing;
He silently, solemnly gathers them in,
There, at that River's Crossing.
There, our sisters, so gentle,
And our brothers, so brave,—
The beautiful children must pass the wave,
There, at the River's Crossing.

Death is the name of that ferryman pale,
Down by the River's Crossing;
He heeds not the sinner's despairing cry,
His power is crushed when the righteous die
He hurries them all to the shore that is nigh,
Over the River's Crossing.

We, too, shall stand on that beaten strand,
Down by the River's Crossing,
And pray for a home in the "better land"
Beyond the River's Crossing.
The friends of years, the true and tried,
Who loved and sustained, when our hope had died—
We must part from them all at the water's side
Down by the River's Crossing.

The loved ones of "the long ago," too, are one
Down to that River's Crossing;
They have pass'd the way. Each passeth alone,
Down to that River's Crossing.
Faces beautiful hands most fair
Little feet that have climbed "the Golden Stair,"
Tresses of gold and gray are there—
Over the River's Crossing.

Methinks "voices" come back when the wind is fair—
Back from the River's Crossing
Singing:—"Jesus of Nazareth waiteth there,"
Close by the River's Crossing.
The "City Celestial" is seen from afar,
With its "Beautiful Mansion," and Gates Ajar,
The rest for God's people remaineth there
Over the River's Crossing.

Brothers and sisters and friends shall meet
Over the River's Crossing;
With parents and children at Jesus' feet,
Over the River's Crossing.
Oh! that "Home of the Soul," in our visions and dreams,
Which tell of its beauty, how peaceful it seems.
Oh! to wander for aye by its murmuring streams
Over the River's Crossing!

—*Selected.*

THE HUMAN WANT.

YOU want contentment, and you want rest. You want something to fill you and make you feel that it is well with you. Money won't do it; praise from friends won't do it; high standing won't do it. There will be a turning and a sickening of the soul, and if you do not feel it this evening it will come. It stands to the law of truth that man made like God cannot be satisfied with less than God. And at every heart of the poorest man and the richest man, God is standing knocking and asking to be taken in, that it may be well with them, so that the child of the Divine shall be made glorious by the presence of the Divine, that the child of the Father may become, throughout the world, the sharer of the glory of the Most High. What a scheme of salvation! Less than this will not do. Less than this will not lead you to glory.

Who knows what moral desolation is lying in ambush in a bad book, a bad companion, bad social customs—perhaps in a single glass of wine, a single visit to the play? "Beware of beginnings."

You cannot prove a thing to be good and beautiful to a man who has no idea of its excellence.

Good character is above all things else.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS AND PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1 00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - MAY 8, 1879.

BROTHER J. W. Beer is preaching in the Miami Valley, Ohio.

ONE was baptized in the Cherry Grove congregation the first of last week.

MICHAEL Lichty's address is changed from Falls City, Nebraska, to Norton, Norton County, Kansas.

BISHOP Ames, one of the oldest Bishops in the Methodist church, died April 25, at the age of 74, in Baltimore.

BROTHER R. H. Miller writes that his family is still in bad health, and for that reason he cannot do much traveling and preaching.

HENRY Brallier was chosen to ministry in Washington Church, Indiana, April 19th. Chosen deacons at same place Norman Heeter, Elijah Stoneburner.

ON the 16th of April, a most destructive tornado, passing one mile south of Otho, Alabama, did great damage to houses, trees, fences, and crops. Two persons are known to have been killed.

IT is said that John Quincy Adams made it a practice to read through the Bible once every year. His custom was to read four or five chapters every morning, immediately after arising from his bed.

BROTHER Jacob Berkey's article from Texas this week will be read with interest by those who think of settling in the Lone Star State. As for ourselves, we could certainly enjoy some of those ripe strawberries. We are anxious to see the cause prosper in Texas.

THOSE of our brethren who think that the less they appear like the church the more the world will think of them are sadly mistaken. Honest conviction and consistent practice always command respect from sensible people, and these are the only kind we need pay any attention to

IT is hoped that those attending the District Meeting at Arnold's Grove next week will come prepared to stay till all the business is finished up in good order. As a general thing business at the close of the meeting is rushed through too fast, and, as a consequence, much is neglected. What is worth doing at all is worth doing right.

AS the sun is the center of our solar system, so is Christ the center of the Christian religion. As the planets revolve around the sun and receive their light from it, so do the Christians revolve around Christ and receive their light and strength from him. By his power they are held in their places, and by his directions they perform their missions.

WE should follow men no further than they follow Christ, or the better way is to follow no uninspired man in any point of worship, but follow Christ and the apostles in all things, then if there are any others following Christ we will be in their company, and if they are not following the Master it is safest to keep away from them anyhow.

MANY often make mistakes in locating homes in the western country. They settle away from churches and schools, thus depriving their families of many advantages in education and religious influences. Before settling it would be far better to spend more time looking around, and if possible, settle where your family will be favored with good religious influences.

WHEN we employ a man to work for us we want to see him pull off his coat and go at it in real earnest. We do not want to see him standing round two or three days getting ready. Just so with Christians. When they come to the church we want to see them enter the vineyard at once and not wait two or three years before commencing work.

WE are in receipt of sample copies of the *American Agriculturist*, one of, if not the *best* paper, for farmers published in America. If all the farmers would take this paper and read it carefully there would be less humbugging going on. One article entitled "Sundry Humbugs," in the May number, is worth the price of the paper for one year. It is published monthly, finely illustrated and devoted to practical farming, gardening, and the interest of the entire household. Price $1.50 a year. Send 15 cents and get a sample copy. Address, Orange Judd Company, 245 Broadway, New York.

IS it possible that Christians should depart so far from the simplicity of the truth that brother will go to law with brother, and that before unbelievers? Is it possible that a church should be so careless as to allow members to do that? Is it possible that elders have ceased to watch over the flocks in certain localities, and allow members thus to violate the Scriptures? Is it possible that these least esteemed unbelievers should be set to judge? I speak it to the shame of any congregation that will allow brother to go to law with brother. "Is it so, that there is not a wise man among you? no, not one that shall be able to judge between brethren?" 1 Cor. 6: 6.

TO BOB INGERSOLL.

There is more real charity in the world to-day than ever before; more free thought in the world than ever before; more happy families; more children treated as though they were tender blossoms than as though they were brutes, than in any other time or nation. INGERSOLL.

YES, but who is the cause of it? or what has brought it about? Did the writings of Voltaire and Tom Paine improve the condition of society? We have a proposition for Bob Ingersoll: Go west, procure one or two counties of good land and settle it up with Infidels, not allowing a single Christian in the colony; allow no Bibles read, no preaching, no Sunday-schools, and no prayers. Allow no religious papers, books, or pamphlets to circulate within the colony. Do this for fifty years, and then we will see whether Bob's claims for infidelity are worth noticing. Will our exchanges keep this going?

EDITORIAL CORRESPONDENCE.

BY the kindness of Providence, I was permitted to meet with the brethren composing the Spring Creek Church, Wabash County, Indiana, in the evening of April 19th. Here also met Brother Sharp, who had arrived about a week previous. Had a very pleasant meeting, good order and attention while Brother Sharp addressed the people on the subject of Jesus' Yoke. On Sunday, 10 A. M., met with brethren in public worship. God made us glad with this people. At 3 P. M. met again, and listened to Brother Lehr's address to the children. This was a glorious season. God bless the dear youth and keep them from the evils of the world! In the evening met in Baptist Church in South Whitley. On Monday 21st, met at Spring Creek Church again to consider Sunday-school work. D. Bechtelheimer was chosen Moderator, and A. Leedy and Joseph Amick as Secretaries. Programme which had been previously prepared was read. Brother Amick read an essay on the influence of Sunday-schools. It was stated that the M. E. Church in its statistics for the State of Indiana, shows that during the year 1878 they received 542 Brethren's children into their church through the influence of their Sunday-schools. Is this not enough to stimulate all to greater activity in the education of our children? Can we afford to let our children go from home through an indolence and indifference? Why not call the children together and teach them the Bible? Why idle away our time, and see our children go elsewhere? O my dear brethren, can we not all awake from our sleep and apathy, and keep our dear children among us? Yes *we can*; and thanks be to God many are coming forward to "rescue the perishing," and "care for the dying." A very good feeling prevailed, and each labored to extend the cause of truth. It was painfully evident, however, that, as a people, we have not exerted ourselves in behalf of those children that need Bible instruction. There are many whom we might lead into the truth if we would make the effort. Why we should not make the effort, doth not yet appear.

The qualifications of Sunday-school workers were urged as being good character, Christian virtues, Bible knowledge, holy life, purity of speech. The physical, intellectual and spiritual natures of children need to be developed. By food and exercise the physical is developed; in our common schools the intellectual is developed, and by the Bible the spiritual is developed. Parents perform part of the work, but find it necessary to employ helps in the development of their children. They find it convenient to entrust the intellectual part, in a great measure, to others, and most of them entrust the development of the spiritual to those of "like precious faith." A permanent organization was effected by choosing a Standing Committee, and Corresponding Secretaries. Committee, Jos. Amick, W. S. Toney, S. Ankerman. Secretaries, Emma Bowman, Martha Connell. Meeting adjourned to convene the second Tuesday of Nov. next at place to be selected by Standing Committee.

On the morning of the 22nd, met at same place to council concerning the preaching of the gospel in places in Middle District of Indiana where there are open doors. There was a good representation, and it was soon manifest that the interest among the Brethren is commendable. Brother J. S. Snowberger was chosen Moderater, W. S. Toney, Secretary, and J. H. Crumrine, Reading Clerk. Brother A. Leedy presented a plan to conduct the work of evangelism, but, on motion, was laid over, in order to give opportunity to discuss the importance of mission work. The remainder of the forenoon was spent in discussion. To the careful observer, it was clearly evident that Middle Indiana, like many other districts, has a large field to work in. One brother has a territory of 2,400 square miles to travel over. He arose to show how he had to labor under severe difficulties. Calls from all directions came to him to preach the gospel, but being poor, he could not fill them. The people are hungry, but he has not the ability to get the bread of life to them. He has a dear wife and loving children who need his care. At this stage he completely broke down through sympathy, and the audience did what God bids, "Weep with those that weep." O how our hearts melted under this exhibition of sympathy for the cause of Christ! Many precious hearts, no doubt, then and there resolved to give their prayers, their sympathies, their means, to help the servants of God to go forth to proclaim the tidings of salvation. Another brother told how this poor minister had struggled to reach the calls, often walking long distances, and undergoing severe hardships. But the rejoicing part was in the result of patient labors. At one place eighteen or twenty had been added to the church, and in other places there was good fruit also. Elder Jesse Meyers maintained that if we would give only one per cent of our income to the Lord a mighty work could be done.

After partaking of some refreshments, the brethren and sisters proceeded to the adoption of a plan of doing work. A Board of Directors consisting of five deacons was chosen to select ministers to fill calls in isolated places. Any brother can suggest the name or names of ministers to go out to such places as may be open to the Brethren, but the Board shall exercise its judgment in the matter. This Board shall be elected by delegates from each congregation, and shall hold their position for one year. Power was given the Directors to appoint Treasurer and Secretary. The Spring Creek Church agreed to send the plan to D. M. for its consideration.

The proceedings of this day by the brethren assembled in council are truly significant. They speak well for the Middle District of Indiana. They do not desire to come behind in any good work. Their hearts are open for the cause of Christ. They feel that the old veterans who came into their country years ago, and labored and struggled to build up churches have done a great and good work. The younger brethren thank God for this. They feel grateful that God put it into the hearts of these now aged, but once young, brethren to enter the wilds of the State and here and there plant the standard of truth. God bless them for their labors! They have done well. But the younger brethren feel that they ought now to put forth their efforts to fill up the waste places, so they call all, old and young, together for counsel, and ask the churches whether they will help. Many of the churches say, "We will help. We have been blessed with health and wealth, and we will help bear the burden; for the time is short, and he that will work, must work quickly." The young and strong in body say, "We must go forth. God will not let us stand idle. These old brethren are abundantly able to take care of the churches, so let us go out and endure the hardships. Woe is us if we declare not the truth to those who are in darkness. Go we must. We know the labor is hard. We know we must forsake home comforts and dear family ties for a season, but for the sake of precious souls we cannot hold back. Will you help us some? Will you see that our families are cared for? Will you help us to get from place to place rapidly, or shall we take our canes and move onward? We will go, we must go, what do you say?" From hundreds of hearts the answer is waved back, "We will help. We will ease your burdens. We will help as God hath prospered us." Such are the feelings of many kind hearts. No one's rights and privileges shall be assailed, but as the Lord has enriched all with grace, so let each manifest grace. May the Lord help the Brethren every-where to labor to the honor and glory of God.

I cannot close this letter without expressing thanks to God for his preserving care, to the brethren and sisters for their kind treatment, and to the officers of the Pittsburg, Ft. Wayne & Chicago Railroad for kind favors. This road aims to give all its patrons good accommodations and kind treatment; and being one of the principal routes between the Ohio and Lake Michigan is unequalled for good facilities for the traveling public.

The Lord willing shall attend the D. M. of Northern Indiana May first. The next communication will contain an account of the D. M. of Middle Indiana Peace be with the saints of God every-where.

LETTER NUMBER II

On the 23rd of April I had the pleasure of meeting with the Brethren of the Middle District of Indiana in council at the Sugar Creek Church, Whitley County. Meeting opened by singing and prayer. Daniel Neff was chosen Moderator, John Wolfe, Clerk, and Abram Miller, Reading Clerk. Call of churches and enrollment of delegates was next in order. Nearly all the churches were represented. The first query related to a change in the manner of doing business at the District Meeting. The leading features were, the delegates to elect moderator and clerks, speakers to be limited in time, and final decision to be made by delegates only. The meeting refused to make any changes. The second query asked A. M. to amend Art. 18 of 1853. It was stated that no such article could be found in the book, hence tabled. The third asked for sisters to break bread and divide the cup as brethren do, citing in support of the same 1 Cor. 10: 16; Gal. 3: 28. Sent to A. M. without an answer. The fourth desired a change in time of holding D. M. Agreed to change to second Wednesday of February. The fifth requests A. M. in sending committees to churches to choose them near the place wanted so as not to incur too much expense. Sent to A. M. At this stage of the proceedings, the meeting adjourned for refreshments.

AFTERNOON SESSION.

The first query demanded frequent changes in officers of D. M. Demand granted. Hope it may not remain a dead letter. The second called for a method of doing missionary work in Middle Indiana District. The plan adopted the day previous by the Spring Creek Church, was presented, and after a free discussion, adopted. The third sought authority to keep members from going into saloons upon any pretext whatever. 1 Thess. 5: 22 was given. The meeting gave strong evidence of its abhorrence of saloon business. The fourth desired to know if a member who is not a servant of the church, could make an appointment for a minister who may happen to come into the neighborhood, the servants living at too great a distance to be consulted. There was a pretty general understanding that a member could do so, but the query was tabled. Too much distinction in the

wrong way is often made between the church and its servants. Too often the servants regard themselves as *the* church and the church as their servants —The gospel has it the other way. Will we go the gospel way? The fifth related to churches that have not paid their share of A. M. expenses for last year. Elders of delinquent churches to be notified and if they refuse to consult the members under their care they shall be "amenable" to District Meeting. This shows the necessity of each one attending A. M paying for his board. Sixth wished to know whether a brother who goes into voluntary bankruptcy can be held in fellowship. Not unless he give satisfaction. The seventh related to the same, and desired to know whether a wife can retain her dowry. Under the circumstances, if case presented, it was decided she could. The eighth was similar to the sixth, and the answer was, a brother has no right to go to law for redress. The ninth desired information with respect to the power of a Masonic oath. It was shown that such oath is not legal, is not according to any properly constituted authority, hence any one leaving the Masonic society and coming to the church is free to tell what he knows. The tenth maintained that the early Christians rejected as heretics all ministers who received gifts of money, clothing, &c., and that the modern Christians should do likewise. From what gospel (?) this information was gleaned we did not learn. We were nearly all guilty of having received gifts at some time or other, so the query was tabled The eleventh asked A. M. to modify Art. 17 of 1871 relating to minority preventing majority holding Sunday-schools. Sent to A. M. This question has been before the D. M. several times, but always ruled out on account of some technicality. By a number of churches, a reconsideration is desired, but it seems they were somewhat unfortunate in their efforts to get the matter before A. M. The twelfth desired permission for brethren who live near schoolhouses, to organize Sunday-schools. Tabled. The thirteenth wished to know if elders or any member of the church's servants have a right to withhold a query from a church, when the query affects the interests of the church. Considered that they have no right to do so. This sets the servants in their proper places.

Brother Joseph Amick was chosen a member of the Standing Committee, and Brother Joseph Leedy as delegate. The meeting on the whole was harmonious, and considerable work was done in a short time. Closed about 6 P. M. In the evening attended meeting in the Baptist Church in South Whitley. M. M. E.

"NOT AGREED."

"After the wicked are cast into the lake of fire and brimstone, what becomes of them? Several of us are not agreed in our opinions as to this question." A BROTHER.

THE Bible says, "Whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20: 15. In the same book we are told that "the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone. Rev. 21: 8. The Bible tells about the lake of "fire and brimstone." Now for the question, what shall become of the wicked *after* they are in the lake of fire and brimstone. Hear the Bible answer: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall not leave them neither root nor branch." Mal. 4: 1. In Matt. 3: 12 Inspiration says, "He will burn up the chaff with unquenchable fire." These words of God tell what shall become of the wicked *after* they are cast into the lake of fire and brimstone. The Savior further says, "And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where the worm dieth not, and the fire is not quenched." Mark 9: 43, 44. "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25: 41.

You say several of you are *not agreed* in your opinions on this question. No, and perhaps never will be until you stop just where the Bible stops. What has opinions to do with religion? What has opinions to do with eternity? Shall any of us be judged by opinions? Not one of us; but by the word of God. We will never agree in opinions, for we all love them too well, but we can agree on the Bible. If we stop where the Bible stops, leave the future where the Bible leaves it, we will all agree, but if we launch out on the sea of opinions, talk and quarrel over them, condemnation will rest on us.

Every disagreement on religious matters has come through opinions. Schisms, factions, and parties are caused by opinions on religious subjects. Going farther than the Bible goes, insisting on things not found in the Bible as necessary to be believed, and obeyed, make divisions. The Bible never causes men to fall out and dispute about what is *in it*. All the confusion has arisen about what is *not* in the Bible. One man thinks this is the way to do, another thinks his way is right; so they pull apart and finally separate in association and fellowship. Now, if we cling to the Bible, say what it says, do what it bids, answer Bible questions with Bible answers, and leave "foolish and unlearned questions" (2 Tim. 2: 23) alone, there will be *unity of faith*. If there be no unity of faith, then opinions have entered the hearts, and division and separation is the result. Hold fast to the Bible; go where it goes, speak where it speaks. When it comes to opinions, one is just as valuable as the other. Give us the Bible answer every time. If a question cannot be answered by the Bible, it is not a Bible question. Questions that cannot be answered by the Bible are the kind mentioned by Paul 2 Tim. 2: 23, hence should be avoided. M. M. E.

OUR MANUSCRIPT.

NUMBER IV.

NUMBER 24. *A few Thoughts on the Use of the Covering.* The writer believes as do the Brethren generally in regard to the use of the covering. The article contains many good points, but in defending them he introduces some wrong propositions: he maintains that the woman wearing the covering "because of the angels" shows that she receives messages from the angels as did the women at the sepulcher, &c. This idea is incorrect, for woman receives her knowledge in the same way man receives his. At the close of his article the writer says, "I send you this article to dispose of as you see proper. If you think it may work for good, print it; if not, throw it into the waste box." Now we can put this article in the waste box feeling that the writer will not think hard of us for so doing. This brother would sooner we, only, see his mistakes, and say nothing about them, than to have them published all over the Brotherhood. It sometimes goes hard to reject an article, sent us by a writer, who thinks it *must* go in the paper, and then scolds us in advance if we refuse the article. But when a person writes like this brother we think the more of him, and can lay his article away in the waste box without any fears of getting a scolding for it.

No. 25 is a letter from a brother who has traveled considerable in search of a suitable country for a poor man to make a start in, and finally settled in Southern Illinois. Too long for publication, and relates more to the writer himself than the church.

No. 26 is a reply to an article on page 2, in No. 13 of present volume. Rejected.

No. 27. *Singular Preaching.* The writer says he attended meeting where the minister attempted to prove that "neither the Scriptures nor the term baptism teach any specific mode," but, having fallen asleep, he did not hear all the sermon, hence could only speak of what he heard. Candidly, we think a man who sleeps in church is not the one to criticise the sermon. The church is not the place to sleep; home is the place to do that. We never could see the propriety of attending church just to sleep a half hour or so. We want all our correspondents to be wide awake men and women.

No. 28 is an answer to a query; it is written with a pencil on a card, and is too dim to be read.

No. 29. *Receive this Saying.* This article is in answer to the query on Matt. 19: 11, 12. The writer discussed the divorce question, and does not explain the verse. He says what *he* would do were *his* wife to elope. Men should not write thus about their wives. A woman one time told her husband: "If you men will debate, and cannot do without it, then debate, but do please leave your wives out; don't talk about them." Rejected.

No. 30. *God is Love.* A selected article, and is rejected to make room for original articles.

No. 31 is an article on Rev. 22: 2. The writer spread out a sheet of common note paper and wrote across the entire sheet. Articles for publication should be written on paper not over five or six inches wide.

No. 32. *Of all the pictures that hang on memory's wall, which is the most worthy of meditation?* Rejected.

No. 33 is a well written article on the beard question, and is from a locality where the Brethren have had considerable trouble in regard to the wearing of a full beard. We do not admit articles on this subject, it being a question about which the Bible is silent. If brethren want to wear a full beard, and will keep it decent, let them wear it; God made it, and we presume he wanted it to grow. My individual preference is favorable to the shaving of the upper lip—but I do not want to dictate for my brother on a question where God does not dictate. If some of those who are making themselves much trouble about this matter would spend more time spreading the gospel and less discussing questions about which the Bible is as silent as the grave, the church would be much better off. Let us leave that and all other questions just where the Bible leaves them. However, care should be taken to wear the beard in a respectable manner. I do not think it is right for brethren to fashion their beard after the prevailing style of the world. The absurd fashion of leaving the mustache grow and shaving the rest of the face is neither beneficial nor reasonable. There are many other awkward ways of wearing the beard that our members ought not to follow. As we are a separate and a distinct people from the world, we ought to be actuated by pure motives, and have some good reason for what we do.

No. 34. *Observance of the Sabbath*, a selected article. Rejected.

No. 35. *The Eminence of Christian Fortitude.* Rejected.

No. 36. *A Mystery.* Rejected.

No. 37. *Thoughts on the Close of the Year.* Rejected.

No. 38. *Poor Ministers.* This article was written by a minister's wife, and shows what some of them must endure. The article is rather too personal for publication, but contains some excellent thoughts. The sister proceeds to ask: "Suppose you were a man in limited circumstances, your wife sick most of the time, had to keep a hired girl, pay heavy doctor bills, and have hard struggling to make a living at best: the church would call you to the ministry, you would have to be from home much, spend considerable time preaching funerals, often travel at your own expense, and yet receive no help from the wealthy part of the church, would you not think it hard?" This sister knows of just such a case, and wants to call the attention of the church to such matters that they may be looked after. A. H. M.

WE are in receipt of Abbott's splendidly finished and illustrated Commentary on John's Gospel. The arrangement of the work is unsurpassingly good. The comments are concise, and the tone of the work manly and Christian. The illustrations are fine, and selected with rare taste. The book will be found valuable to Bible students generally. Commenting on these words—"*Ye ought to wash one another's feet*"—the author says: "If we are to interpret literally the commands of Christ, the command of feet-washing as a perpetual observance is even more explicit than that for the observance of the Lord's Supper. That is in form a simple request: 'Do this in remembrance of me;' this is a request twice repeated: 'Ye ought also to wash one another's feet;' 'I have given you an example that ye should do as I have done to you;' 'If ye know these things, happy are ye if ye do them.'" But the author fails to interpret literally, or even in the most obvious sense, yet his admission makes a strong point easily demonstrated. Price $2.00 by mail. Address A. S. Barnes, & Co., 111 & 113 William Street, New York.

ONE was baptized in the Silver Creek congregation last week. The meetings in that congregation, we understand, are well attended, and the church in peace and union.

THE FLAG'S SCISSORS.

The *Battle Flag* refused to publish the closing part of Brother Stein's 12th affirmative in its proper place. They simply cut off part of his article and returned it to him, so Brother Stein sends it to us to be published and read in connection with his last article. It is hoped the *Flag* will not do the like again.—BRETHREN AT WORK.

The *Flag* will do the very same thing again should Mr. Stein overreach his bonods so far. He has the privilege of writing as many articles as he desires, but must keep somewhere about the limits as to length.—*Baptist Battle Flag.*

Brother Stein overreached his bounds only 31 lines, but the *Flag* was unfair enough to cut off 96 lines, thus making Brother Stein's 12th affirmative 65 lines shorter than was agreed upon. These 96 lines were returned to Brother Stein who sent them back to the *Flag* again, but preserved a copy for us. We pronounce this scissor business an unfair game, and do not want to see the *Flag* do it any more, unless it will do the same with Ray's articles. The allotted space, for each article, ends in the fourth column of the *Flag*, the 24th line from the bottom. We shall carefully watch the *Flag*, and see if it allows any of Mr. Ray's articles to go beyond that line. Brother Stein's 13th affirmative has now been in the hands of the *Flag* about two weeks. J. H. M.

A DISTRESSING ACCIDENT.

RECENTLY, in the Ogan's Creek congregation, south-east of North Manchester, Indiana, one of the most distressing accidents occurred in the history of the county. Mr. David Strife's wife, a young woman in the full bloom of life, attempted to start a fire in the cook stove with kerosene oil. It appears that there were some live coals in the stove, and these set the oil on fire, bursting the can, enveloping the poor woman in flames. Her husband who was out doors at the time, heard her screams and ran to her aid, but too late to do any good. He barely saved two children from the flames, and succeeded in putting out the fire. The poor woman died shortly afterwards. We give this as a warning to others.

ALL trades and tricks are *learned*. People often discredit the truth about things which they do not understand. It is a wonder to some how we can tell whether the person who sends us an article for the paper is a plagiarist or not. There are many ways by which this can be ascertained from the article itself, and that without ever having seen it before either. We regret that any one should be so *dishonest* as to send us articles which they did not compose, and sign their names to them as if they had composed them. To do so is cheating; it is trying to show one's self to be more intelligent than he is; and it is trying to get credit for what he does not deserve. It is also one way of acting the hypocrite. When any one sends an article which he did not compose, let him say he *selected* it.

A DESTRUCTIVE tornado, passing through Collinsville, Illinois, April 14th, did much damage in the way of destroying property. It demolished ten buildings and ruined about thirty others. One person was killed and a few others wounded. The storm lasted but two or three minutes.

THE *Children at Work*, though only about eleven months old, bids fair to reach a circulation of seven or eight thousand before the first of June. It is astonishing how the circulation of the little paper is increasing. Send for sample copies.

BROTHER Eshelman reached home last Saturday morning, feeling hale and hearty, having enjoyed himself finely while with the Brethren in Indiana. He will have something more to say about his trip next week.

BROTHER R. H. Miller writes that sickness in his family may somewhat delay his response to Brother Berge's article, but that he will get it out as soon as possible.

WE received, too late for this issue, a long letter from Mr. McGarvey. It was mailed at Alexandria, Egypt, and will be found very interesting to our readers.

BROTHER S. S. Barklow, of Coquelle, Oregon says that the church there is in love and union, and that a number are being added to the church.

WE learn that Brother Joseph Henricks, of Cerro Gordo, Illinois, is expected to visit the Miami Valley, Ohio, soon, and spend some time preaching there.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. In order to remote Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department, must be short and to the point.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

Will you, or some one else, please give an explanation of Rev. 2: 17? It reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

MARY ZIGLER.

Will some one please explain Heb. 7: 1, 3: "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." M. B.

Will some one please explain Jer. 12: 5? It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

C. E. M.

Will some one please explain Acts 18: 18, which reads as follows: "And Paul, after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow." N. S. DALE.

Will you or some of the Brethren explain Matt. 5: 25: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison." Who is the adversary? who the judge? and who the officer? and where the prison?

S. E. BRUBAKER.

Will the BRETHREN AT WORK please explain Psalm 55: 12? "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him." Who is referred to? ISRAEL PENROD.

BAPTIZED FOR THE DEAD.

THERE were those in the church at Corinth who denied the resurrection of the dead, hence to correct these errors Paul writes on the resurrection of the dead, (verse 12) and takes baptism to show them how inconsistent they are, for they had all received baptism when they believed, which is a figure of the burial and resurrection of Christ. There is no hope in a burial without a resurrection, therefore Paul asks them this question, "Why are they or you baptized for or in the likeness of the dead, or of Christ's death, if the dead rise not at all?" For if they were baptized, or buried in the likeness of his burial they are also in the likeness of his resurrection, and should walk in "newness of life." R. R. MOON.

FEET-WASHING; FLAMING SWORD.

Will some one please explain whether feet-washing took place under the old or new dispensations? Is the cherubim, or flaming sword still between man and the tree of life? C. L. CROTTY.

WE suppose our querist wishes to know whether the feet-washing instituted and enjoined by our Savior on the night of his betrayal took place under the old, or new dispensation: to this we would answer, under the new. Luke tells us that "The law and the prophets were until John; since that time the kingdom of God is preached and every man presseth into it." Since that time all the commands and ordinances that were enjoined belong to the new or Christian dispensation. Christ came to fulfill the old law and take it out of the way, that he might establish one that was faultless.

Query 2. "Is the cherubim or flaming sword still between man and the tree of life?" We answer, not between those who have accepted of the glorious plan of salvation, and the tree of life. In Rev. 2: 7 we read, "He that hath an ear let him hear what the spirit saith unto the churches: to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Again in Rev. 22: 2 we read of the tree of life which bare twelve fruits. Man, by his disobedience, forfeited his right to the tree of life which grew in the earthly paradise, and the sword of divine justice was placed to guard it, or to keep man from partaking of it; but by his obedience, man may have a right to the tree of life which is in the midst of the heavenly paradise. MATTIE A. LEAR.

PROVIDING FOR HIS HOUSE.

Please explain I Tim. 5: 8, which reads as follows: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." E. S.

THE great apostle, to the Gentiles, is here instructing Timothy what he should teach the brethren is their duty toward their own relatives who may be destitute and dependent on them—father, mother, or even grandparent, and especially those of their own house; such as wife, children, and such as belong to their own families. He that will refuse to do this practically denies the faith by disobeying its known requirements "and is worse than an infidel," because unbelievers, and even heathen believe this to be a duty and often practice it.

R. R. MOON.

Buchanan, Mich.

THE NEW COVENANT.

I would like to have some one explain, through your paper, Heb. 8: 8-10, 13 reads as follows: "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." S.

IN this communication Paul is teaching the Hebrews the divinity of the Savior's priesthood, and draws a comparison between the Levitical priesthood and that of the Savior: the covenant of the Levitical priesthood was written upon tables of stone and placed in an ark called the ark of the covenant. Of this covenant Moses seems to have been the mediator, as he received it and gave it to the children of Israel. But the Savior obtained a more excellent ministry than Moses, and is the Mediator of a better covenant, which was established upon better promises, for if the first covenant had been faultless, then should no place have been sought for the second. The Savior's covenant was written in the minds and hearts of his people. He told them that he would bring all things to their minds whatsoever he had commanded. And whatsoever they bound on earth would be bound in heaven, and whatsoever they loosed on earth would be loosed in heaven. He poured his spirit upon them and they spoke as the spirit gave them utterance, and when they wrote, they wrote as the spirit directed; as, John upon the Isle of Patmos. Thus the new covenant given the people was handed down from that time to this, and we have it in the form of the New Testament.

WM. BOROUGH.

North Liberty, Ind.

AGREE WITH THINE ENEMY.

Please give your views through the BRETHREN AT WORK of Matt. 5: 25, which reads as follows: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison."

Also I Tim. 5: 9, 10: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

J. B. ELLER.

THE Scripture introduced in the first query was given by the Savior, when he first entered upon his ministerial duties. There seems to be some commands which he then gave that were necessary in order to spread the tidings of salvation among the lost sheep of the house of Israel, which he desired to have done before his suffering took place, which he knew was not far distant in the future; hence he tells them not to stop to dispute or argue, or in any way give offence, lest they be cast into prison and the desired work be impeded or stopped.

The Scripture referred to in the second query is part of Paul's charge to Timothy, and means that he should not receive widows to be supported by the church unless they have the qualifications named. In the 11, 12, 13 verses of the same chapter he gives his reasons for it.

WM. BOROUGH.

GOD'S ELECT.

Please give an explanation on Acts 2: 47: "And the Lord added to the church daily such as should be saved."

Romans 8: 33: "Who shall lay anything to the charge of God's elect?"

Timothy 2: 10: "Therefore I endure all things for the elect's sake." HENRY SCHRANTZ.

THE first passage, as it stands in King James' translation, is in the potential mode, and conditional present tense. Should denotes fitness, or obligation of propriety. "Such as should be saved." The above phrase being in the passive voice, represents the subject as being acted upon, that is, the Lord added to the church daily such as are fit, or in a proper condition to be saved. In the Bible Union translation it reads, "And the Lord added to the church daily those who are saved," or as the margin reads, "who are being saved." This rendering makes the passage plainer, but the sense is radically the same.

We suppose our querist desires an explanation on the word "elect" in the second passage. Election and choosing are terms that are used interchangeably in the Scriptures. There are three kinds of election spoken of in the Bible. 1. The election of individuals to perform some particular or special service. 2. The election of nations, or bodies of people, to eminent religious privileges, that they may be fitted to accomplish certain purposes of God. 3. Personal elections, or the election of individuals to be the children of God, and heirs of eternal life. Those persons termed the elect, are those who have been obedient to the truth, those who have purified their souls in obeying the truth through the spirit unto unfeigned love of the brethren. Peter gives an explanation of personal election. He says, "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Christ. It follows then that election is an act of God done in time, and that it is subsequent to faith and obedience. The Savior says, "Many are called, but few are chosen." All are called or invited to the gospel feast, but few accept the terms, and consequently few are elected. The apostle asks, "Who shall lay anything to the charge of God's elect?" Who dare accuse those whom God hath chosen? Who dare condemn where he approves?

We will now try to consider the third passage. In verse 9 the apostle speaks of his sufferings, and of his bonds, for the gospel. "But," says he, "the word of God is not bound." Therefore, for this reason, because the gospel is free, unconfined, because it is fully adequate to the varied wants of humanity, because it is fully able to free the race from the power and guilt of sin. "Therefore I endure all things for the elect's sake," for the sake of those who have been chosen in Christ, and who have received the adoption of children. And why does this great minister endure so much for the sake of God's chosen? That they may also obtain the salvation which is in Christ Jesus *with eternal glory.* How indefatigable were the labors of this wonderful man! Fully did he appreciate his noble, his glorious calling; thoroughly did he realize his responsibility. His divine Master had committed into his hands, a most sacred trust, and his fidelity to his great Master would not permit him to indulge self, to slack his zeal or abate his energy. If only he could secure the salvation, the purity, the chastity, of those committed to his trust, and at last see them eternally saved, that was all he desired. For this he labored, for this he suffered, for this he endured privations. The abnegation of this apostle was truly wonderful. He had so thoroughly imbibed the spirit of his glorious Master, that like him he could stoop to all the weaknesses, and infirmities of his charge. There was no haughtiness, no domineering spirit in Paul. Hear his language, "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." Oh that many of the ambassadors of Christ would walk in the foot steps of this model minister.

MATTIE A. LEAR.

Correspondence.

These things write we unto you, that your joy may be full.—1 Jno.

Echoes from the Miami Valley.

The Natural Way—The Falling of a Tree—A Day's Work in Wolf Creek Church—Brother Stutzman's Labors—Death of a Young Sister.

BY JOHN CALVIN BRIGHT.

IN investigating a trouble in school a few weeks since, the scholars laid the blame one upon the other. Some one *else* had commenced it—some one *else* was the cause of it. This is wrong. We have examples of it in the first pages of the Bible. The progenitors of the human race gave the example, and their large family has followed it only too well. We have a remarkable example of it in the circumstance of King Saul and the Amalekites. Saul blamed the *people* for *his* violation of the divine decree. But the kingdom was rent from him, and he fell by the sword. God's blessings never did rest on such conduct, and they never will.

One pleasant evening, as I stood in the school-room door, looking over the surrounding landscape, my attention was called to a large oak tree, one mile west. As I was admiring its stateliness it fell. The woodman's ax had laid it low. And as I was in one of my meditative moods at the time, the following cogitations rushed through my mind:

1. *This tree is a fit emblem of all below.* It matters not how mighty the structure is, it will pass away. Time in his career has seen the proudest cities in the world crumble to the dust. And the mighty man of valor, "though his spear a hundred weight," has been brought low. Death is the end of all earthly perfection. Boast not thyself therefore of to-morrow. We know not what a day may bring forth. To-day we may think all is "peace and safety," but sudden destruction may come." "In the midst of life we are in death."

"The moment we begin to live,
We all begin to die."

Death on his tireless pinions is in the land, and we may be his next victim. The lovely babe, the smiling youth, the fond young mother, the man in his prime, the aged grandparent are full of life and hope to-day, to-morrow, the place that now knows them may know them no more forever. Such is life.

2. *We should stand firm*, rooted and grounded in the vine of everlasting truth. We should dig deep and found our faith on the rock of eternal ages. We should only use such material as will stand the fiery test—gold, silver, precious stones; faith, hope, and charity, and all their essential concomitants. Then "Let cares like a wild deluge come," and the very "gates of hell" open their fury upon us, we are, nevertheless, secure. For he that cannot lie has said, "I will never leave thee nor forsake thee."

The Wolf Creek Church convened on the 27th of February to call forth more laborers into the vineyard, and to advance other brethren. Brother Jacob Garber was ordained, Brother John Kimmel advanced to the second degree in the ministry. Brother Henry Garber called to the ministry, and Brother George Erbaugh called to the deaconship. From the solemnity that pervaded the meeting, the peace and love which the members manifested to each other, and the antecedents or qualifications of the brethren and sisters to which the workers of the church was entrusted, we concluded that the church did a good day's work. The brethren and sisters wept for the great responsibility under which they were placed. God bless them and the church, and help us all to unite our labors to promote personal sanctification, the unity and prosperity of the church, the spread of the gospel and the conversion of sinners, and the honor and glorification of the eternal majesty on high. Amen.

Brother J. Stutzman, of Dark County, had a few meetings in the Wolf Creek Church, April 5th and 6th. He made some telling points and impressed them forcibly upon the minds of his hearers. We synopsize a few of them.

1. Grace and truth. By grace we understand the undeserved favor of God. By grace are ye saved. By truth understand the written word through, or by which, we are sanctified and purified. "Sanctify them through thy truth." "Thy word is truth." "Purified your souls by obeying the truth." Some want to be saved by grace alone. In the Scripture grace and truth are connected. "What God has joined together let no man put asunder."

2. *Heart religion.* By heart, as used in the Holy Scriptures, is meant the affections. "For out of the abundance of the heart the mouth

speaketh." By a change of heart understand a change of affections. And this change should be complete. It should change a man all over—inside and outside—his walk, talk, dealings, and costume. It should be a transformation of the life of a person.

3. *Work.* Work is the order of the universe. "My Father worketh hitherto and I work." says Jesus. Again, "I must work while it is called to-day." And again, "I have finished the work which thou gavest me to do." Deity works, angels work, and let us be "full of good works," that men may see them and be constrained to glorify our heavenly Father in like manner. And though the Devil himself works with untiring energy, yet he has concocted the tool of do-nothing, to lure souls to everlasting woe.

4. *Non-essentials.* God is a perfect being. "He needed not that any should testify of man, for he knew what was in man," and what was necessary to redeem him from his fallen state. He gave us the Holy Scriptures as a transcript of the divine mind, and admits that it is safe to obey them. And to find non-essentials therein is to question either the integrity or intelligence of Deity. Startling thought!

At the conclusion of the last meeting it was announced that one of the lambs of the flock had gone to her reward. Sister Susie Erbaugh died April 6th not having quite completed her twentieth year. Disease, inflamation of brain. Her death caused a deep sadness to pervade a happy family, from whence the flower and center of attraction had been removed. This sadness was felt throughout the church and a large circle of her acquaintances. Yet joy was mingled with this sadness! Deep sorrow was felt, because one whose character was so pure and lovely, whose walk so chaste and holy, and whose young life was devoted to the Lord, was removed from a loving family, and her seat in the sanctuary of the Lord. But when, with an eye of faith, we look to that brighter and better world, and consider the bliss of the redeemed, loved ones "over there," and the augmentation of that bliss as the eternal ages shall roll on, a degree of joy is mingled with our sorrow. "Not dead but gone before." Her funeral was largely attended and profitably improved by Brethren Stutzman and our home ministers. At the conclusion of the exercises, as an appropriate offering to her memory, as an acquiescence to the Divine Providence that called her home, and as a tribute of praise to the Lord, the 611th hymn was sung. We then quietly and solemnly proceeded to the Eversole Cemetery, where her remains were interred. Peace to her ashes.

New Lebanon, Ohio.

Brief Notes.

BY JOHN ZUCK.

NUMBER VI.

MARCH 6. Subject, "Trine Immersion."—Matt. 28: 19.

A very brief introduction was offered, to show the importance of the subject under consideration, and the power invested in the commission.

I. The distinction in Father, Son, and Holy Spirit. This was shown by numerous Scriptures,—such as at Christ's baptism,—Father's voice from heaven. Son in Jordan being baptized of John, and the Spirit descending upon Christ, also the transfiguration. The blasphemy against the Father, against the Son, and against the Holy Ghost, and its following results shows forcibly the distinctions of person in the trinity as expressed in the commission:

II. Advantages of always taking safe ground. Under this head there were some clinching thoughts presented. The whole Christian world, either effusionists or single immersionists accepts trine immersion as legal, valid baptism, while a great portion of the world rejects pouring, sprinkling, and single immersion.

III. Historical references, showing—

1. The primitive practice of church to be trine immersion.

2. The origin of single immersion to be about 300 years old; too young to have any connection with Christ or the commission.

3. The practice of the Greek Church to be trine immersion, and practiced up till this present time.

4. That the general tendency of the church is depression in baptism,—or no baptism at all. (a) The primitive church practiced trine immersion. (b) Single immersion was submitted for trine immersion. (c) Pouring substituted for single immersion. (d) Sprinkling substituted for pouring. (e) A moistened touch substituted for sprinkling. (f) Lastly, can be saved without any baptism at all.

This is a pitiable digression indeed in that most sacred and holy ordinance of the Lord Jesus Christ, as given in his last great commission. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Brother Eshelman also showed very beautifully how the church of the brethren baptize, by trine immersion, how the commission is fulfilled, thereby fulfilling the law of Christ.

God's children always do as Christ did and taught, and when it comes to baptism they are willing to follow their blessed Jesus down into the water, be buried in baptism, that they may come up out of the water—arise to walk in newness of life.

O may many precious blood-bought souls be made willing to follow Christ—be born again, of water and of the spirit.

March 7. This evening we met again for divine service, and as it was the last public service we were to have from our dear brother soldier, who had been enduring hardness as good soldier of Jesus Christ," he presented for his closing remarks the beautiful subject of "Happiness."—1 Thess. 5: 15-23.

To secure this blissful state all were invited to do such deeds of love that will bring about happiness in the heart of the actor and impart happiness unto others.

Some of those things to which special attention was called were—

1. Render good for evil, among yourselves and unto all men.

2. Rejoice evermore.—rejoice in the Lord.

3. In all things give thanks—pray without ceasing.

4. Despise not prophesying.—Quench not the spirit.

5. Abstain from all appearance of evil—proving all things; and holding fast to that which is good.

Now upon the observance of these things. "Happy are ye if ye know these things and do them." "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

While our dear brother was tenderly and sympathizingly admonishing us all as brethren and sisters, friends and neighbors, parents and children, to improve ourselves in the above things, our hearts were made to burn within us, tears of gratitude to God were shed, and we hope lasting impressions upon the minds of some out of Christ.

Now we conclude our "Brief Notes" upon the zealous labors of Brother Eshelman amongst us, and we feel well assured that his efforts have not been in vain in the Lord. The brethren and sisters are united in gratitude to our dear brother for his work of love, our friends and neighbors speak words of the highest commendation of his service as a good servant of Christ. We all hope that we may live to enjoy more seasons of the same kind. We believe there are precious souls here to gather, as golden sheaves into the granary of the Lord. Who will come next to assist in the good work?

May the Lord add his gracious blessings upon all that was said and done, is the desire and prayer of the writer.

Since the aforesaid meetings were held we received a tender soul into the fold of Christ.

From the Lone Star State.

Dear Brethren:—

I HAVE been frequently requested by the brethren to answer their letters through your paper as it would answer for many. In the first place I will speak about the church. We have regular meetings in Grayson County. When we

FIRST BEGAN PREACHING

we had but few hearers, but now our houses are getting too small to hold the congregations, and more calls for preaching than we can fill, and the best of order in our meetings. We are yet unorganized, but on the 26th inst., will

MEET TO ORGANIZE

in this county, at my residence eight miles N. W. of Sherman. There are eighteen members here now, and about the same in Cook, (the next county west of Grayson), where we are having about the same success. Brother Joseph Sowder officiates there. There are also seven members in Clay County. Brother Henry Troxel officiates there, giving us two elders and two ministers in the second degree in Texas, independent of Brother Long in Kaufman County, whom we were yet unable to discover, not knowing his P. O. address, but would be happy to learn through the BRETHREN AT WORK.

We have been asked, dare we preach our

NON-RESISTANCE DOCTRINAL PRINCIPLE IN TEXAS.

We will say this: After the close of our first preaching in a Baptist Church, a Southerner came up, took us by the hand, and said that is the doctrine we love to hear, and therefore had us to leave another appointment.

Now about the country: for the short time of five months that we have been living in the State of Texas we will say this: We very much like the climate, country, and people. People here can

PLOW ALMOST ANY TIME IN THE YEAR.

As for the lay of the land, we have seen none to excel it. Well adapted to small grain,—wheat, barley, oats, corn, cotton, millet, and, as far as tried, clover and timothy do well, also flax, sugar-cane, and sweet potatoes in abundance, and the first crop of

IRISH POTATOES ARE ALMOST READY TO COOK.

They are looking well. (People generally raise two crops of Irish potatoes in a season.) We have

CORN KNEE HIGH,

(early planting.) Wheat can be sowed from September to Christmas.

It is one of the finest stock-growing countries, perhaps, in the world, as they can live all Winter without feeding, and are already fat. Surely it can be called the Italy of America.

Land can be bought as follows:

Unimproved, from $3 to $8 per acre (in Grayson) depending upon quality and distance from Sherman; improved from $8 to $50 per acre. Our country is prairie land, well supplied with belts of timber in all directions. Grayson County is generally supplied with water, but we have had an exceedingly dry season so far—more so than any dry season known of by the oldest settlers here, which makes water scarce at present, but still the crops are growing, and the ground holding the moisture well.

WHEAT IS HEADING OUT, AND STRAWBERRIES ARE GETTING RIPE.

Having been also asked the prices of horses, cattle, etc., will here say that horses vary in prices, from $50 to $150; ponies from $10 to $40; mules from $40 to $150; cows from $15 to $30; corn is now selling at about 30 cents; oats from 20 to 25 cents; butter from 20 to 30 cents per pound (depending upon the maker); wheat is selling from 75 to 80 cents per bushel; flour from $2 to $3 per cwt.; Sugar from 10 to 12 pounds to the dollar; coffee from 5 to 6 pounds to the dollar; prints from 5 to 6 cents; muslins from 5 to 10 cents; double harness from $18 to $22 a set; new wagons from $60 to $70, fitted and complete, and all other things in the same ratio.

We will here close by making an apology to the editors for having them to publish so long a letter from us; but hope that they will accept it, as it is our first from the Lone Star State.

JACOB BURKEY.

Sherman, Grayson Co., Texas, April 20.

From E. K. Buechley.

Dear Brethren:—

IN looking over the BRETHREN AT WORK, No. 15, April 10, page 7, I notice parcel of an article published by me in *Primitive Christian*, No. 12, page 188, to which you are perfectly welcome, as far as I am concerned, but I notice some typographical mistakes, which I would like to have corrected, if you please. First, in second paragraph, in *(50)*, this ought to read *(60.)* However this mistake occurred in *Primitive Christian*. It reads in your paper, "It had about the same number of members, (50) as the other church, five ministers." Thus far you are correct, but now you say, "*and some thirty or thirty-five members.*" This is incorrect, and makes no sense in reading. I will here give the correction as I want it: "It (the Stanislaus Church) had about the same number of members, (60) as the other church had, and five ministers. *It is now reduced to one minister and some thirty or thirty-five members.*" Please see *P. C.* as above indicated, and you will see your mistake, as above said, the *50* in parenthesis, which should be (60), this the *P. C.* did, but if you please, in your correction have it 60 instead of 50. You will see by looking at line *nine*, from top, in your paper, that the *(50)* below, would not come in right.

Waterloo, Iowa.

Annual Meeting Plan.

BY J. F. EBERSOLE.

FIRST. Let the means to defray expenses be raised as heretofore by the churches of the district in which A. M. is held, (except the congregation taking A. M. be exempt, since their extra labor would more than balance.

Second. Let a charge of five cents per meal be made for all persons except standing committee and delegates.

Third. The money thus obtained, and also that derived from sale of material after meeting, to be paid back into the treasuries of the different churches in said district. The division to be based upon their representative membership, and the congregation holding A. M. to share equally in the division.

Our Annual Meetings are beginning to be burdensome, and should be self-supporting; for it has been urged that the business be entirely transacted through delegates to the exclusion of the church in general in consequence of the great expense; but surely in a multitude of counsel there is safety—let the *church* do business for the church.

It may be urged that there is too much speculation in this plan, but we cannot see the speculation, but verily believe that when Jesus fed the multitude they had more in the fragments they gathered than they had in the loaves to begin with.

From Juniata, Nebraska.

Dear Brethren:—

BROTHER Kindig and I have spent some time in this part of Nebraska.

The soil, climate, and water are good, but it is very windy at this season. There are no members nearer than eight miles. I learn there are six south of Juniata. There are good people all around, but still it is not settling among the Brethren. Brethren will always find it more pleasant to settle near a church.

A Methodist minister met me in Hastings, Nebraska, and asked me if I was not a Dunkard. I told him I was. He said he could tell one wherever he would see him. He appeared to be glad to meet me. We, of course, differed on Baptism, but agreed on the Communion, Feet-washing, etc.

I asked him if Christ was our pattern. He said he was. I asked him if Christ was baptized in Jordan. He said he was, and that he believed in immersion but would sprinkle and pour also, just as the candidate desired. I asked him if that was following the *pattern*. He seemed puzzled, and I remarked we should follow the pattern very closely and we will more certainly be safe.

There is preaching close by. We would be glad if some of the ministering brethren would stop and labor for us. I think a full house could be had at any time. There is only one county separating us from Jewell County, Kansas, where there are able ministers whom we should be glad to have call on us. We live three miles S. W. of Juniata; are stopping with a friend now; have not built yet.

J. L. BROWN.

From Lynchis Station, Campbell Co., Va.

Dear Brethren:—

WE had the brethren with us on last Sunday at our school-house; met a good congregation; after preaching baptism was administered to two precious souls in the presence of about two hundred persons. This was a new way to most of this people. They had never seen the Brethren baptize before. We believe they were convinced that forward action is right.

We had the best of order during the service, and we felt that the Lord was with us. Brethren, come and help us. We now have seven members in this neighborhood, and we believe soon will have more; we need more preaching; our brethren are doing all they can. Will not some of the good brethren come and help us some time this year? Brethren, let us hear from you. We live one and one half miles of Lynchis, and would be glad to meet the brethren at any time.

We believe the time is at hand when God's people should use all their power for the cause of Christ. "Watch therefore; for ye know not what hour the Lord doth come." Matt. 24:42. We see the Scriptures are fast fulfilling. We must conclude the time is not far when we shall see Jesus coming in the cloud of heaven. Brethren, are we watching? If so, oh what joy to God's children. Brethren, we are trying to watch and be ready. Pray for us—pray that we all may meet no more to part, to live with Christ in that happy land. Oh how it lifts our heart to think of these things! The Lord bless you in your good work and give you grace to bear all your trials.

Yours in love,

THOMAS C. WOOD.

From Peabody, Kansas.

Dear Brethren:—

OUR little band of brethren and sisters is still increasing in number; eight more brethren and sisters have moved among us since the latter part of February, one of which is our beloved Brother Samuel Ruirigh, an ex-

perienced elder and good housekeeper. We truly thank the Lord for the gift of elder, which we so much stood in need of. Brother Samuel emigrated from Dark County, Ohio, to this place; had the oversight of the Oakland Church. Brother Samuel is well stricken in years; has lived among the Brethren in the Oakland Church for a long time, and we have no doubt his absence from the Oakland Church will be greatly felt.

The brethren and sisters in this congregation are all well as far as we know. We also feel to raise our voices in thanksgiving to him from whom all blessing flow for the beautiful rain which he sent us last night, which we so much needed. This morning all the vegetation seems to speak forth words of praise to God. We sometimes fear we are too much inclined to find fault about the weather; let us remember that God's ways are not our ways, and that he is much wiser than man, and knows what is best for us. Man can't change the least of God's laws, (if I am allowed to call any least), but he can violate them; therefore let us watch. The Savior says watch; we can't watch too much.

Thanks be to God for his mercies and favors manifested towards us from time to time. The BRETHREN AT WORK still makes its weekly visits to our homes, giving us wholesome news. Oh how we await its arrival.

Now may the grace of God and his spirit be with all the brethren and sisters, is the prayer of your brother in Christ, H. SNOMBER.

April 22nd, 1879.

In Memory of B. F. Gardon.

BY JOHN BARNHART.

IN the Blue Ridge Church, Piatt Co., Ill., April 17, 1879, Brother Benjamin F. Gardon. Disease, consumption. Aged 38 years, 2 months and 28 days. He leaves a wife and five small children, and a sad vacancy in home and community.

The subject of this notice is a peculiar one. His father lived and died a Universalist. All of the family have united with the different churches in the vicinity of Mansfield, where they lived; but Brother Gordan and one sister had put off this important work for some future time; but the Lord's ways are not our ways. Brother Gordan was prostrated early in the Winter. During the revival seasons his friends were much interested in his present and eternal welfare. The ministers of the various denominations called in to see him, but he was not inclined to take any council of them. Finally one of his friends proposed to him to send for the Dunkard preacher. I went soon after I received the message; found the man in a precurious condition. I laid before him our faith and practice. He said that was in harmony with the teaching of the word of God. I then left him, but in a few days he sent for me to come and baptize him. We went and did the best we knew how. His friend had procured a good box that would hold water; tepid water was prepared, and we placed the box in the house and there baptized the poor weak man. Physically, he was the weakest man I ever immersed, but he was strong in the faith. He had a great desire to get well, and have the glorious privilege to comply with all the ordinances in the house of God.

This should be a warning to all to accept salvation before we are brought down on the bed of affliction. I visited him a few days before his death, and conversed with him about spiritual things. He said "When I get stronger then will I comply with all the Lord requires of me; but alas, how uncertain is life!

Saturday we were called to preach his funeral. We selected for the occasion the words of Paul, "As we bore the image of the earthly we shall also bear the image of the heavenly.

Mansfield, Ill., April 22nd, 1879.

To Make Sunday School a Success.

BY F. P. LEHR.

LET every father and every mother see to it that their children are clean and tidy; not dressed in the style of the world but in modest apparel so that the poorer children need not feel odd by comparing themselves with the more wealthy. The nearer the equality in this respect the nearer the equality in feeling, and consequently in manner of expression the children will be.

Our own Hymn Book would be best until a a book could be compiled suitable for children, because many of our good brethren feel a delicacy to sing some of those songs in the different books in use.

No less than a chapter should be read so that every child should have a turn of several verses to read.

Lesson leaves, be they ever so well composed should be discarded, because we want our children to learn to appreciate and love the Book itself, and unless they handle the Book itself they will remain strangers to it and the book a stranger to them. The lesson leaves do stand as in the place of catechisms and articles of faith.

The Sunday-school teacher's preparatory meetings are an excellent thing, but will answer better for Bible Class than children's capacities; the questions and answers will become as a mechanical operation.

Children should be required to give the literal sense of their reading and no more.

Wherever a Sunday-school is started children and teachers should be required to kneel in prayer.

Wherever a neighborhood or church desires to get up a Sunday-school no one should assume the right to prevent the same until that school proves to be a hurt to the cause of Christianity.

No picnic, no time of glee or merriment, or festival should ever disgrace the institution.

Teachers and officers should be modest and plain, both in appearance and in speech; because children are imitative beings.

Children and teachers should be particular in articulation, both in reading and singing, as well as in putting questions and answers.

Christian courtesy should pervade the whole school.

A Call For Help.

WE, the Vermillion Congregation, Livingston County, Illinois, appeal to the general brotherhood for means to help to build a meeting-house. We have a nice and suitable peace of ground paid for, and if there can be six hundred dollars raised, we think, with what we can raise ourselves, we can build. We are much in need of a house to worship in, and to further on the Master's cause. We are satisfied that there is enough wealth in the brotherhood and to spare, to raise the amount called for. And the members will respond if called on to build us a house medium size. We therefore call for five cents of each member; two cents will be thankfully received. If we only are willing to do what we can we will have the reward. We therefore propose that each congregation take its best method to make these collections.

We contemplate building as soon as we get the means; and all the money sent us will be used for that purpose only. Now, brethren and sisters, we hope you will readily respond. The call is small, and there are many of us, and a little from each member over the brotherhood, say a penny, would build a house good enough for us. And all moneys sent to us will be reported in our periodicals, unless otherwise requested by the parties sending the same. All contributions for us send by post office order, bank check, or registered letter.

DAVID HECKMAN, Cor. Sec. and Receiver.
Cornell, Livingston Co., Ill.
(Brethren's periodicals, please copy.)

From Cedar Grove, Hawkins Co., Tenn.

Dear Brethren:—

THE brethren and sisters met in church council on Saturday the 12th, but there was no business to attend to; all was love and union. How good, how sweet, how pleasant, when brethren all agree. We had a good exhortation on prayer by Elders S. Isenberg and A. Molsbee. Dear brethren and sisters, let us one and all be more earnestly engaged in prayer for our salvation and conversion of sinners; the prayer of the righteous availeth much. We have had prayer meetings here part of this Winter. We have good behavior and our meetings are very interesting.

We have had no additions lately by baptism. There has been one application; it was an old lady who had never made any profession. She was taken sick, and all of her regret was that she had not obeyed her Savior. She will be baptized as soon as she is able. There are several more that we think are ready, but they don't come. O may they heed the Savior's call while they have life and health. "To him that knoweth to do good and doeth it not it is a sin."

On Sunday the 13th, Brother A. Molsbee preached the funeral of little Ollie May, daughter of Brother John and Sister Delia Kleper, aged three years and three months. Brother and Sister Kleper have three little children gone to that glorious land, and if they hold out faithful a few more years they will meet them there where there will be no more parting of friends. SARAH C. MALLORY.

From Indiana, Pa.

Dear Brethren:—

NUMBER 16 of BRETHREN AT WORK, dated April 17th, so far has failed to reach me. I understand my neighbors have it. I am sorry. I do not want to lose a single number. Go on in the course you have pursued; let others do wrangling. Stick to the principle. Work while others offer plans and suggestions. It is labor rightly directed that will be rewarded; wrangling and strife will also receive their just recompense.

The Disciple who wanted to debate with me could not persuade himself in the month of March at any church or school-house between us, and would not risk to affirm a proposition involving single immersion, but wanted me to deny that "An immersion of a proper subject upon the authority of Jesus Christ is Christian baptism." I offered to affirm "That the immersion upon the authority of Jesus Christ is trine immersion," but he can not see the awkwardness of his proposition. He says he would drop it if it were not giving me the advantage of reporting a back out on his part. I am sorry for his dilemma.

JOSEPH HOLSOPPLE.

From Cedar Creek Church, Kan.

Dear Brethren:—

OUR quarterly church meeting came off on the 19th of April. The feelings were good and all seemed to be alive to the good cause. We decided to hold our Love-feast at the house of the undersigned, being five miles southwest of Garnett, beginning on the 30th day of May, and holding four days. The church will commune on the evening of the 2nd of June. The usual invitation is extended.

The church is in a prosperous condition at the present time, growing both in favor and number. It numbers about eighty-five souls. On last Sunday five precious souls came out on the Lord's side, and were buried by baptism, and rose, we hope, to walk in newness of life. All five are in their youthful days, being from about fifteen to eighteen years of age. We feel that there are others near the kingdom. May the good Lord hasten the day when all may learn to know and fear his holy name, is my prayer. P. H. WATSON.

April 22nd, 1879.

From Turkey Creek Church, Ind.

Dear Brethren:—

WE receive glad tidings through our periodicals from almost every direction. Sinners are fleeing the wrath to come. Our brethren and sisters seem to be alive in the Master's cause; all work for union and peace and an increase of holiness. May the good Lord help us to do still better. Paul says, "Follow peace with all men and holiness, without which no man shall see the Lord."

We had church council April 26th at the Gravelton Church. Elder John Anglemeyer was with us. The report of our annual visit came in. All seem to be in peace and union. Also held a choice for one minister and two deacons; the lot fell on Brother Peter Stuckman for minister, Levi Ulery and Conrad Leatherman for deacons.

May the Lord bless them that they may go forth in the discharge of their duty.

DANIEL WYSONG.

From Jesse Calvert.

Dear Brethren:—

WE closed our meeting at Middle Fork, of Wild Cat, Clinton County, Indiana, April 17, only having had time to preach seven sermons. Seven were baptized. One had been a member of the Baptist Church for twenty-years; and one, a member of the United Brethren Church for eighteen years. It was a time of great rejoicing, as husbands saw their wives come to the church; children rejoiced to see their mothers come; and parents rejoiced to see their children come.

From O. W. Hartness.

I NOTICED in No. 13 of BRETHREN AT WORK an article written from Umatilla County, Oregon by me, signed by D. Peebler. In the same number I noticed a mistake in my address, stating it was "Walla Walla, Walla Walla Co., Oregon,"—it is "Walla Walla, Washington Territory." Please correct.

[The mistakes referred to were likely made by us.—EDS.]

Business Department.

Not slothful in business, fervent in spirit, serving the Lord.—Rom. 12:11

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately:

Jno P Bailey 1 00 J D Hoppock 10 62 Adam Clark 15 Jno Spitler 1 00 David Mohr 1 00 D S Zimmerman 1 00 Jno Wales 25 Eli Undercoffer 50 D E Tate 50 J Y Hoekler 50 Wm McWhorter 5 00 S H Speigh 5 00 C Asquith 1 75 Benj Stutzman 5 00 L D Miller 10 G Spring 1 75 B W Neff 2 85 Jno Harley 2 05 Samuel Sayler 1 00 Henry Sprunkel 1 00 Jno Dilcen 1 00 M S Smith 1 00 E C Packer 2 10 D C Cripe 1 85 Wm Circle 25 Jno Shriver 1 50 Jacob B Keller 2 80 Wm J Cheney 3 75 Joseph Zook 6 00 Wm H Clark 5 00 C F Munick 38 Samuel Beck 6 30 H J Bauger 1 50 Allen Spears 50 Wm Circle 25 S M Ankerman 30 E Snell 50 A Bowman 2 00 N Blough 10 00 Jno Ordr 10 D S Bush 10 00 E G Stauffer 50 Emanuel Brumbaugh 1 00 G W Bonbrake 1 00 S F Miller 1 00 C Wine 1 00 I Steel 1 00 D K Miller 2 00 B Burger 5 00 J Shively 4 00 M Ennis 1 00 L A E Clary 50 H Clary 50 J W Riggle 50 J E Ellenberger 50 G C Rickert 3 00 Vesta Switzer 25 T C Leslie 25 A Wolf 3 25 N S Dale 00 Joseph Andick 5 00 M E Z Ocher 25 D G Frederick 50 W C Teeter 48 J Leeh 50 I Wolf 50 N B Shively 1 50 J Mohler 2 00 J C Dimart 1 00 D S Whigert 3 00 W S Wiesland 1 00 D K Miller 1 00 G Rupert 1 00 C E Frantz 1 50 B H Arnold 1 00 J H Zook 2 75 D Younce 1 00 F Anglemeyer 1 00 I Long 1 10 D Snyder 1 00 B H Klein 1 00 J L Geyer 1 00 G Ashenbrenner 1 00 C F Wirt 1 50 H W Hanawalt 5 00 J Newcomer 2 00 C Meyers 75 Sadie A Monte 10 Jacob Camp 1 50 P Probst 1 00 C H Stone 1 00 H Hamilton 1 00 J Sowdon 1 00 W M Lyon 75 D M Eckman 2 00 L Badger 1 10.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

Love-feast at Hudson, Ill., June 7th. Invitation to all, especially to ministers. THOMAS D. LYON.

The Love-feast in the Hickory Grove Congregation, Carroll County, Ill., will be held the 4th and 5th of June, commencing at 1 o'clock. GEO. D. ZOLLERS.

The Love-feast at Pine Creek Church, Polo, Ill., the Lord willing, will be held on the 5th and 6th of June, commencing at 4 o'clock. EDMUND FORNEY.

The Love-feast at Panther Creek Church, Dallas Co., Iowa, the Lord willing, will be held on the 30th and 31st of May, commencing at 10 o'clock. T. J. BEAVER.

The Love-feast at Maquoketa Church, Lost Nation, Ia., will be on the 4th and 5th of June, commencing at 1 P. M. A general invitation is given. ISAAC BARTO.

The Brethren of the Union City Church, Randolph County, Indiana, will hold their Love-feast one mile north of Union City, on the Ohio and Indiana State line, May 28th commencing at 10 o'clock. A cordial invitation is given, and especially ministering brethren on their way to A. M. Drop a card if you want to be met at the train. W. K. SIMMONS.

CHILDREN AT WORK.

THE CHILDREN AT WORK is an interesting and attractive weekly especially adapted to the wants of children and young people. It is gotten up with great care, and is nicely illustrated, and should be in every family. It already enjoys a wide circulation, and is becoming a great favorite among the children.

Price: Single copy one year.....$ .50
Six copies (sixth to agent).....2.50
Sample copies sent free.

Bible School Price List.

In order to get the CHILDREN AT WORK into all the Bible and Sunday Schools possible we make the following liberal offer:

		For 3 months	For 6 months	For one year
10	Copies to one address,	$1.00	$ 1.60	$ 4.50
20	" " "	1 80	2.80	5.60
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30	" " "	2.40	3 75	7 50
40	" " "	3 00	4 80	9.60
50	" " "	3 70	5 75	11 50
60	" " "	4 00	6 60	13 20
75	" " "	4 50	7.80	15.15
100	" " "	8.50	10 00	20.00

MOORE & ESHELMAN,
Lanark, Ill.

Books, Pamphlets, Tracts, etc., for Sale at this Office.

The Gospel Preacher Vol. 1.—A book of twenty well prepared sermons. By Benjamin Franklin. $2.00.

Through Bible Lands.—Notes of travel in Egypt, the Desert and Palestine. By Philip Schaff. Finely illustrated. $2.25.

Emphatic Diaglott.—Containing the Greek Text of the New Testament with interlineary word for word English Translation. By the use of this book apt persons may learn to read Greek without the aid of a teacher. Cloth $4.00.

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary; by J. H. INGRAHAM. $2.00

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:07 P. M.
Night Express	1:35 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	7:00 P. M.

Tickets are sold for above trains only connection at Western Union Junction. Passenger trains make close G. C. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train and thus reach Chicago at 7:35 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

David George 1880

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., May 15, 1879. No. 20

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

J. W. STEIN'S 13TH AFFIRMATIVE.

THE Brethren universally hold and teach that Christ and all his appointed means of salvation are the gifts of grace, and that the word of God is *our only rule of faith and practice*, notwithstanding my friend's unfounded assertions to the contrary. By reference to my 3rd and 4th affirmatives, the reader will find his misstatements of our qualifications of baptism already fully answered. His indiscriminate application of the expressions, "not of works," "not by works of righteousness which we have done," "not by the works of the law," &c., invalidates itself. These scriptures we sincerely believe and teach. Their obvious meaning is that justification is not by the works and righteousness of the Mosaic law, neither is it upon the *ground* or *merit* of anything man can do. But do the scriptures ever tell us that remission is not received by the works of the gospel?—not by obeying the commands of Jesus? Is he "the author of eternal salvation to them that obey him 'not'"? Heb. 5: 9. Will God not "*render to every* man according to his *deeds*?" (Rom 2: 6) and judge them by what is "written in the books, according to their *works*"? Rev. 20: 12. "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a *doer* of the *work*, this man shall be blessed in his *deed*." Jas. 1: 25. "By faith Noah being warned of God concerning things not yet seen . . . . *prepared an ark for the saving of his house; by which* [preparation of an ark] he condemned the world and *became an heir of the righteousness which is by faith*." Heb. 11: 7. Did he not become "an heir of the righteousness which is by faith" *by preparing an ark?—by works?* "Was not Abraham our father justified by *works* when he had offered up Isaac his son upon the altar? Seest thou how faith *wrought with his works* and *by works was faith made perfect?* And the scripture was fulfilled which saith Abraham believed God?" Jas. 2: 21–23. This was *before* the law, nor does it refer to circumcision. It was the *first* time God confirmed his covenant promise to Abraham by oath, "because," said he, "thou hast *done* this thing," "thou hast *obeyed* my voice." Gen. 22: 16–18. "Ye see then how that by *works* a man is justified and *not by faith only*." Jas. 2: 24. Why don't my friend believe this? And why does he *work so hard* to have others disbelieve it? Is it not the testimony of Jesus through the Spirit which led his apostles into all truth? John 3: 36 Is not justifying faith itself *work?*—the *work* of the understanding in apprehending truth?—the *work* of the will in consenting to it?—the *work* of the affections in confiding in it? Does not the *work* of grace confer remission?—the *work* of Christ merit it?—the *work* of the Holy Spirit sanctify it?—the *work* of preaching proclaim it?—the work of repentance, faith and baptism accept it—the *work* of holiness continue in it? "Blessed are they that *do* his commandments *that they may have right to the tree of life, and may enter in through the gates into the city*." Rev. 22: 14.

We have shown that the Novatians, ancient Waldenses, &c., baptized by *trine* immersion with the *bowing* posture. That makes them as much *Tunkers (i. e., Dippers)* as the Brethren.

Our Annual Council is composed of *lay members* as well as *elders*, and *one lay member can stop the passage of any act of that body*. It can decide no question of advice *without the unanimous consent of all its members*.

Plainness of attire and our sisters' head covering, which Mr. R. *misrepresents* us as calling a "spiritual," will be duly noticed in our affirmative course.

I am sorry I have no respondent to the arguments in support of my *second* reason under 5th characteristic, which is here continued. Mr. Ray denies admitting that "Christians may fight and kill each other as citizens of civil governments." How then can they fight in the armies of *two contending governments?* Will he answer? Have not the members of his church *fought* and *killed* each other in battle? Does he not fellowship *them* as "christians?"

Tertullian says, "Inquiry is made . . . whether a believer may turn himself into military service, and whether the military may be admitted into the faith, even the rank and file, or each inferior grade, to whom there is no necessity for taking part in sacrifices or capital punishments. There is no agreement between the divine and and the human sacrament, the standard of Christ and the standard of the Devil, the camp of light and the camp of darkness. One soul cannot be due to two lords—God and Cæsar—yet Moses carried a rod, and Aaron wore a buckler, and John Baptist is girt with leather, and Joshua the son of Nun leads a line of march, and the people warred; if it please you to sport with the subject. But how will a christian man war, nay how will he serve even in peace without a sword, which the Lord has taken away? For albeit soldiers had come unto John and had received the formula of their rule; albeit likewise, a centurian had believed, still the Lord afterward, in disarming Peter, unbelted every soldier." Writings of Tertullian, 1 pp. 170, 171.

Again he says: "To begin with the real ground of the military crown. I think we must first inquire whether warfare is proper at all for christians. What sense is there in discussing the merely accidental, when that on which it rests is condemned? Do we believe it lawful for a human oath to be super-added to one divine, and for a man to come under promise to another Master after Christ? . . . Shall it be lawful to make an occupation of the sword, when the Lord proclaims that he who uses the sword shall perish by the sword? And shall the son of peace take part in the battle when it does not become him even to sue at law? And shall he apply the chain, the prison, and the torture, and the punishment, who is not the avenger even of his own wrongs? Shall he forsooth, either keep watch service for others more than for Christ, or shall he do it on the Lord's day, when he does not even do it for Christ himself? . . . Shall he ask a watchword from the emperor who has already received one from God? Shall he be disturbed in death by the trumpet of the trumpeter, who expects to be aroused by the angel's trump? . . . How many other offenses there are involved in the performance of camp offices, which we must hold to involve a transgression of God's law, you may see by a slight survey. The very carrying of the name over from the camp of light to the camp of darkness is a violation of it." Ibid 1 pp. 347, 348.

It is true that notwithstanding the law said, "Thou shalt not kill," men were permitted to war, and slaughter even helpless women and children. 1 Sam. 15: 3. Are christians therefore at liberty to do likewise? Because David was a man of war God would not permit him even to build the temple which was to typify the church of Christ. 2 Chron. 22: 7–10.

Jones says of the *Paterines:* "They took no oaths and bore no arms. Jones' Ch. Hist., 1 p. 437.

Again he says: "They took no oaths, objected to war of every kind, and refused to shed the blood of a fellow creature, even in defense of their own lives. Such appears plainly to have been the case with the *Albigenses*." Ibid. 2 p. 133.

Robison tells us that the *Waldenses* held it "unlawful for a christian to take oaths, to bear arms, to shed human blood. Rob. Eccl. Res. 311, 312.

Neander says of the *Waldenses:* "They condemned absolutely the oath, all shedding of blood, military service, and the punishment of death." Neander's Ch. Hist., 4 p. 614.

My friend admits that the *Paterines, Albigenses*, and *Waldenses were true churches of Christ*. I therefore prove by *him* that a *refusal* to bear arms and to learn war, is characteristic of the *true church of Jesus Christ*.

STEADFASTNESS.

BY CHARLOTTE T. BOND.

IT is so natural for us to become what is termed lukewarm in the church, or, in other words, we are not so zealous in the cause of our Master as we should be. We seem to have our time too much engrossed in worldly matters and lose sight of the more important things to our soul's salvation and the promised blessings in that bright world beyond the grave. The Scripture teaches us we should be steadfast, firm, press onward, not drawn off by this or that, nor yielding to the tempter, not neglecting our Christian duties, but how often it is done! Some who have all the blessings this earth can afford—good warm clothing—go of conveyances, if the weather is inclement, cannot go to meeting. It is too cold or is too hot; they have something that they think ought to be done—the tempter is always ready to furnish an excuse for neglect of duty. If our heavenly Father was as neglectful of us as we are of our duties towards him, we should be in a woeful condition.

Therefore let us determine to be more steadfast, more faithful in every duty he has assigned us. There is more danger of doing too little than too much. We cannot do too much if it is done with the right motive and in the right way. Let us be more diligent, more zealous, that we may make our election and calling sure.

A DESCRIPTION OF THE PERSON OF JESUS CHRIST.

As it Was in an Ancient Manuscript Sent by Publius Lintulus, President of Judea, to the Senate of Rome.

THERE lives at this time in Judea a man of singular character, whose name is Jesus Christ. The barbarians esteem him a prophet, but his followers adore him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtue as to call back the dead from their graves, and to heal every kind of disease with a word or touch. His person is tall and elegantly shaped—his aspect amiable, reverend. His hair flows in those beautiful shades which no united colors can match, falling into graceful curls below his ears, agreeably couching on his shoulders, and parting on the crown of his head, like the head-dress of the sect of the Nazarites. His forehead is smooth and large, his cheek without spot, save that of a lovely red; his nose and mouth are formed with exquisite symmetry; his beard is thick and suitable to the hair of his head, reaching a little above his chin, and parting in the middle like a fork; his eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language; his whole address, whether in a word or deed, being elegant, grave, and strictly characteristic of so exalted a being. No man has ever seen him laugh; but the whole world behold him weep frequently; and so persuasive are his tears that none can refrain from joining in sympathy with him. In short, whatever the phenomenon may turn out in the end, he seems at present a man for excellent beauty and divine perfectness, every way surpassing the children of men.— Selected by J. W. CLICK.

SCENE IN THE SCHOOL ROOM.

Teacher.—Class in spelling stand up.—Can you tell me the meaning of the word Arrogant?

Pupil.—It means to disagree or object to.

Teacher.—Give an application of it.

Pupil.—If a young man tells and old man that he disagrees with him, he is arrogant.

Teacher.—Exactly: can you give another application of it?

Pupil.—Yes, if a man will not suffer another man to put his foot gently on his neck and keep it there without making a great noise about it, he is arrogant.

Teacher.—That beats Webster. Now give another application of it.

Pupil.—If a man who has a conscience humbly asks the right to enjoy it of a man who has no conscience and does not know what a conscience is, he is arrogant.

Teacher.—Go up head. You are a rising genius. Fame will strew your paths with glory.

Teacher to 2nd Pupil.—What is the meaning of insubordination?

2nd Pupil.—It means to transpose.

Teacher.—Give an application.

2nd Pupil.—If a body of men choose one of their number to perform a certain duty under certain restrictions and they insist on having those restrictions respected, they are insubordinate.

Teacher.—Correct. Give another application.

2nd Pupil.—If the people of the United States elect a man to the Presidency and will not afterward suffer him to transgress the laws at pleasure nor make laws to suit himself contrary to the constitution, they are insubordinate.

Teacher. Amazing. You shall be recommended to the Royal Academy. Take your seats. D. C. MOOMAW.

THE FIRE BY THE SEA.

THERE were seven fishers with nets in their hands.
And they walked and talked by the seaside sands:
Yet, sweet as the sweet dewfall
The words they spake, though they spake so low,
Across the long, dim centuries flow,
And we know them one and all,
Aye, know them and love them all.

Seven sad men in the days of old,
And one was gentle, and one was bold,
And they walked with downcast eyes:
The bold, was Peter, the gentle, was John.
And they were all sad, for the Lord was gone,
And they knew not if he would rise—
Knew not if the dead would rise.

The live long night, till the moon went out,
In the drowning waters, they beat about:
Beat slow through the fogs their way;
And the souls dropped down with wringing wet,
And no man drew but an empty net;
And now 'twas the break of day—
The great, glad break of the day.

Cast your nets on the other side—
('Twas Jesus speaking across the tide)—
And they cast and were dragging hard;
But that disciple whom Jesus loved,
Cried straightway out, for his heart was moved;
It is our risen Lord—
Our Master, and our Lord.

Then Simon, girding his fisher's coat,
Went over the nets and out of the boat—
Aye! first of them all was he;
Repenting sore the dismal past,
He feared no longer his heart to cast
Like an anchor into the sea—
Down deep into the hungry sea.

And the others, through the mists so dim,
In a little ship came after him,
Dragging their nets through the tide:
And when they had gotten close to the land
They saw a fire of coals in the sand,
And, with arms of love so wide,
Jesus the crucified.

'Tis long, and long, and long ago,
Since the rosy lights began to flow
O'er the hills of Galilee;
And with eager eye and lifted hands
The seven fishers saw on the sands,
The fire of coals by the sea—
On the wet, wild sands by the sea.

'Tis long ago, yet faith in our souls
Is kindled just by that fire of coals
That streamed o'er the mists of the sea:
Where Peter, girding his fisher's coat,
Went over the net and out of the boat,
To answer, "lov'st thou me?"
Thrice over, "lov'st thou me?"

Selected by WILLARD RICE.

THE SAINTS EXALTED STATION.

BY JAMES WIRT.

"Ye are complete in him." Col. 2: 10.

PAUL has written these encouraging words to the believers who resided at Colosse, yet they apply with equal force when referring to the children of God in all ages and in every clime.

This truth, though expressed in different forms, frequently occurs upon the sacred page. The completeness and perfectness of Christian character consists in taking them as a body of believers and not as individuals. How much virtue there is in a concentration of efforts throughout the churches is often made manifest by results affecting the good of the race, and what is thus effected here on earth through the dictates of the Holy Spirit, is ratified in heaven. The many titles used to designate our high calling of God in Christ suggests to the spiritual mind its honorable and dignified position.

The things of the Spirit are not to be discerned by the natural mind, and when unbelievers profess they cannot understand the plain, written word, they thus only bear testimony to what they discred it: the light that is in them is darkness to them. but through the grace of God the saints have been translated from the kingdom of darkness into the kingdom of God's dear Son.

The relation saints bear to Christ, their Instructor and Commander, is very close and entitles them to an heirship with him in his Father's glory. Though we live as pilgrims and strangers on earth, we have become sons and daughters of God, and in heaven will share in the unsearchable riches of Christ.

We are commanded to be perfect, even as our Father in heaven is perfect. By this Scripture we would understand that all should make earnest endeavors to arrive to such degrees of advancement in the divine life as rapidly as time and circumstances will permit, using the ability which God giveth to grow in grace and the knowledge of our Lord and Savior Jesus Christ.

Christ, speaking to those who were willing to enjoy the benefits arising from a dutiful regard to the perfect law of liberty, informs them of this consoling fact, "that if the truth make you free, ye shall be free indeed:" and one of his inspired writers pens a similar thought: "Where the spirit of the Lord is, there is liberty."

Freedom from the bondage of sin, and liberty for a fully enlightened conscience, places the saint on a plane far above that enjoyed by any of the world's noble men, either by king or emperor, that is not obedient to him who is King of kings.

The reason the Christian holds such an exalted rank in the scale of being even here in this life is by virtue of the atoning blood of Christ, they having been born again of the water and of the spirit, are walking in newness of life and do no longer devote their energies in search of the groveling things of this earth. They have come to Mount Zion, the city of the living God, and to an innumerable company of angels and to Jesus who has purchased their ransom, enabling them to associate together in heavenly places in Christ.

Virden, Ill.

"IF YE LOVE ME, KEEP MY COMMANDMENTS."

BY H. P. BRINKWORTH.

O'R Lord and Savior's love for his disciples was unequaled in the time of his sojourn here with them on earth, and the oft manifestations of the same, created within them an almost equal degree, so much so, we find, that Peter is ready to go to prison and to death for his Lord and Master's sake; and the fervent spirit of love characterized by the beloved disciple John, who leaned on the bosom of Jesus at certain places, exemplifies that there was more than a mere nominal love,—that there was an under current beneath in the secret recesses of the heart that bespoke true and endearing sympathy and regard for whatever their Lord and Master commanded.

If there is in the heart of man any affection for another, on account of qualities which excite pleasing sensations, or desire to gratify, on account of favors done, then the same will be manifested in the outward exhibitions of that person's conduct; and according to the ratio of the favor received, so do we often find the generous heart responding. How then can we resist the unspeakable wondrous and ever to be praised love, manifested by him who gave, not only his heart's affection, but his life's blood, for those, who, by practice, were against him, who had in every transaction rebelled against his holy and divine law, and who, although they had been treated by the kindest of friends, who had endured such contradiction of sinners, such buffeting and malignant treatment, even to the agonizing pains of a death by crucifixion, yet after all such love, by actions, manifested towards us, we find that without any reason for so doing, many to-day are trampling the word of truth under their feet. They say that God their Father has loved them, because he has sent his Son Jesus to die for them and all mankind. They know that the Savior loves them, for he says, "I came to save, and he that cometh to me, I will in no wise cast out." Ofttimes the spirit's drawing power is felt while under conviction of sin, they hear the blessed invitations of God's word to return home from their wandering in the wilderness of sin; and as the callings are being issued, oh, how often do they wish that they had the moral courage to stand up for Jesus, for in reality they love him: they will not hear his blessed name reviled, they cannot bear the thought of even a word spoken against him they love: yet in the face of all these incontrovertible facts, many remain dormant, inactive, and to all appearance indifferent. When will we begin to learn that the word of truth declares that "God's Spirit will not always strive with man?" If to-day we labor under the knowledge of the fact that we are sinners in God's sight, that he requires of us obedience to his law; and that to disobey that law, incurs his displeasure. Oh, how can we longer remain unmoved? How can we longer resist the divine word? How can we stay away from the dear Savior when many are basking in the sunshine of redeeming love, and enjoying the pleasant experience of saved souls on earth, whose hearts are happy, and whose inmost souls cry out, glory to God, praise his name for his abundant mercies towards me?

Shall we be behind in being one of the Savior's followers? Will we see others enjoying the pleasures below, and ourselves thrust out, when we also love our Savior with an intense longing and endearing affection? How many of those who have left this earth in obedience to their Master's call, who we can remember now, some too, who were very near by the ties of nature, how closely we watched their last moments on this earth, how fondly they would grasp our hand and implore with loving eyes and hearts full of affection that we would prepare to meet them in heaven. Oh, how our hearts would at once respond, "I will." Yes, dear one, I will meet you! But soon, soon the loved one passes away, and as we reflect upon the words passed, and the promises made, oh, how our hearts well up within us, with the feeling still cherished, but not carried out, that we will meet them over there.

Perhaps some who read these lines, will remember what their sainted fathers and mothers have told them, and the promises yet unfulfilled. Have you forgotten? Do you still intend to come to Jesus? For the sake of the dear one now gone home to heaven, I reiterate the promise, the pleading to-day, "Come home! Return ye wandering ones, return! Obey your Lord and Master's divine injunction, where he says, "he that believeth and is baptized shall be saved." Oh, come out from among the ranks of the opposing, and confess the Lord you love. Be baptized as he commanded; and then go on to fulfill those things embraced in his Word, and comprehended in the all things of Matt. 28: 20. "If ye love me," oh, hear his gentle words, "If ye love me," yes, "if ye love," then keep my commands. Will you do so?

THE DYING HOUR.

BY JENNIE WILSON.

IT is a solemn thought, that for each one of us there awaits an hour, in which the soul shall leave all things that pertain to earth and time, and pass through the shadowy portal beyond which lie the infinite mysteries of the spirit world. Then all life's fleeting interests—its hopes and fears—pleasures and disappointments will fade away like a feverish dream, as we feel that we are nearing the threshold of eternity.

When the final moments of our earth-life shall come, we must bid farewell to those around whom our tenderest affections twine, and whose care and companionship have blessed and brightened our ofttimes weary pathway. The gentle ministrations of human love and sympathy can attend us no farther, when we are summoned to enter the unknown realms of the hereafter. Fond, familiar faces may bend tearfully above us, in that parting hour, but they will become more and more indistinct to our dim and dying vision, until they are lost in the gloom that gathers around us. Loving voices may call our name in grief-laden accents, but they will sound fainter and farther away until they can no longer reach our failing consciousness, and all grows still as we drift out on death's silent river alone. Yet, we shall not be left to cross those cold waters alone, if we trust in him who said, "I will never leave nor forsake thee." Clinging closely to the hand of the crucified One, surrounded by the glorious light of Calvary, which for centuries has shone through the darkness of sin, we may peacefully depart from the scenes and associates of earth, hoping soon to join the angel chorus in the home of the redeemed.

This world affords no joy so sweet as that restful confidence in Jesus, which alone can solace and sustain the soul in the hour of dissolution—nothing so precious as the promise, that, if we consecrate our hearts to him, he will be with us always—through life and death and eternity.

May we possess the ineffable consolation of divine love, and the unfaltering faith that can ever say, "Father, thy will be done; glorify thyself in me."

South Whitley, Ind.

I SAY PRAY.

BY D. S. T. BITTERBAUGH.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6: 6.

"And I say unto you, Ask, and it shall be given unto you: seek, and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth: and he that seeketh findeth: and to him that knocketh it shall be opened." Luke 11: 9.

"After this manner therefore pray ye: Our Father which art in heaven," &c. Matt. 6: 9.

I WISH to say to the many readers of the BRETHREN AT WORK, with that perfect form of prayer given to us by the Lord himself, we need not be at a loss how to approach the footstool of grace, while at the same time let us not forget that God is in heaven; and we are upon the earth. No form of prayer can be perfect without the Lord's prayer; and therefore feeling the inquirer after prayer to be in the same situation with the disciples who came to Jesus and said unto him, "Lord, teach us to pray, as John also taught his disciples."

Now, friendly readers, I have first directed you to that perfect form of pray-

...delivered to the disciples on that oc...sion, and through them to us and to ...r children forever.

When ye pray, therefore—no matter ...hen—whether in the evening, or at ...oon, or in the morning; whether with ...he lisping innocence of infancy, the un...orrupted thoughts of youth, the un...derstanding mind of manhood, or the ...decaying powers and faculties of age; ...no matter at what period of the day, or ...f life you offer up the devotions of the ...heart to God; no matter either what be ...your condition or circumstances, wheth...er in pain, in penury, or penitence; ...whether weak, wealthy, or wretched; in ...the smiles of marriage, or in the tears ...of death; rejoicing with those who are, ...or mourning for those who are not; lov...ed or hated, high or low, honored or ...despised; in your living energies, or in ...the agonies of death—still the words of ...Jesus sound the same. How superior is ...that prayer in excellence, how compre...hensive in beauty, how holy in substance, ...how solemn in manner, how simple in ...expression. But it were an idle task to ...attempt to give dignity by human praise ...to that which proceeded from the Lord ...of all. It was he who spake as never ...man spake; it was Jesus the wise, the ...holy, and the just, who gave this prayer ...for the use and imitation of his disciples; ...and if we are not moved to adore it by ...the reverence and gratitude we feel for ...the speaker, it were in vain to endeavor ...to influence the heart or understanding ...by the weak applauses of a creature's ...tongue.

Remember, therefore, the authority of ...him who commanded us thus to pray; ...and remember also in obedience to his ...commandment, both when, and where...soever ye pray, to say, "Our Father who ...art in heaven, Hallowed be thy name, ...&c."

Whosoever thou art that may cast thy ...eyes upon this article, whether thy mind ...be stored with all the classic lore of the ...schools, and remember that the world ...by wisdom knows not God; whether thy ...mind has been only directed to the farm ...or to merchandise; or whether thy mind ...is little stored with anything, save the ...knowledge of the daily labor with which ...thine hand is occupied. Yes, whosoever ...thou art, thou art here called upon to ...remember and believe that of thyself ...thou hast no power to pray; it is the gift ...of God's Holy Spirit. He it is who puts ...into our minds good desires, and he it is ...who gives us faith, without which we ...should receive nothing of the Lord. We ...have need, therefore, to begin our pray...ers with "Lord, teach us how to pray;" ...and "let thy good spirit help our infirm...ities." Suffer me to ask, Have you ...taught us to pray? If not, do now. Yes, ...now, while it is called to-day, begin. ...And if you find it difficult, at least re...member this short prayer, and often re...peat it from your heart: "Lord, teach ...me how to pray aright." Yes, be per...suaded of this, that the longest prayer ...without faith will gain nothing; but the ...shortest, prayer, may, even a sigh or ...groan sent up to heaven with faith in ...Christ, will surely be heard. Amen.

North Manchester, Ind.

FOLLOW CHRIST.

BY ALLEN A. HUNSON.

"Be ye followers of me, even as I am also of Christ." 1 Cor. 11: 1.

THIS language was expressed by one who truly loved the Lord, and la...bored, and followed him through evil as ...well as through good report, and well ...might he express himself in the above ...manner, in his address to the church at ...Corinth, as he beholds them as worship...ers of God, yet worshiping him in a man...ner that was not in honor before the Lord ...of glory: and why was it not in honor ...before God? Because, the brethren, it ...appears, in praying or prophesying did ...not remove the covering from off their ...heads, and therefore they dishonored ...their heads (Christ). Paul would have ...them know that the head of man is ...Christ; and in order to honor the Lord ...of glory in worship they must not wor...ship him with covered heads; "therefore, ...brethren, we ought to give the more ear...nest heed, to those things which we have ...heard, lest at any time we should let ...them slip."

Inasmuch as the house of the Lord is ...a house of order, let us labor to keep ...that plain order of worship that is taught ...in the gospel of the Son of God; for the ...vain things that are placed before the ...children of men to entice them to de...part from the faith once delivered to the ...saints are many, and lamentable, for ...the adversary of the souls of men will ...have the greatest army in number. False ...teachers say it matters not how much ...you adorn yourself with braided hair, or ...gold or costly array, if you only have ...faith in God; but let us remember that ...the apostle speaks of vain faith; and ...James, of a *dead* faith and a *living* faith. ...The latter will require the child of God ...to lay aside the gold ring, chains, brace...lets, the costly array,—to leave the paths ...of a proud and haughty world, and to ...clothe ourselves in modest apparel: and ...these false teachers say, too, that it mat...ters not if the sisters worship with their ...heads uncovered; but what does inspira...tion say? It says if they do so they dis...honor their head (man). Now the apos...tle reproves the sisters of Corinth for not ...covering their heads in time of worship, ...because they were out of order. Now, ...if the Lord required a covering then, he ...does now, for his word has not changed, ...neither will it change till all be fulfill...ed. "Though heaven and earth shall ...pass away, my word shall not pass away; ...therefore we ought to give the more ear...nest heed, for if the word spoken by an...gels were steadfast, and every transgres...sion and disobedience received a just rec...ompense of reward, how shall we escape ...if we neglect so great salvation?"

We know that it is claimed by some, ...that profess to follow Christ, that there ...is no use of the sisters wearing the cov...ering now, for that is an old custom. So ...it is; but it is an old custom of the faith...ful mothers of the church of Christ, who ...was taught to observe "all things that I ...have commanded you." Yes, it is the ...old custom of those who the Lord said ...were his mother and sister and brother. ..."Who is my mother? and who my breth...ren?" "Whosoever doth the will of my ...Father in heaven, the same is my broth...er and sister and mother." If we would ...be heirs of God and joint heirs of Jesus ...Christ we must do the will of our heav...enly Father; and none will question but ...that the apostle Paul did teach the will ...of God to the Corinthian brethren and ...sisters; hence, we claim that this order ...should be observed to day in the congre...gation of the Lord, as we are governed ...as the church of Christ, by the same ...Christian disposition; and, although the ...ancient customs of the world, and the ...present customs of the world, are not the ...same, we will admit, yet the words of ...the Lord speaketh the same now as then, ...and is just as binding upon the churches ...to day as it was on the churches of Cor...inth, therefore we say, by the word of ...the Lord, not all of those who cry unto ...me, "Lord, Lord shall enter into the ...kingdom of God, but they that do the ...will of my Father which is in heaven." ...Yea, saith the Lord, "many will say un...to me in that day Lord, Lord, have we ...not prophesied in thy name? and in thy ...name have cast out devils? and in thy ...name done many wonderful works?" ...Oh, yes, we may preach the gospel and ...call sinners to repentance, and yet we ...may be rejected at the final judgment. ...Is it not easy for me to say to the people, ...love God and keep his commandments, ...and thou shalt have life everlasting; and ...truly all that obey this teaching shall ...enter into life, but if I myself do not ...obey, I cannot enter into life eternal; ...therefore preaching the Lord's will alone, ...will not save, but obeying his will, will ...save to the uttermost all that will come ...unto him.

Now every professor of Christ is ...preaching. Some may think that I ex...press my views of the Lord's will rath...er harshly, but I wish not so to do, but ...as one who loves the Lord and the pre...cious souls of the children of men, I feel ...like entreating one, and all, to flee the ...vain customs and fashions of a vain world, ...and come and go with King Jesus to an ...eternal home of bliss beyond the space ...of time.

MARY ANOINTING THE SAVIOR.

BY BARBARA B. JACOBS.

Meekly she stood behind the Lord,
And on his head the ointment poured.
She gave no heed to those who said,
"Why was this waste of ointment made?"

While o'er his body it did spread,
Her faithful heart in anguish bled;
She knew her Lord would soon depart,
Him whom she loved with all her heart.

As she the precious ointment spilled,
With sweet perfume the house was filled;
She filled her mission as was meet,
And washed with tears the Savior's feet.

She heeded not the crowd around,
But meekly bowed in grief profound.
Behold the faithful maiden fair,
She wipes his feet with her own hair!

And little thought of future bliss,
As on his feet she pressed a kiss;
Nor that he'd ever her commend,
For living faithful to the end.

But he who knows when sparrows fall,
Will let no good thing pass at all;
And what seems little in our eyes,
They are the things he'll sometime prize.

He turned unto the crowd, and bade,
Where e'er ye preach be mention made,
Of what this faithful one has done,
Although an humbe lowly one.

CHRISTIAN UNION.

BY W. J. H. BAUMAN.

AMONG all the topics discussed either in public or private none are of more vital importance than the one heading this article. The unity of his disciples was something about which the Savior felt much concerned. When we turn to John 17th, we hear him very earnestly praying for it. Not only did he pray for his immediate disciples, but for all who should believe on him through their word. John 17: 20. Among the apostolic injunctions none have more frequent reference than oneness—unity. None are given with greater stress or earnestness. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. 1: 10; Rom. 15: 5, 6, 7: Eph. 4. 3; Phil. 2: 1, 2, all of which are of the same import as the one quoted. Many others might be cited.

The Savior also says, "A house divided against itself cannot stand." The necessity of union is an established fact with military men. An ultimate resort on their part when well nigh beaten is to form a hollow square which means standing in a circle, thus presenting to the foe a bristling front, let him approach from which ever direction he may.

Christians are warriors. It is true, the weapons of their warfare are not carnal, but spiritual, yet on the part of their general, Christ, the same essential principle, unity, is recognized as highly necessary. Such is also the case with his subordinate officers under his command. The church at this time ought to think of these things. Something is stirring up mutiny in the camp. What is it brethren? Has the enemy got in? "Is Satan appearing among the sons of God?" Job. 1: 6. "Have grievous wolves entered among you?" Acts 22: 29. "Are men among us speaking perverse things?" "Are there heresies among us?" 1 Cor. 11: 19. "Or are we living in the time prophesied of by Paul?" 2 Tim. 4: 3, 4. If so, it is time for us to form a hollow square and more fully concentrate our strength.

In our next we will take a glance at the means provided for unity and how to hush to silence the usurper of our liberties. In the meanwhile, brethren and sisters, let us remember in heaven the spirit of schism is not allowed. The accuser of our brethren will be cast out. In heaven nothing can exist but love, joy, unity, bliss, unspeakable and full of glory. No principle allowed there that will mar communion between God and the saints. Perfect peace will reign there. Peace permanent in the eternal hills. Spotless will be the robes of the bride. In that spotless purity may we all shine.

Nora Springs, Iowa.

THE INFLUENCE OF RELIGION.

PEOPLE talk about religion being a restraint upon men. In some senses, it is a restraint. But this is not its chief idea. There are in men certain destructive tendencies, passions, appetites and inordinate affections which need the curb; and religion operates as a curb upon these and reigns them in. But it has other and larger uses than this. Fetters and cords and gags do not represent it. It plants more than it uproots. When the work of correction is ended, it has only just begun its operations in the soul—operations which will continue in force eternally. Negatives do not express religious duty. We love to think that religious life means the growth of all the faculties, and not a slow strangulation of them. Religion no more cramps a man than wings do a bird, or fins do a fish. Piety is not a ship at anchor on a level sea; it is a ship in motion, with every sail set and swelling with wind and the waters around it crested with white. Christianity makes a man active, vibrant, tense. Great injury has been done religion by teaching people to regard it as a mild form of slavery, in which people consent to be tied up that they may not hurt themselves or others. But there is no such religion as this, at least in the New Testament. The gospel Christ taught, is a gospel of liberty. It is a stimulant to man's energies, not a narcotic. It makes him a doer, not a hearer.—*Selected.*

True courage is cool and calm. But what is done in anger, can never be placed to the account of courage.

The Brethren at Work.

PUBLISHED WEEKLY.

I. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - MAY 15, 1870.

THE Love-feast in the Osage Church, Kansas, is the last day of May instead of the 30th as published heretofore.

IN another part of this number we publish request of Brother Hope, and suggest all money be sent to C. P. Rowland, Lanark, Illinois, who will see that it is properly forwarded.

THE BRETHREN AT WORK does not call *preachers* "Rev." It is an anti-Bible practice, hence we neither endorse nor practice it. God alone is to be *revered*.

THE *Christian Standard* says: "Twenty-two families of Russian Mennonites, representing $300,000 will locate in Butler County, Kansas, about June 1.

PROTESTANTISM is rapidly gaining ground in France. The population of the country is about 36,000,000, of whom 1,000,000 are Protestants, and the remainder set down as Catholics. In many points Protestantism is rapidly gaining the ascendency.

BROTHER Joseph C. Lahman, of Franklin Grove, has met with a sad bereavement in the loss of his side companion, who died April 28th, in the 42nd year of her age. She leaves a family of eight children. To Brother Lahman we extend our sympathies in this lone hour of sad affliction.

MRS. CLARISSA C. COOK, of Davenport, bequeathed $161,000 to the Episcopal Church of Iowa. That is the reason some denominations can accomplish so much—they have the means furnished to their hands. Should not the true church of God be equally enterprising?

SOME writers are making vigorous efforts to ascertain whether the first Sunday-school was started in England or America, but miss the mark widely by confining their researches to modern times. If they will extend their investigations to the second and third centuries they may likely find Sunday-schools long before America was dreamed of.

A CHURCH can never divide on the Bible, for there is nothing in that blessed Book to divide them. If they divide at all, it must be on something not in the Book, something that is of man and not of God. Those who speak where the Bible speaks, and keep silent where the Bible is silent will never have an occasion for a divide.

BROTHER Jacob Beeghley, of Pennsylvania, says: "The ark of the Lord is still moving in the Markleysburg district. I have baptized nine during the Winter, and the church is in a prosperous condition. There is between five and six hundred members in the Sandy Creek congregation."

THE *American Christian Review* says, as a rough guess, that the Campbellites have started not less than fifty papers since Campbell started the *Christian Baptist*. Some of them have lived a day, some of them a week, some a month, and some several months. Only a few have lived and sustained themselves.

THE *Examiner and Chronicle* says, Many of our readers intend to leave a part or all their property to our denominational enterprises. Why not do it now? And the *Christian at Work* adds, Sure enough—why not now? The dead never give,—they only relinquish. And we further add, Why not do good with your surplus property while you live? why wait till you are dead?

THE church in Denmark has elected one more deacon. Their Love-feast was on the 11th of May.

IN Iceland there is a Bible in every house, and it is faithfully read. And Iceland has no theatre, prison, sheriff, cannon, nor militia. We wish that much could be said for free America.

AN old Quaker, living in Philadelphia, has donated ten thousand dollars to aid the colored sufferers of the West. He refuses to allow his name published. That is benevolence in its true sense.

ELDER James R. Gish and wife, of Woodford, County, Illinois, expects to spend some time with the churches in Virginia. Their address for the present is Fishersville, Augusta County, Virginia.

THE last letter received from Prof. McGarvey is from Ismailia, Egypt, on Suez Canal, April 11. He expected to leave on the 12th for Port Said and Joppa, and to arrive at Joppa the following Sunday. He has much that is interesting to communicate soon touching the spot where the tribes of Israel crossed the Red Sea, and also concerning the Pyramids.

WE would be pleased to have the names and addresses of all (especially members) who are not taking the BRETHREN AT WORK, as we desire to send them sample copies with a view of having them subscribe. The present postal law allows publishers to send sample copies at the rate of two cents a pound, so if our readers will send us the names and addresses of those who do not take the paper we will take pleasure in sending them sample copies.

THE Baltimore & Ohio Railroad will sell excursion tickets from Chicago to Harrisonburg, Virginia, and return for $25. As the regular rates for round trip is $13, it will be seen that the special rates is a saving of $18. Should a sufficient number make known to us that they are going, a special car will be provided from Chicago. By leaving Chicago Saturday morning, May 31st, parties can reach place of Annual Meeting Monday, June 2nd. Tickets for sale at B. & O. offices in Chicago.

G. W. GREENWOOD, Salamonia, Indiana, and D. N. Benson, Donelsville, Ohio, have ordered their papers changed to the above places, but did not give the office from which they are to be changed. Now, we cannot tell whether this is the G. W. Greenwood that lives in Virginia, or the one that lives in Ohio, nor have we any way of telling whether this D. N. Benson is the Benson who lives in Pennsylvania or the Benson who lives in Illinois. We cannot change addresses unless both, the one to which paper has been going and to which it is to be sent, are given.

ONLY a few of the many articles recommending the "Moomaw Proposition" have been published—we could not find room for even one-third of them, but we think enough have appeared to show the general feelings of our readers. Brother D. C. Moomaw was the originator of the move, and so far as heard from it has been very favorably regarded by the members. We are not in correspondence with any one about it, everything pertaining to its workings is published in the paper so that those who read the paper know as much about it as we do. The only explanation published in our paper will be found in No. 6, on first page.

AT a meeting of the London Presbytery a resolution was offered instructing church officers "absolutely to prohibit lotteries and kindred games of chance," in the churches. After discussion it was withdrawn, and a modified or indefinite one passed instead. That shows weakness, indeed, and demonstrates that there is more carnality than Christianity in that "London Presbytery." The resolution was a good one, but in order to get it passed they had to modify and make it indefinite enough to suit the more worldly minded. We wonder if the Brethren will ever come to that?

A REQUEST.

WE would kindly request all who have not yet paid for their paper to remit the amount to us soon. We have considerable on books that should be paid, since those who labor for us, and those from whom we purchase supplies, must be paid. Our expenses are considerable over one hundred dollars per week, hence we need all that is due us in order to do business honorably and in a Christian manner. We regret that we are compelled to make this public request, and hope that each will respond promptly so that there may be no further occasion thus to address our patrons.

EDITORIAL JOTTINGS.

THOUGH the weather was not such as to induce people to attend meeting, there was a fair audience at the Ogan's Creek Church on the evening of the 25th to hear what message the stranger had to deliver. On Sunday the 27th, 10 A. M., met with the Brethren at place where A. M. was held last year. At 11:30 the friends of Brother Basinger arrived bearing his corpse, and before proceeding to the last resting place of the dear old brother, the people were addressed on the subject of death, resurrection, and life. At 4 P. M. again met, and addressed the children. The dear youth are to be commended for their attention and good behavior. Here were tender hearts which seemed near the kingdom. "Feed my lambs," says Jesus. O why should they not be fed? They need instruction; they need our love, our care and our sympathy. Certainly the North Manchester Church need not be ashamed of the conduct of the young people there. But they are looking and longing for good instruction every day, and we hope their parents are supplying their wants. Bring them together each Lord's Day, sing and pray with them, point them to Jesus, and you will have no regrets. Be gentle and kind, and be careful how you speak in their presence. If you, as social beings, need to associate, so also should your children have good associations. If you need to assemble to be edified, so also ought your children. O may you all, by a holy life and good conversation, call down from God, many blessings upon yourselves and your children!

April 28th I arrived at the house of Brother Jesse Calvert, in Warsaw. The next day we went fishing on Little Pike Lake, and we were abundantly rewarded for our labors. The gospel was first committed to fishermen, and while sitting in the boat watching for some hungry fish to lay hold of the hook, I thought of the disciples and their blessed Master who so often are mentioned in connection with this occupation. On the evening of the 29th quite a number of persons assembled at Brother Calvert's to worship and praise God. Brother Calvert spends most of his time traveling among the churches and preaching the old, old gospel, which has not one particle of corruption in it. May we all cling closer to that pure Word. God will not condemn any one for doing precisely what is written in the revealed Will of God. There is altogether too much turning aside to the supposed will of God — a will that originates in the heart of man and is palmed off as the Will of God. Reader, beware of that kind of work. It comes up under various forms, and through a great number of channels. It is very acceptable to the majority of religiously-inclined persons. Go into some of the leading churches of the land, open the Bible, tell of its arrangement and requirements, insist on believing *it* and obeying all its commands even to the throwing away of opinions, and mark my word if the ministers of that village do not lay their heads together to counteract the Bible doctrine. They will arrange a holiness meeting or a prayer meeting for the next night, or as long as you shall remain and insist on the supremacy of the Bible. Their members are required to attend the holiness meeting on pain of expulsion, and the result is your audience will be thinned to some extent. Do not wonder at this, nor be at all alarmed. The time is here when men "will not endure sound doctrine." The more you insist on making the Bible the only guide to salvation, the more you will be opposed. That darling, "opinion" cannot be laid in the tomb, and the Bible set up as the man of your counsel. We cherish nothing so much as an opinion, and there is nothing that we fight so hard as the opinion of others. Hence the "love regulated by similarity of opinion is only a love to one's own opinion: and all the zeal exhibited in the defense of it is but the workings of the *pride* of opinion."

April 30th I had the pleasure of meeting Brother Daniel Shively and enjoying his hospitalities. He lives in New Paris. I am glad that I can say that he is a *worker* in the house of the Lord. There being no appointment for public preaching Brother Shively suggested that brethren and sisters meet at his house, read the Bible, exhort, sing and pray. By the grace of God a number of members were permitted to assemble, and truly it was a precious season. Our Brother P. R. Wrightsman, of South Bend, was also present, together with a number of sisters from his congregation. We enjoy these Bible meetings.

On the first of May the delegates of the Northern District of Indiana, with many other brethren and sisters, met in the church about one and a half miles west of New Paris, to attend to such business as might seem good. Jesse Calvert was chosen Moderator; Amsey Puterbaugh, Clerk; P. R. Wrightsman, Reading Clerk. Call of delegates was first in order, accompanied with presentation of papers. There are thirty-five churches in the district, most of which were represented by delegates.

1. Is it the order of the Brethren for an elder, or one who has the oversight of the church, to withhold the counsel of the church when it is announced that the counsel should be taken? Concluded that he has no such right in general, but under some circumstances permissible.

2. Since the Scriptures teach that the fatherless should not be neglected, would it not be advisable to establish an Orphan's Home for this district, or for the State, and ask A. M. to recommend the same to the general Brotherhood? Deferred.

3. Sought advice. Brother disowned for fellowship with Masonry, but finally repents and received into fellowship. Went west to look for a home, but before going desired and obtained a certificate. Returned and refused to hand in his certificate, saying that he would not associate with either the Brethren or Masons for seven years; he having vowed to God to this effect. Says if the Brethren will bear with him until the end of seven years he will labor with the church. He continues to maintain family worship. Advised by D. M. to enforce the requirements of Jesus as given in Matt. 18: 17. He hears not the church.

4. A request for the removing of the restrictions forbidding majority of any congregations holding series of meetings or Sunday-schools. Returned to church from which it came.

5. This related to Standing Committee choosing committees from its own body to adjust difficulties. Pending the discussion, a resolution was presented and adopted that no query should be considered unless there be a case, or trouble where the query originated.

AFTERNOON SESSION.

1. Is it right to call witnesses where there is a difficulty between two brethren, the "one or two" being present to aid in the settlement? Right to call witnesses.

2. Does the word "elders" in James 5: 14 mean ordained elders only, or the older brethren also? Means ordained or not ordained elders.

3. Should not the elders first pray over the sick before anointing them with oil, instead of after anointing? The Moderator asked if they had a case, and being assured in affirmative discussion followed. Agreed to make no change. Several other queries were read, but when delegates were questioned whether they had trouble over the matter in their churches, they said there was none, hence were ruled out of order. It was real amusing to see how the resolution adopted in the forenoon cut off queries.

4. Case of fornication. The member denies the charge, the accuser being no member, swears that the member is guilty. What shall be done? Will not take the evidence of the one who is not a member, but await further developments.

5. Inasmuch as there is a difference in the practice in the manner of breaking the bread of communion at the same time and table, will not this District or A. M. make an effort to establish one mode in Brotherhood? There having been trouble about this, the subject was freely discussed. Concluded to follow the general order of the church.

6. What shall be done with brethren that promise to pay money to churches for building houses, or benevolent purposes, and then will not pay what they promise, and thereby get other brethren into trouble? Decided they ought to pay what they promise if they are able, and if they are able and do not pay, they ought to be dealt with according to Matt. 18: 17.

A number of other queries were read but being general, and not having come up through troubles, were ruled out of order. It was suggested that if any one wanted a matter discussed, he must first get up a trouble, for this is the substance of the resolution adopted by the meeting.

We were pleased with the general good feeling that was manifested. Jesse Calvert was chosen a member of the Standing Committee. Meeting closed in good time to meet at same place for public worship. Brother Sharp addressed the congregation, which seemed to be edified and instructed. We met many dear brethren and sisters who gave evidence of being born of God. The Lord enrich all of them for their love and zeal in the Master's cause. I saw none who indicated that they were desirous of running into the follies of the world, but all seemed to be willing to be cautious and careful in maintaining plainness in life and labor, but some expressed a desire to labor more for the conversion of sinners. None should hinder in the work of conversion. The Lord increase all of us in the riches of his grace and wisdom.

M. M. E.

ANNUAL MEETING AND SUNDAY-SCHOOLS

ON the Sunday-school question our Annual Meeting sustains a pretty clear record—one of which we need not be ashamed. Below we give the different decisions, which will enable our readers to see that no advantage be taken of them in the matter of church government when this question comes before their respective congregations:

1858, Art. 11. How is it considered for brethren to have Sabbath-schools, conducted by the brethren? Answer: Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no Scripture which condemns Sabbath-schools, if conducted in gospel order, and if they are made the means of teaching scholars a knowledge of the Scriptures.

The same answer was re-adopted in 1862.

1864, Art. 31. Will the brethren, at Annual Meeting, consider it right to establish Sunday-schools? and if they do consider it right, will they also consider it right for members of the church, and their children, to attend Sunday-school celebrations? Answer: We consider it right to have Sunday-schools, if conducted by brethren, but not to have celebrations.

1868, Art. 11. As the Annual Meeting has given the liberty to hold Sabbath-schools, it is particularly requested that this Annual Meeting give a full and definite answer to the last question in Art. 1, minutes of 1862, that there may be a uniformity of practice among the brethren who hold, or who wish to hold, Sabbath-schools. Answer: We advise that, where the nature of the case will admit of it, for brethren to hold Sabbath-schools, and such schools should be opened by singing and prayer, and closed by singing or by prayer, as it may be thought proper, and they should be superintended by brethren. And we advise the brethren to be very careful in introducing books, to introduce none that inculcate doctrines contrary to the gospel. And we further advise that brethren avoid taking part in or encouraging the Sabbath-school celebrations, common in the world.

1870, Art. 25. Does the Annual Meeting consider it wrong for the brethren to hold their Sunday-schools in their meeting-houses? Answer: We consider it not wrong, if such schools are conducted according to order, and by the consent of the church.

1871, Art. 17. Will not this Annual Meeting recall the privilege granted to establish Sunday-schools, especially where the church is not entirely unanimous? Answer: We do not recall the above privilege, but where the establishing of Sunday-schools would cause trouble or division, brethren had better desist from introducing them.

This query asks the Annual Meeting to "recall the privilege granted to establish Sunday-schools, *especially where the church is not entirely unanimous.*" This request the meeting refused to grant, she would not pass a decision requiring the church to be *entirely unanimous* before Sunday-schools could be established, but she advises brethren to desist from introducing schools where they would cause *trouble or division.* A difference, however, should be made between a trouble, caused by a Sunday-school, and a trouble caused by a self-willed member, who wants to have his own way regardless of what may be the wishes of the church. Sunday-schools first exist before they can cause any trouble.

1873, Art. 11. As the Annual Meeting has given the liberty to hold Sabbath-schools, if held according to the gospel, this District Meeting thinks the Annual Meeting should give the order for holding Sabbath-schools. Answer: This query is answered in, or designed to be answered in, the answer to Art. 14, of the minutes of 1868. And in addition to said answer, we would say that our Sabbath-schools should be held, as all our meetings should be held to the glory of God. (1 Cor. 10: 31.) And, as the object of our Sabbath-school is to teach children Christianity, Sabbath-school teachers should observe the directions given by Paul to parents, in which he admonishes us to bring up our children in the nurture and admonition of the Lord. Eph. 6: 4.

A better set of decisions, than the above, cannot be found. It shows just how our people have stood on a question about which too many misrepresentations have gone forth. I must confess that I was agreeably surprised on looking the matter up.

J. H. M.

ON THE WAY TO PALESTINE.

[From the "Christian Standard" by special Arrangement.]

NUMBER IV.

ON the eve of our departure from England our party was increased by the addition of Brother H. S. Earl. One of the letters which were delivered to me on the arrival of our ship at Liverpool, was from him, and it informed me that he had made all the arrangements necessary for joining our party. I communicated with him by telegraph, and he joined us in London. I have known him intimately for many years; he is an experienced traveler; and we are delighted to have his company. He leaves his work at Southampton in the hands of Brother Meadows.

There are three routes from London to Paris between which the preferences of travelers are divided. The most northern, with the shortest sea passage, is *via* Dover and Calais; the most southern, with the longest sea passage, is *via* New Haven and Dieppe; between these is that *via* Folkestone and Boulogne. We chose the last; and we had a smooth passage of two hours across the channel.

Our first experience of hotel life in France was at Boulogne; and we were there both surprised and delighted at the contrast between French and English waiters, illustrative of the difference between the two nations. Instead of moving with slow and stately step, the French waiters fairly flew around the room, and we could hardly eat for laughing at them. We were equally amused, though not a little perplexed, at their ludicrous efforts to make us understand them, and our still more ludicrous efforts to make them understand us. They took it all in perfect good humor, seeming neither amused nor vexed by our stupidity. So it has been all through France and Italy, except that some of the Italians have appeared as much amused at us as we at them.

We reached Paris at 4½ o'clock on a pleasant afternoon, and drove at once to the residence of Brother Delaunay, whom we had requested by telegraph to procure rooms for us near his own. The drive led us through the heart of the city, at once introducing us to its most noted localities. We found the people also in their gayest mood, and in holiday dress. The streets were swarming with men, women, and children; vehicles filled with well-dressed people were moving leisurely about in every direction; everybody wore a smile, and nobody seemed in a hurry. We began to think that it must be a fete day; and we soon saw figures in masks and grotesque regalia walking and riding about for the amusement of the crowd. It was a kind of carnival which the Parisians celebrate in the middle of Lent.

With the guidance of Brother Delaunay, we next day saw all of the principal streets and squares, and many of the public buildings of Paris; and although I have read of this city much, and conversed much with those who had seen it, I was forced to realize, like the Queen of Sheba, that the half had not been told me. Indeed, it is impossible for any verbal description, or any painting, to give an adequate conception of the splendor of this most splendid city in the world. Its wide streets, called boulevards, are from one hundred to two hundred feet in breadth, and are lined with rows of fine young trees on each side. In some instances there are two rows of trees on each side, with walks between them twelve or fifteen feet in width, and a side walk twenty or thirty feet wide between the buildings and the row of trees next to them. Both streets and sidewalks are of smooth stone or asphaltum, and are kept scrupulously clean, neither dust nor mud being allowed to accumulate. On the right and left of these splendid streets, rise the high palatial buildings of a beautiful light colored stone, and appearing as fresh and clean as if built but yesterday; and at frequent intervals you pass through magnificent open squares, into which many streets converge as centres, and which are adorned with fountains and statues, and monuments full of history.

But I find myself running into a feeble description of that which cannot be described. If you were to set your imagination to work to picture to yourself the most magnificent city which the genius of man and the wealth of a great nation could build, you would find it excelled by the reality, should you see Paris on a fine day. We entered a few of the finer churches, and were both pleased and pained by the sight; pleased to look upon their splendor and their enormous proportions; but pained to think how the simple religion of Jesus Christ is corrupted and degraded in these temples built for the glory and honor of man. It is said that Notre Dame can seat 20,000 persons; and I would suppose it to be true; but sure I am, that not half the 20,000 could get a view of the preacher in his pulpit, so numerous are the columns to obstruct the view, and the deep recesses into which the people would be crowded. In former times these temples were not supplied with seats of any kind, the people being required to stand, or to kneel on the marble floors during the service; and even now very few fixed seats are found in them; but the church of Notre Dame is supplied with several thousand small rush-bottomed chairs, rougher and more unsightly than we usually have in our kitchens at home. I was astonished that chairs so rude would be allowed an admittance into buildings where all else is so splendid. Brother Delaunay has his little meeting place seated with the same chairs. I thought, when I first saw them, that they were too mean for even that place; but when I saw them in the most splendid churches of Paris, I concluded that they would do very well for our French mission.

We learned something of Brother Delaunay's work, and found it more important and more promising than we anticipated. On the night of our arrival he had a meeting of those children who had been regular attendants at the Sunday-school, and they numbered about fifty, nearly equally divided between boys and girls. They spent a few minutes in singing, and were then treated to some cakes, and some kind of cheap drink, which they enjoyed exceedingly. At 8 o'clock the parents and others were admitted, and the house was filled with about 200 persons. An hour or two was spent in hearing recitations from the boys and girls, and in singing, when the audience was dismissed and went away much delighted. Many of the people came forward at the close of the services to give the American strangers a warm grasp of the hand, and a hearty good wish for our safety in our journey. The hymns that were sung were French translations of our American Sunday-school songs—some of them translated by Brother Delaunay himself.

The location of this mission seems to me to have been wisely selected, being in the midst of the largest mass of laboring people in Paris. Priestcraft has, to a great extent, lost its power with these people, and many of them hear the truth gladly. I look for good and permanent results, if this mission is properly sustained. Our party made a little contribution to its funds. Brother and Sister Delaunay are laboring with a most devoted and self-sacrificing spirit, and I sincerely hope that they will be supplied with means fully to put their work to the proof. I hope to see more of them and of their work on my way homeward.

We regretted to leave Paris so soon; but the necessity of completing our journey in Palestine before the hottest weather sets in, forbade a longer delay. We left there on Friday, the 21st, at 8:40 P. M., and traveled all that night, Saturday and Saturday night, reaching Pisa, our next stopping place, before daylight Sunday morning. Our route to Pisa lay through Macon, Modane, the Mont Cenis tunnel, Turin, and Genoa.

We entered the Alps, and commenced ascending them on Saturday, at 8 A. M. In about an hour we began to see snow on the higher mountain ridges, and in two hours more we had reached the snow line, and saw snow on the side of our track. We had also entered the region of the clouds, which we had previously seen hanging around the sides of the highest mountains. As we ascended, the mountains ascending still faster, stretching themselves higher and higher above us, until at last, about 11 o'clock, there burst upon our view, to the right of our track, a mountain which overwhelmed us by the grandeur of its proportions. Soon after we first entered the mountains I threw my shawl on the floor, and sat down on it in the middle of the car, so that I could see alternately out of both windows, and I regretted that I could not see both ways at once. After gazing for a time with delight upon the grand peaks and ridges, advancing and retreating, as the train moved on, I exclaimed to my companions, This is finer than Paris. But when we came in sight of the mountain just named, I said, This is grander than the ocean in a storm. And so it was. Light, fleecy clouds hung round it, but it lifted its craggy ridge above them, while fields of snow whiter than the clouds gleamed through them and above them, and the white surface was broken and varied here and there by dark masses of naked rock. A deep narrow valley between us and the mountain enabled us to realize the vastness of its height, and it was near enough to us to make us feel its awful presence. I kneeled at the window, so as to get an unobstructed view, and as I gazed upon it with an admiration I had never felt before in the presence of any created thing, I could not hold back the tears from my eyes. I had seen God's ocean in its fury, and gazed upon it with a feeling akin to exultation; but when I saw God's mountains in their glory, my heart sank and melted within me. I know not the name of that mountain, but when I remember it, I seem to be thinking of a wild, mysterious dream, and not of a reality. Brother Taylor said that it was worth our trip thus far to see this mountain and some others almost its equals in grandeur; and we all assented to the remark.

The tunnel through Mont Cenis (pronounced Ce-nee), seven miles in length, is one of the marvels of modern engineering. It took our train twenty-six minutes to pass through it. We ascended a steep grade, running slowly about half the distance, and descending quite rapidly the remainder. We had passed through at least a dozen smaller tunnels in climbing up to the elevation of the great one, and after leaving it we passed through about twenty in descending to the elevated plain called Piedmont. (*) We reached Turin, the principal city of Piedmont, a little after dark, and on our journey thence to Pisa we saw nothing of the splendid scenery through which we passed.

J. W. McGARVEY.

(Concluded next week.)

* It was in this charming valley that the ancient Waldenses lived and enjoyed the fruits of a pure Christian religion, but persecution finally arose and it is heart-rending to read of their sufferings and trials. In faith and practice the Waldenses were very much like the Brethren, and claim to have received their doctrine direct from the apostles.

J. H. M.

IT is painful to read what papers outside of the church are publishing about the prospects of a division in the Brotherhood. One of the leading papers in the United States contains a long editorial about prospective troubles among us. We doubt the propriety of publishing to the world the differences that have risen among us concerning the application of gospel principles. Difficulties that arise in local churches should be settled there, and not publish them to a cold and careless world. As a body, we are too firmly united on what is written in God's Law to be divided on matters of judgment. So far as we know there is not likely to be any division. We hear nothing indicating separation, from our numerous correspondents, therefore cannot regard the danger as imminent. As men of God, let us be cautious about giving publicity to the cry of division, set afloat by a few who are, perhaps, a little rash in their ideas.

THE following is a correct list of papers published among the Brethren:

Primitive Christian,	Huntingdon,	Pa.
Young Disciple,	"	"
Progressive Christian,	Berlin,	"
The Deacon,	Montandon,	"
Brethren's Advocate,	Waynesboro,	"
Gospel Preacher,	Ashland,	Ohio.
Our Sunday School,	"	"
The Vindicator,	Dayton,	"
BRETHREN AT WORK,	Lanark,	Ill.
CHILDREN AT WORK,	"	"
Home Mirror,	Longmont,	Col.
Danish Paper,	Hjorring,	Denmark.

ONE more was lately baptized at Macon, Illinois. So writes Brother James B. Gish.

SATURDAY MORNING, May 10.—Brother Enoch Eby preached for us last Thursday and Friday evenings. The congregations were large and the interest good. We expect Brother Stein with us this evening, and to-morrow. Brother Eby preaches in Mt. Carroll on Sunday evening, and Brother Stein on Monday evening.

In order to arrange matters so our hands can attend the District Meeting at Arnold's Grove we go to press this morning at nine o'clock. Those of our readers who get the paper to-day will understand that this is the next week's paper.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell"

This department is designed for asking and answering Bible questions, also for the solution of Scriptural difficulties. In order to more Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department must be short and to the point.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FUNTZ.

Will you, or some one else, please give an explanation of Rev. 2: 17? It reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

MARY ZIGLER.

Will some one please explain Heb. 7: 1, 3. "For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." M. B.

Will some one please explain Jer. 12: 5? It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?"

C. E. M.

Will some one please explain Acts 18: 18, which reads as follows: "And Paul, after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow." N. S. DALE.

Will the BRETHREN AT WORK please explain Psalm 55: 12? "For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me that did magnify himself against me; then I would have hid myself from him." Who is referred to? ISRAEL PENROD.

THE WIDOWS.

Explain 1 Tim. 5: 9, 10: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."

J. B. ELLER.

NOT be taken into the number to be provided for by the church. The church is not to provide for younger widows, for they learn to be idle, &c.; but those of three score (60) years old, or infirm, and become dependent, and must be supported, and have no children, or nephews to show piety, &c., it is the church's bounded duty to provide for them. It is right for the church and all church members to be charitable to the needy of all ages, and of every grade, but to take them exclusively to support them is not right; but it is right to support those that are truly dependent, and have qualified themselves for the charity of the church. But the apostle certainly meant and intended the church to look well to all of these points, that the church may not bring reproach upon herself by the indulgence of any lewdness, or unsoundness of faith, or a failure of a proper and true Christian practice, or a proper walk in holiness, so as to have a good report of her faithfulness in good works, let these things be demonstrated, or proven, then let her be taken into the number.

D. L. WILLIAMS.

MATT. 24: 17, 40 EXPLAINED.

Will the BRETHREN AT WORK please give an explanation on Matt. 24: 17, which reads as follows: "Let him which is on the housetop not come down to take any thing out of his house." Also verse 40, which reads as follows: "Then shall two be in the field, the one taken, and the other left."

JOEL RILEY.

IN the twenty-fourth chapter of Matthew our Savior speaks first of the destruction of Jerusalem, and secondly of his coming at the end of the world. Verse 17 relates to the destruction of Jerusalem. Our Savior forewarned his disciples that when they should see Jerusalem compassed with armies, Luke 21: 20, and the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, or where it ought not, Mark 13: 14, that these signs should be a warning to them that the desolation of their city was nigh, and that, therefore, they should flee without delay, and with all possible dispatch to the mountains beyond Judea. Josephus, the Jewish historian, gives the fulfillment of this remarkable prediction or warning of our Savior. He tells us in the wars of the Jews, Book 2, chap. 19, sec. 6, 7, that Cestius Gallus brought his armies and laid siege to Jerusalem, and after the seditions had been frightened away, and had fled from the city, and the people were about to open the gates and admit Cestius as their benefactor, he (for some unaccountable reason, or as Josephus says, "without any reason in the world") recalled his soldiers, and retired from the city. Josephus says: "Had he continued the siege a little longer, he had certainly taken the city." That historian makes the following remarkable reflection: "But it was, I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day."

When the Christians, who were in the doomed city, saw the warning, which their Savior had given them, they immediately heeded it, and fled to Arabia. The abomination of desolation spoken of by our Savior, was, no doubt, the Roman ensigns, with the images of their idols engraven on them.

The fortieth verse, we think, alludes to the second coming of Christ. Paul, in 1 Thes. 4: 17, says: "Then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we be ever with the Lord." The one that shall be taken from the field, is the one who is prepared to meet his Lord, and so shall be caught up to meet him in the clouds, his companion not being prepared shall be left. Sad, sad indeed, that any should be left.

MATTIE A. IRICK.

JUDAS.

Some one will please compare and explain Acts 1: 18, and Matt. 27: 5? H. P. R.

BOWELS, in the Scripture, means compassion, love or mercy. See 1 John 3: 17; Phil. 6: 12, 20; Col. 3: 12; Phil. 1: 8; 2: 1; 2 Cor. 6: 12. So these are the bowels that burst out of Judas. He had no more compassion for his Lord, that he once loved and followed, and he fell from his bishopric. See Acts 1: 20-25. This was a high position of honor that Judas occupied, but proving unfaithful, he fell, his bowels of compassion burst out. So in order for his place to be filled in the apostolic order, they, the apostles, must select one that possessed compassion "as follow," wherefore of those men which have companied with us all the time that the Lord Jesus went in and out among us, &c. Now Judas literally hanged himself after that he had fallen from this position of high honor to a low, mean position of debauchery. He repented when it was too late, deplored his awful condition, and would rather die than live, for he never again could reclaim that position of glory, of honor, and of grace, from which he had fallen, so he literally hanged himself; but spiritually, fell headlong and all of his bowels of compassion burst out.

DAVID L. WILLIAMS.

Braunsville, Mo.

CALIFORNIA TIMBER.

BROTHER E. K. Buechley, in the *Waterloo Courier*, gives the following interesting description of the timber in California:

"I have traveled through this timber for forty-five miles, and was glad to get out of it. The timber consists of red wood, a species of pine, fir pine, sugar pine, and other species of this tree; several species of live oak, a winter green, and several other varieties of timber. The red wood, fir pine and sugar pine are the most numerous, as well as the most valuable. I have seen red wood trees thirty feet in diameter, and from three hundred to four hundred feet in height, and as the Irishman said, "the thinnest is the thickest." I was standing upon the stump of a tree—measured it myself, eighteen feet in diameter—and was told by the man who worked it up, (he being a Dubuque County, Iowa, bachelor) that he worked over one year at that tree, and had made 1,000 heavy fence posts, 6½ feet in length; 2,000 pickets, same length; 25,000 clapboards, three feet in length, and over 100,000 shingles, while there is timber enough in the top to make forty or fifty cords of wood. He made something over $1,000 off that tree. This was by no means one of the biggest trees; comparatively a *sappling* to some of the big trees. These red wood trees stand in clusters in places, small and great, so close together that in places a man could not creep through between them. Hundreds of thousands of these trees can be seen; and although they are not all from 18 to 30 feet through, yet thousands of them are from 10 to 30 feet in diameter."

CHRIST'S SECOND COMING.

BY J. W. SOUTHWOOD.

Christ the second time is coming,
With the trumpet's awful sound;
To awake the sleeping nations,
That are lying 'neath the ground.

Those who are in Jesus sleeping,
First shall rise from out their graves,
Such the ones who've here been faithful,
And have not been Satan's slaves.

Those that then on earth are living,
Shall be in a moment changed;
And caught up to meet the Savior,
For it hath been so arranged.

In the air they'll meet the Savior,
And be with him evermore;
But the rest of those who're sleeping,
Shall sleep on just as before.

Dead they are and dead remaining,
Till a thousand years are spent;
Then they, too, will rise to judgment,
To receive their doom be sent.

Don't you think the time is coming,
When the Savior will appear?
Don't you think from reading Scripture,
That the time is drawing near?

Don't you think the fig tree's leafing,
Tells us Summer's near at hand?
Do you think that at his coming,
You can join his happy band?

Watch, and be ye ever ready,
When he cometh none can tell;
Have your lamps all trimmed and burning,
Don't your oil to Satan sell.

A DWELLING PLACE.

BY S. W. NEFF.

"Lord, thou hast been our dwelling place in all generations." Psalms 90: 1.

DEAR reader, if you have no dwelling place this morning, let me tell you where one may yet be found. You remember the first after creation Jehovah gave our first parents a dwelling place—a place to live in and occupy. This place, we think, was to be their home; but alas, how soon they lost it! You see it was only lensed to them upon certain conditions, and as long as they were complied with they could have the place. The trouble was, not like us who sometimes lose our place and then afterwards regain it, for they could never regain the place after it once was lost. So you see they became wanderers upon the earth, and could not obtain that pleasant habitation any more.

For another thought: How was it with the Israelites? God promised to them such a pleasant place, such a glorious habitation, and that he would dwell among them. But what a sad story do we read about their fate! for instead of obtaining that dwelling place, many fell in the wilderness.

Now, dear reader, we have looked at our first parents and at Israel's fate, that is, how they lost their dwelling place, let us look at one more, and that one is our own. You know the Lord has promised you and me a dwelling place, an everlasting home. How is it with you this morning? Have you been walking in the way of Jesus? Have you been serving the Lord in all his appointed ways? Have you given your soul to God? or have you been giving all your best and precious time to the Devil? Have you suffered him to rob you of all the good that you possess? No, I hope better things of you. For if you have been careless and unconcerned, that dwelling place can never be your home. Ah, you will be like the orphan in the street. Have you never met with one? You find her crying upon the street; you stoop down and try to comfort her, but she tells you she has no home—she has no mother, and no father; and then she begins to weep. Ah! poor soul! how would it be with you if you only live for this life? If you only prepare a home for the body? You will then be called up before that righteous Judge to give an account of this present life. Suppose the Judge would say to you, "Friend, where is your father?" Ah, I have none! I never chose God to be whilst on earth. "Your mother?" The church has never been my mother. "Well, where is your home?" Ah, no wonder you begin to tremble! No wonder you begin to weep! Heaven can never be your home! Poor soul! you have spent all your time in the way of the world, so that heaven can never be your dwelling place.

Let me now, in conclusion, admonish you, as a friend, to come to Jesus, for he is the only safe and sure guide that will lead you to immortal glory. Yes, come to Jesus, for he is your best and truest friend in this world and in the world to come. May we all not prepare only a home for the body in this life, but prepare both soul and body for the eternal dwelling place with God in Christ Jesus is my prayer.

Items of Interest.

—NEW ORLEANS has been made accessible to the largest sailing ships and steamers.

—A DECREE has been issued, forbidding evangelical work in the Austrian Empire.

—IT has been remarked that, however hard the times, "the wages of sin" have never been cut down.

—THE Albanians, in their retreat from Kurshumlie, carried off a wounded Servian, and roasted him alive.

—A DISPATCH from Constantinople says that the inhabitants of one of the districts in Crete have risen in arms.

—ONE sign of the hard times in England and Wales is the falling off in marriages. Only 189,657 were registered in 1878; in 1876 there were 201,874.

—DURING 1878 there were 879 novels and other works of fiction published in Great Britain, being about a sixth of the entire number of new issues.

—A FREE METHODIST Church in Toledo, Ohio, to show its separation from the world, causes its members to wear wide red ribbons inscribed with crosses on their breasts.

—IT is now Russia's turn to suffer an inundation. At Penza, 500 persons have been rendered homeless, and traffic on trains in the vicinity of Moscow has been suspended.

—A VOLUNTEER says, in many parts of Nebraska Paine and Ingersoll are so strongly believed in that not a Christian or one willing to read religious works can be found.

—IT may be noted, as one of the good signs of the times, that in spite of the pressure of the times, the American Bible Society reports a greater demand for the Bible, than existed in any previous period.

—IT is estimated that not less than two million people have moved into the States west of the Mississippi since 1873. Nebraska, Kansas, Colorado, and Texas are the States that have gained by far the greater portion of the emigrants.

—EUROPEAN naturalists are investigating the possibility of re-stocking the Alps with the ibex, or wild goat, that disappeared about two hundred years ago. A few still remain in the Tyrol, and Victor Emmanuel had a flock of about 500 in the Piedmont Mountains, but they will not bear removal.

—OF the five million acres of land under cultivation in Egypt, the Khedive has managed to become the owner of over *one-fifth*. And this is cultivated by forced labor, in very much the same way that the Pharaohs of thirteen hundred years before Christ made brick at the hands of the cruelly-tasked Israelites.

—A GOOD instance of sharp practice is that of a man in Ohio who was acquitted of murder on a plea of insanity. He had secured his lawyers by giving them a mortgage on his farm, but now repudiates the mortgage on the ground that he was insane when he made it, according to the showing of these same lawyers.

—GENERAL FREMONT has a scheme to make an inland sea for the benefit of Southern California and Arizona. He would turn the waters of the Gulf of California into what he describes as their old basin. This would change what is now desert into a highway for commerce, and would open up great possibilities for Arizona.

—THE reign of terror goes on in Russia, and hundreds of "suspects" are banished daily to Siberia, or locked up in the prisons, without form of law or trial; the German social political association favors a moderately protective and retaliatory tariff; French and English men of war have been ordered to be in readiness to go to Alexandria to bring the Khedive to his senses.

—ACCOUNTS from Brazil are very gloomy. A New York paper says,—The land is dried up for want of rain, and even the birds have perished by millions. The inhabitants themselves seem to have been devoted exclusively to agriculture and pasturage, but for nearly twelve months the parched earth has refused to give her increase, and the cattle have died side by side with their late owners.

—IT is stated that a plan is on foot for the establishment of a colony of 3,000 Italians on the south coast of New Guinea. The arrangements have all been completed, and a subscription of $6,000,000 already received. Communication with North Australia is to be maintained by a telegraphic cable. Every rank of life except lawyers is represented. Quite a number of men of science have enlisted.

Correspondence.

These things write we unto you, that your joy may be full.—John

Echoes from the South.

Seed Time and Harvest—The Fulfillment—Our Serial—The Festival.

THE Lord of the harvest has fixed plans for the accomplishment of every thing. Occasionally he departs from the "beaten track," but it is done to show the world his power. From the beginning every body has been sowing and reaping, yet it rained manna from heaven for the space of forty years for Israel's sake.

Since the ascension of Christ the command has been "go ye and preach" yet Paul was converted without a preacher, "that his power might be made known."

Apprehending the *fixed* plan we have sowed the grains of truth broadcast throughout these valleys for wearisome years, patiently waiting for the harvest time, *and it has come*. There is nothing surer than that the Lord will take care of

THE FULFILLMENT.

His promises will be remembered though the world should be destroyed. He says to us "plant and water," "watch and pray," "work while it is called to-day," "sleep not as do others." When we do that he "will be with us to the end of the world." Is there any person now living who can say that, in their own experience, his promises have not been realized? If there is, let him speak.

We have labored diligently for the conversion of our people for these many months, warning, entreating, expounding the Scriptures, etc., and no other fruit appeared but good congregations and attentive listeners.

It was finally determined that the time had come for a hand to hand conflict with the old enemy for the harvest of souls. The spirit of the Lord evidently moved the hearts of his servants, and on the evening of the 5th ult. the work begun and continued until the evening of the 13th, and the result was, the enrollment of four converts for the pilgrimage "over the river."

OUR SERIAL

was the first meeting of the kind ever held among the brethren in this district, with one exception, that is to say it was the second, and the general opinion of the members concerning it is decidedly favorable.

For the benefit of the brethren who read the BRETHREN AT WORK I will give the plan of conducting it. First, it was ascertained what the church desired. This was done in a private way.

Then, when the meeting begun, the members were exhorted to be diligent in prayer, as nothing could be done without the divine blessing.

The services of the first meeting were similar to those of our ordinary meetings. On the succeeding day, which was Sunday, an unusually large audience was in attendance, and the morning services were likewise conducted after the usual way. At the close it was announced that a meeting for the children of fourteen years and under would convene at 4 o'clock.

At that time the little ones gathered together immediately in front of the stand, and were addressed about fifty minutes on such topics as Christ blessing little children, and God calling Samuel, etc. They appeared to appreciate and enjoy the exercises.

At night a large audience assembled and one of our preachers delivered a discourse, and, at its conclusion, went out among the congregation, through the aisles and courts, and, exhorted the congregation individually to repentance and newness of life.

An invitation hymn was then sung, and it was announced that if there were any present who wished to join the church they should come forward and take a designated seat. At the close of the meeting the members were all requested to return at 12 o'clock the following day for concerted prayer for God's blessing on the meeting. The same programme was followed Monday and Tuesday night.

At the close of the Tuesday night meeting it was remarked that there was one other means that we had not used to make the meeting a success, and that was fasting; and it was proposed that on the day following at 12, instead of filling our bodies with food, we would fast and pray. It was faithfully observed, as far as we know, and the meeting following the grace of our Lord seemed to be poured out on us in an extraordinary manner.

Thursday evening we closed the serial and on the ensuing Saturday our Love-feast began. A very large audience assembled early and Brother B. F. Moomaw preached an acceptable sermon. After services, the converts, four in number, the happy result of our serial meeting, stood up before the brethren and made the solemn covenant, and were baptized by Brother Grisso.

At night the Father's children, 52 in number, gathered around the sacred boards to hear and engage in the examination and other attendant services. The spacious audience room was crowded with attentive spectators, and it was the general verdict that a more quiet and happy Love-feast never was held in our congregation. God certainly blessed us abundantly with his spirit.

Sunday was a lovely day. How bright the sun shone and how happy the people appeared to be. A large assembly again responded to the appointment, and were addressed by Brother B. F. Moomaw in his usually vigorous style, much to the edification of the congregation.

In summary the meetings were richly blessed. During the serial meeting the neighborhood appeared to be deeply impressed and an extraordinary solemnity prevailed throughout, and the members took an active interest in it. Some attended every night from a distance of six miles. One of the converts was a little maid of thirteen years. Think of that, boys and girls, and do likewise.

Brethren, I am strongly in favor of such meetings. If they are conducted right, they will result favorably. But don't adopt the folly of the mourners' bench. Don't sing sensational songs. Work on the heart. Wound the heart with the arrows of truth and then pour the love of Jesus into the wounds and you will succeed. Never try to work up a spasmodic excitement. Get the people to thinking seriously and keep them at it till the heart begins to melt, and then they will ask you to baptize them.

D. C. MOOMAW.

Echoes from the Center.

NUMBER XVI.

New Praise Elicited—Joy and Sorrow—Our Quarterly Council—Happy Workers—In the Mission Field of Indiana—At Home—The Sunday-school.

THE sick of whom I made mention in my last are convalescing and we feel that the many prayers of God's children have been heard which elicits new praise and thankfulness from our hearts to God the preserver and upholder of all. How glad I am for the religion of Jesus Christ which influences our natures to the extent that when God works to our joy, we are ready to praise him, when to our sorrow, that we can say "it is the Lord, he doeth all things well," and thus resigned to his will we love him but the more. Thus if we have a proper trust in Christ we can, under all circumstances, have joyous emotions awakened in our hearts making melody to the ever blessed. While *we* have joy because of the return of health to friends who are dear, *other* hearts are filled with sorrow, because of the hopeless return of health to hearts that are dear to them. Thus prayer and praise ascends to God through joy and sorrow. Through the channel of one it is sweetened by rapturous strains of the inner being. By the other it is softened by the finer feelings of their inner nature turned by the finger of the eternal, and by those avenues the ear of God is reached and he condescends, hears our plaintive cries and supplies our wants from his abundant fulness.

To-day we met in church council in the Old Church, and had a very enjoyable meeting. The members were well represented, which exhibits a good interest. Considerable amount of important business was brought up before that body and adjusted in a Christian manner. Love and union prevailed giving the body strength to prosecute the labors before her.

This is Lord's day and the happy laborers are out at work in the interests of our holy religion, the welfare of one another and the salvation of the sinner. The gospel trumpet is sounding from the stand and sinners are invited to partake of the gospel feast. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

In company with my wife and mother, boarded the night train for the Middle District of Indiana, to assist in the grand and noble cause of Christianity. Met many earnest workers in the cause and hopefully look forward for the promised blessings.

First we met in Sunday-school Convention, during which time many able thoughts were brought forth suggestive of the best plans of carrying on Sunday-school work. The meeting was one of importance, the interests of the young were looked after with a jealous eye and therefore the interests of the church, and upon the spiritual welfare of the children rests the future prosperity of the church. Then who would not lend a helping hand to instruct the youth, whom God has placed under our care, in the truth as it is in Jesus? Ah, is heart so hard as to discard such glorious opportunities as the Sunday-school affords? I trust not. May God operate upon all our hearts by the softening influences of his holy spirit.

Next day met in the interests of the missionary cause, and the spread of the gospel. A plan was adopted for the prosecution of the work and referred to District Meeting for approval. Active workers were on the ground, and I think, from the spirit manifested, Middle District of Indiana will have her evangelists out looking after the erring ones throughout her borders.

To-day we met in District Conference; large attendance. Considerable business was brought before that body and adjusted, upon the whole, satisfactorily to all concerned. Considerable discussion was elicited on the Sunday-school and missionary questions, but the plans were approved and adopted to the joy of many earnest workers in the great cause of salvation. Public preaching was held in the surrounding churches by the foreign ministers present. Had the good pleasure of meeting Editors Sharp and Eshelman, representing their respective papers in the Sunday-school work. Spent several pleasant moments with them and think they are the right men in the right place.

In company with Brother D. Miller spent a few hours cruising on the placid waters of one of the many little lakes of that country, on a fishing expedition. Tried my first experience in the "art," and of course had my first luck, which was, no fish. However I was not discouraged as my partner could catch some if my efforts were a failure. But if I made fruitless attempts in that direction I could steady the boat or row, and of course you would say I was of some account at least. My mind was carried back to the days of Incarnation, when Jesus and his disciples were on the waters. I thought of the humble fishermen whom Jesus called and made fishers of men. Oh noble calling! How many have they caught? They were successful through great tribulation. Are we as patient, yet earnest and faithful? God will give us like success if we use like means.

Next day returned home. Saturday, in company with some of the brethren, went to Pleasant Ridge, Ohio, to labor with and for them in the Master's cause. Preached for them in the evening, and had a good hearing.

On Lord's Day we assisted in organizing a Sunday-school at that place, whereupon the following officers were elected: Brother John R. Spacht, Superintendent; Brother Leonard Hamman, Assistant Superintendent; Brother William Hook, Secretary; Brother A. Beagle, Treasurer; Brother J. Waltermire and Sister Lizzie Thomas, Librarians. Teachers were selected and all completely arranged for the work.

Thus Eagle Creek Church has two Sunday-schools in successful operation, and trust much good will be the result. The dear youths must be looked after spiritually if the cause of Christ and the church will prosper, for upon them depends the future welfare of the church.

May God bless us all, in our efforts in the cause so far as agreeable to his divine will.

S. T. BOSSERMAN.

Dunkirk, Ohio, April 20, 1879.

From Lincolnville, Indiana.

I LEFT home on Friday, April 18th; stopped over night in the Ogan's Creek Church; went next day to North Manchester, Wabash County, Indiana.

In the evening, in company with Brother A. Leedy, went west two miles to the Brethren's meeting-house, where it fell to our lot to hold forth the words of eternal truth. Subject, Our bondage and the freedom with which Christ will make us free.

Next day met at the same place in the forenoon and listened to A. Miller and J. S. Snowberger. Appointment again for afternoon, after which we expected to go on our way to place of S. S. Convention, but just as we drove up to place of meeting we were met by the following sad news: "Your Sister Lizzie is dead and will be buried to-morrow." I was then made to think of the language of the poet when he said:

"We know not what's before us,
What trials are to come;
But each day passing o'er us,
Brings us still nearer home."

Reached the place of the sad scene just a little while before time to repair to place of funeral.

In the afternoon started for Spring Creek Church, the place of the Missionary Convention for Middle Indiana, and on next day reached the place just after meeting was opened. The meeting was an enjoyable one—one which brought forth many warm and heart-felt remarks on the missionary cause.

At this place I met with Brethren M. M. Eshelman, S. T. Bosserman, and many others, whose presence I enjoyed very much. In the evening, in company with Brother Eshelman, went to South Whitley, where we had the pleasure of listening to Brother S. T. Bosserman from that blessed book—the Bible.

Next day went to District Meeting. The meeting was a pleasant one. Good feeling pervaded the hearts of all, we trust, and hope that it met the approbation of our heavenly and divine Father.

Again in the evening Brother Eshelman and I returned to South Whitley, where, by request, I labored to have us all look to Jesus and live. Meeting closed by Brother J. Snell. Next day reached home feeling thankful to the giver of every good and perfect gift for the pleasures enjoyed while gone, and the safe protection and healthful keeping of my family.

J. W. SOUTHWOOD.

An Epistolary Response.

To Sister F. E. Teague, of Covington, Ohio:—

THE epistle over your signature addressed to us in the issue of April 24th produced mingled feelings of joy and anxiety. As Christians our joys and sorrows are reciprocal; hence the apostle bids us to rejoice with those that do rejoice, and weep with those that do weep. Rom. 12: 15. How could we do otherwise and be the "one body?"

Although your name had escaped our memory your person had not, it being one of those that we had called up with pleasure in converse by our fireside. Your epistle led us anew to call up that stormy hour of twilight's dawn that we spent in your room, where, after hearing your humble confession with some sad events of your past, we all, with hearts rent with sympathetic sorrow, bowed in prayer and thus wrestled together with God.

We repeat, dear sister, "Be of good cheer for my grace is sufficient for you," says our blessed Jesus. We trust you can draw comfort from the thought that the husband to whom you have thus wedded "will never leave thee nor forsake thee." Heb. 13: 5. For "I am married unto you." Jer. 3: 14. Further, he has a mansion prepared for you. See John 14: 2.

We were encouraged to learn that the peace and happiness you experienced in the burial of "the old man" beneath the gentle rittle of that chilly stream is perpetual; it is designed by its author as is seen in Isaiah 48: 18. We took considerable interest in your case, not that we deemed your soul of more value than others, but we did and do yet entertain the fond idea that your public life and the event of others, being committed to your care for instruction, will afford you many opportunities of doing good that are not afforded others. We hope you may not fail in doing good, therefore, as you have opportunity, unto all, but especially unto the household of faith. Gal. 6: 10. Your good purposes God will onward although you may never be permitted to execute them as you desire. This is seen in the case of David purposing to build a house for the Lord.

I. J. ROSENBERGER.

From North Manchester, Ind.

Dear Brethren:—

HEALTH good. God be praised. We have preaching in the Brethren's Meeting-house, or (better known as) baggage-room every Sunday at 10 A. M. and frequently at 4 P. M. We are casting bread on the waters to gather days hence. Ministerial aid is coming from Indiana, Illinois, and Michigan. Hope the Brethren will be faithful and ever adorn (as they did while with us) the doctrine of their profession by a godly walk and chaste conversation. May the Lord guide them with his Holy Spirit through life, is our prayer. Brethren remember us.

Yours in love,

D. S. T. BUTTERBAUGH.

New Topics.

BY LANDON WEST.

IT is not a little surprising to many of us, that there should be, just at this time, so many new items presented for the consideration of the brotherhood. We do not say this to find fault, but we do feel that there are at

present so many questions under consideration, and all regarded as more or less important, that it is altogether likely that some of its work may be overlooked.

We will now mention some of them, and because we do so, we do not wish any one to take offense, or to feel that we are uncharitable.

The first we shall notice is in regard to changing the name; or to having a new name for the brotherhood. There may be reasons for this, which have, as yet, not been offered, but we do not feel that those presented are enough to call for the change suggested. Besides, there are few things that we now have that have an intelligent name—one which is regarded by all, as fully applicable to the condition and character of the thing named. For example; We speak of our race, and say *man*, and all understand the term, but there are few, if any of us, can say why he was called so. And it is far too late to attempt to change the term and have it universally applied if it be thought a misnome. Just so do we think in regard to the name *Dunk or Dunkard*; it has had its beginning years ago; is understood by all who use it; better, or as well, as any other term, and is now too late to name the child again.

In regard to the legal name, *German Baptist*, by which we are also known to many, and especially in the public records of the States, it is now too late, we think, to ask for a change in it.

The real estate already conveyed to the brotherhood is in every case, we believe, in that name. And for us to change the name and then try to go back for near a century and in some cases more, and ask to change the records of both church and State, is more, we believe, than any should expect.

Therefore, Brethren, let the name go as it has been, but let the patience, the zeal and the love, with the humility of those who were first branded with it, the name be not changed, but increased, and let us go on to the obtaining of that new name above, which is not to be known to others so much, as to each happy soul that gets it. See Rev. 2: 17.

MISSIONS AND MONEY.

The work of preaching the gospel throughout the States, and as we hope throughout the *world*, is another topic which at present is receiving considerable attention, but as yet not anything like it should receive. Not the few who talk and write about it, and they alone should consider it, but *every* one who repeats the Lord's prayer should not only ask that God's kingdom come, but work for it that it may come; first within themselves and then for others. Any one who will not work in aid of this kingdom's coming, should omit that prayer; for to us it does not seem right for any to ask the Lord to do a thing which we will not aid in doing.

In the matter of missions there seems to be quite a union in feeling, but as to the manner of doing the work, not all are agreed. Some will do nothing because all are not agreed; others do not favor it because they are afraid it will run away with itself. Others again want first the sanction of Annual Meeting on everything done in this direction, and so they do nothing until this is accomplished. Others again say, "Give us the money and we will have the missions," while one call was made, if we mistake not, for the men and nothing more. This last, we think, is the proper one; it is men that are wanted for this work and it is the office of the church to call them and send them. The church is to select the man; heaven gives the commission, and the territory is the world.

As to those who are afraid of the movement, of whom we hope there are few, we think they should read of the work done on the day of Pentecost, the day now celebrated by our Annual Meeting. And we would to God that the old, old fight could, in some new place, be repeated every year, that the flame might blaze again.

The sanction of Annual Meeting we already have, but like the laws in most States, the sentiment of the body will not support, in this work, the decision already passed. In support of this statement we cite the reader to minutes of A. M. for 1867, page 327, Art. 30; and also page 325, Art. 21 of minutes of 1868. It does sanction this work whenever it is referred to on this subject. But the time still flies, while we talk of means and ways, and we let these smaller matters divert, as it were, our attention from the main thought. Brethren, let us do the main work first and settle minor things afterward. As to the question of attaining means to support missions, we believe the sentiment that will give is in advance of that which will go. This is a mistake, for now there is no excuse; and, so long as the condition is as at present there will be none, and should be none, let each one work a little more and a mark will be made.

Missionary Meeting.

Dear Brethren:—

THE following is a brief report of a missionary meeting held at the Spring Creek Church, Kosciusko County, Indiana, on the 22nd day of April, 1879. Brother John Snowberger, of White County, was chosen Moderator; Brother J. R. Cummins, of Wabash County, Reading Clerk; and W. S. Toney, of Cass County, Writing Clerk. After a few appropriate remarks by the Moderator concerning the object of the meeting, a plan was introduced by Brother A. Leedy for organization. A motion was made to adopt one article at a time; and after discussion and due deliberation by the many present, the following plan was adopted:

Whereas, our sister state districts of Northern and Southern Indiana have district missionary organizations as recommended by A. M. of 1868, and whereas Middle Indiana has never organized; therefore, be it resolved the following plan:

Art. 1. The board of evangelism for the Middle District of Indiana shall consist of five visiting brethren, who shall select a Moderator, officer from among themselves or from among the brotherhood of the Middle District of Indiana, and also a Secretary and Treasurer in the same way.

Art. 2. The board shall be elected by delegates from the several congregations, who may also be delegates to District Meeting, and hold their office for one year.

Art. 3. The board shall select evangelists from among the ministers within the district.

Any brother may suggest the name or names of brethren, but the board shall determine who and how many there shall be; such evangelist to serve one year.

Art. 4. The board to appoint a solicitor or solicitors in each congregation of the Middle District of Indiana to solicit contributions for missionary purposes of all such who may feel willing to contribute.

Art. 5. The above board shall be the Board of Appointments and Disbursements. It shall have power to fill ministerial and other vacancies, and shall send out only such brethren as evangelists who will teach the gospel; respect A. M., and carry out the general order of the brotherhood in dress, etc.; and it shall be governed by decisions of A. M., in going into the territory of any organized church. It shall direct the payment of all expenses as finances permit.

Art. 6. The Treasurer shall receipt for all moneys received, and pay out by order of Moderator, signed by the Secretary.

Art. 7. The Secretary shall keep a record of all business transactions of evangelical work, attend to correspondence, and report to the board all the work requiring attention, who, with the Treasurer, shall report annually.

Also ordered by the meeting that the brother chosen to go to A. M. and not on standing committee, shall be delegate to brethren's work of evangelism.

The following visiting brethren were chosen for the ensuing year: S. R. Ankerman, Wabash District; John Shriver, Spring Creek District; John Snowberger, Lower Deer Creek Congregation; Artemus G. Smith, Upper Deer Creek Congregation; Solomon Eikenberry, Squirrel Creek Church.

VOTE OF THANKS.

We, the brethren and sisters of the Middle District of Indiana, who have been so kindly entertained by the brethren and sisters of Spring Creek Church hereby tender them our sincere thanks, and pray God to bless all of us in our labors to erect the standard of truth throughout our district. Also, resolved that we, the brethren of the Middle District of Indiana in Sunday-school and Missionary Meeting assembled in the Spring Creek Church, hereby tender our heart-felt thanks to our beloved Brethren M. M. Eshelman, of Illinois, F. P. Loehr, of Michigan, S. Z. Sharp, S. Bossermann, and Brother Worst, of Ohio, for their presence and efficient services in our Missionary and Sunday-school meetings.

W. S. TONEY, Writing Clerk.

From Ft. Defiance, Augusta Co., Va.

Dear Brethren:—

THE District Meeting, No. 2, was held with the Mt. Vernon Church the 27th and 28th of February. The attendance was good, and considerable interest manifested throughout the entire proceedings of the meeting.

The principal part of the business was of much import, and caused no little comment. Much was said in regard to non-conformity, which we think will receive the hearty co-operation of the brethren. As we are to be a separate and distinct people from the world, it is very important that we all conform to the teachings of our Lord and Maker.

Time did not permit much to be said in regard to the missionary work, as it was delayed until last. I hope the time is not far distant, when the brethren may stand united in this all important work. If we neglect so important a command, how can we ever expect, when we come to death's door, welcome it, as the approach to the better land.

As you desire short articles I will abruptly close, by saying the church is prospering slowly, health generally good, and peace and harmony prevail. Hope that I may have opportunity to write more anon.

J. W. CLICK.

April 28, 1879.

Nota Bene.

BY C. H. BALSBAUGH.

To all who have known the Lord in Matt. 6: 3, and 1 Cor. 9: 11, and 2 Cor. 9: 7.

I beg my correspondents to remember the blank impossibility of my answering all their letters. My enfeebled condition utterly forbids it. If love prompts you to write, obey; and if you receive no reply, impute it not to want of appreciation, or warm reciprocity. I will answer to the extent of my ability, giving preference to those whose subjects are the most important, and whose spiritual wants are most pressing.

Those who send stamps or remittance in any form, will please indicate whether they want their mite returned in case I can not use it in the manner designated. Please bear this in mind.

To The Brethren.

ONCE more I desire to inform the brethren who want to send us money either for the church or my family always to obtain drafts on some good bank in Denmark or Germany, or rather send to C. P. Rowland, Lanark Illinois, as the brethren who have this matter in hand are well acquainted with the business, hence never miss the mark. When money was sent for the poor, in letters much of it was lost, hence did no good for the church. And so again lately, 80 marks were lost—the amount donated as a Christmas gift, by the little readers of Brother Kurtz's paper, because the bank on which the draft was drawn failed. And this is not all. It cost us twelve kronoi in trying to collect what Brother Kurtz sent. I desire all the Brethren's papers to notice this for the good of all concerned. C. HOPE.

Hjorring, April 13, 1879.

From Deep River, Iowa.

ALTHOUGH some dark clouds have overshadowed us, yet we have reason to rejoice that the work of the Lord is prospering. Five have, already, been added to the church this Spring by baptism, all of them young persons. Two of them of different families have kind parents living but are still standing outside of the church. Many with those children would rejoice to have the privilege of receiving those dear parents into the fold of Christ. Others, we are convinced, are thinking on their ways, and we hope they will make haste to turn their feet unto the testimonies of the Lord.

Our Sunday-school will commence for the Summer, May 25th. Health, in general, is good. Fair prospects for good crops.

H. R. TAYLOR.

Through Bible Lands.—Notes of travel in Egypt, the Desert and Palestine. By Philip Schaff. Finely illustrated $2.25.

Emphatic Diaglott.—Containing the Greek Text of the New Testament with interlinear word for word English Translation. By the use of this book apt persons may learn to read Greek without the aid of a teacher. Cloth $4.00.

Business Department.

NOTICE.—Be careful in business matters and be prompt in attending to them, serving the Lord.—Rom. 12:11.

MONEY LIST.

In sending money by mail, enclose it in a letter without regard to size. Bills of any kind under $5 may be sent at our risk. Have letters registered. Postal notes may be sent for any amount under one dollar. Do not send stamps in letters. Each name we publish, for work to be done, a list of which we give in No. 5. Names not thus published, for work to be done, will be credited on the day they are received, or as soon thereafter as practicable.

J. F. Berkey $1.00; Daniel Kettering 50; B. A. Neff 2.25; Jerome Hoover 1.00; M. Hoover 1.00; H. G. Arnold 1.00; I. J. Woodward 1.00; I. F. Shirk 1.00; B. A. Miller 1.00; D. N. Hays 1.00; J. Culler 1.00; D. B. Shirk 1.00; I. Boyle 1.00; B. Barkdoll 50; Jno. Bigler 1.00; A. Miller 1.00; [illegible] 1.00; D. A. [illegible] 1.00; I. D. S. Leedy 1.00; J. P. L. [illegible] 1.00; I. Peterson 1.00; Benjamin Long 50; Simon Wilhelm 1.00; J. M. Wolfe 1.00; P. M. Arnold 1.00; C. H. Stone 2.00; E. P. Gross 75; J. M. Hoover 1.00; D. B. Hoover 1.12; John Diller 2.50; H. A. Snyder 1.00; B. Throne 7.80; John Stumpfle 1.00; J. Sprogle 50; W. Michael 50; J. Shaffer 1.00; S. N. Shively 2.00; I. F. Kelso 50; P. A. Myers 1.00; J. Arnold 1.00; M. L. Heller 1.00; J. Mayer 1.00; Jno. Yager 1.50; Send Answer to J. W. Brown 1.00; S. H. Lightbill 1.00; R. E. Moore 50; Allie Shively 50; S. Sanhart 50; W. M. White 50; L. L. Gaynor 50; J. W. Price 1.00; S. Barkdoll 25; H. M. Flory 1.00; A. Miller 25; W. H. Senger 1.25; S. A. Garber 1.00; I. D. Mitchell 3.00; H. W. Buterbaugh 1.00; L. D. Miller 1.00; J. Brumbaugh 1.00; H. McConnell 1.00; Proceeds of pocket 1.50; J. Anson Keller 1.25; D. Hufford 1.00.

Announcements.

OUR rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE FEASTS.

In Logan's Creek Church, Indiana, June 14, 1879.

S. S. FLORY.

In the Antietam Congregation, Franklin Co., Pa., May 27th, at 10 A. M., at Price's meeting-house, a few hundred yards from Price's Station, on the Mont Alto R. R.

D. B. MUSSER.

The Brethren of the Naperville Congregation, Dupage Co., Ill., purpose holding their Love-feast on the 24th and 25th of May, commencing at 2 P. M.

NOAH EARLY.

The Brethren of Winnow County, Minnesota intend, the Lord willing, to hold their Love-feast two miles southeast of Lewiston, at their meeting-house, on the 7th and 8th of June. A general invitation is given and especially to ministers.

C. F. WITT.

The Brethren of the Panther Creek Church, intend, the Lord willing, to hold a Love-feast in their meeting-house, on Friday and Saturday, the last two days of May. Meeting to commence at 1 o'clock, to which the usual invitation is given.

SAMUEL BAUGH.

Invitation to the Lord's Table in the Dry Creek Church, Linn County, Iowa, on the 7th and 8th of June next.

THOS. G. SNYDER.

In the Fairview Church Tippecanoe County, Indiana, ten miles east of Lafayette, June 4th, commencing at 2 P. M.

J. B. SHIVELY.

The Brethren of Upper Conewago, Adams County, Pa., have appointed the 27th of May to hold their Communion at the Latimore Meeting-house, which is five miles southwest of Dillsburg, York County, the nearest R. R. station, at ten A. M. A general invitation is given. We would be pleased if ministering brethren going to A. M. would call on us. Should any feel to comply with this invitation by informing the writer, they will be met and conveyed the day before at the above named station to the place of meeting.

J. P. LEHER.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

GROVE.—In Washington Church, Indiana, April 20, Jacob Grove, aged 68 years, 1 month, 11 days. Discourse by Elder Jesse Calvert.

LEEDY.—April 20th, 1879, Elizabeth Leedy, aged 41 years, 1 months, and 17 days. Funeral by J. Calvert.

FLORY.—Sister Lanah Flory daughter of Brother Jonathan and Sister Barbara Flory, departed this life April 21st 1879, aged 24 years, 5 months and 17 days. Discourse from Rev. 14: 13, by the brethren.

NANCY MYERS.

WELCH.—On Wednesday the 16th of April, it became our sad lot to fall in line of the funeral march in the burial of our dear Brother Michael Welch; was a promising young man twenty-six years of age; was raised by an intelligent catholic mother; became united in wedlock with Sister Emma Shidler; after the elapse of one year came to the church.

I. J. ROSENBERGER.

FYOCK.—In the bounds of Manor Congregation, Indiana County, Pennsylvania, March 26th, 1879, of typhoid pneumonia, friend David Fyock, a member of the Seventh-day Baptists, aged 66 years exactly, having died on his birthday. Funeral services from Job 14: 14 and Heb. 9: 27 by J. W. Smouse and the writer.

STRONG.—Also, April 18th, 1879, Friend John Strong, (Sen.) a member of the Lutheran Church, aged 79 years, 6 months, and 9 days. Occasion improved from Heb 13: 14, by J. W. Smouse.

JOSEPH HOLSWORTH.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:53 M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:05 A. M.
Accommodation	6:0[illegible] P. M.

Tickets are sold for above trains only. Passengers trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

ol. IV. Lanark, Ill., June 5, 1879. No. 23

he Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

op. 1st—Brethren (or Tunker) Churches pos-ess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

J. W. STEIN'S 14TH AFFIRMATIVE.

E do not hold that *christian* works are con-ditions of remission, but divinely ap-inted means of continuing in the justified te. My friend's turning and twisting, and misapplication of my position, does not affect r arguments on that point.

Our faith and practice did not originate with Schwarzenau organization in 1708, but are old as the New Testament. Having access the fountain, we concern ourselves but little out the leaky channels which boast the cor-pt and dishonest pretensions of high church-. *"He that abides in the doctrine of Christ th both the Father and the Son."* 2 John 9. Brother Moore's remarks to Eld. C. were not signed to confute his views on the nature of urch succession, but to show the fallacy of argument. I ask Mr. Ray to name *one* omination that can *trace* an *unbroken or-anic connection to Christ and the apostles rough a people just like themselves.* Will he t?

th *Characteristic continued.*

My *third* reason why the Brethren possess s characteristic is that their "faith" (another portant fruit of the Spirit) is so implicit in God and his word, that when sick, they call for the elders of the church, who "pray over them, anointing them with oil in the name of the Lord," which occasions have often been signalized by remarkable instances of the Divine approbation and interposition.

James says: "Is any sick among you? Let them call for the elders of the church: and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Jas. 5: 14, 15.

Inasmuch as the apostles taught what Christ had taught them, and what the Holy Spirit taught and brought to their remembrance (John 14: 26; 17: 8) this, like other inspired teachings, demands our attention and obedience. Jesus said to his apostles, "If they have kept my saying they will keep yours also." John 15: 20. This is to be done "in the name (*en tou onomatı*, i. e., by the authority) of the Lord." James 5: 14. It is confined to elders of *"the church."* The *raising* up of the sick is conditioned on it in answer to the prayer of faith. Prayer is a divinely appointed method of securing the divine blessings, but does not forbid the proper use of natural remedies which God has appointed. Answers to prayer are secured by obedience to the divine will. See Prov. 28: 9; John 15: 7; 1 Pet 3: 12; 1 John 3: 22. Obedience must be connected with prayer in this as well as in repentance, baptism, communion; and every other duty. The forgiveness of sins is promised on its proper observance. Sickness is the result of sin. The violation of physical as well as moral law, is sin. Were we to live in holy obedience to the laws of christianity, we would have but little sickness. This is one of God's remedies.

6th Characteristic. The church is *Christ's betrothed bride.* Isa. 54: 5, 6; 2 Cor. 11: 2. Hence it should be separated from all unholy alliances. It is "not of the world," but "chosen out of the world."

My *first* reason why the Brethren possess this characteristic, is that they will not take oaths of confirmation under any circumstances, lest they should betray the sanctity of their espousals to Christ. The Savior, referring to the prohibition of perjury under the law (Lev. 19: 12; Num. 30: 2), says: "It hath been said by them of old time, thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." Matt. 5: 33. Notice this alludes directly to "oaths of confirmation," which the apostle says is to men "the end of all strife." Heb. 6: 16. The law allowed oaths of confirmation, but forbade their violation; but Christ, who is the end of the law to the believer, forbids *the oath itself*, and thus effectually removes even the temptation to perjury. He says: "I say unto you, swear not at all,—neither by heaven, for it is God's throne; nor by the earth, for it is his footstool: neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Matt. 5: 34–37. Here the only King and Lawgiver in Zion expressly forbids his disciples to swear at all. James, apparently apprehending the dangers to which it exposes one, makes it a matter of transcendent importance. He says: "But above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea and your nay, nay; lest ye fall into condemnation." Jas. 5: 12. Thus they condemn anything more than a simple affirmation or negation as proceeding from evil and exposing to condemnation.

Obedience to the Savior's precepts (which includes this) is a test of love to him. John 14: 23, 24; 1 John 2: 5. Those who hear his sayings and do them, are wise. Those who hear and do them not, are like the foolish whose house is destroyed because not founded upon the rock. Matt. 7: 24–27; 1 John 2: 4.

A righteous man needs no oath to confirm the truth of his statements. Clement of Alexandria says truly: "The man of proved character in such piety is far from being apt to lie or swear. For an oath is a decisive affirmation with the taking of the divine name. For how can he that is once faithful, show himself unfaithful, so as to require an oath? He lives and walks, and shows the trust worthiness of his affirmation in an unwavering and sure life and speech." Writings of Clement Alexandria, 2, p. 442. The Paterines taught that "it was not right to take oaths." Orchards Hist. of Foreign Baptists, 142. Orchard says, "They took no oaths and bore no arms." Ibid 146. He says, "The Albigenses refused to swear or take any oath." Ibid 200. Neander says of the Waldenses, "They condemned absolutely the oath." Neander's Ch. Hist. iv. p. 614 See also Robison's Eccl. Res., 311, 312. My friend admits that the Paterines, Albigenses, Waldenses, etc., were *true churches of Christ*—I therefore prove by *him* that a refusal even of oaths of confirmation, is characteristic of the true church of Jesus Christ.

My *second* reason why the brethren profess this characteristic, is, that they do not allow identity with secret worldly societies, believing such alliances to be a species of spiritual adultery. (a) No one can be faithful at the same time to any two institutions which differ in any one of their essential principles. (b) Societies which ask christians to take oaths, ask them to disobey Christ. (c) These oaths bind men to support institutions before they have an opportunity of becoming acquainted with their true character. How different are the laws, duties, and penalties of christianity. (d) These societies keep their laws, obligations and penalties, secret from the world, while christianity offers her benefits to all. John 18: 20; Mark 16: 15; Matt. 5: 16; John 3: 20, 21; Eph. 5: 11–13. (e) Membership in such societies is contingent upon the payment of a certain amount of money, hence they are not generally accessible to the *poor*. (f) This money is often expended for worldly vanity and display. Their parades, banners, plumes, regalia, etc., are all contrary to the meek and quiet spirit of christianity. (g) These alliances are often made to subserve the purposes of financial and political ambition. Hence they often bestow favor contrary to public interest and civil justice. (h) Their claims often interfere with domestic happiness and duty, calling the husband and father away at unusual hours from his family when he is needed, let alone the value to them of the time and means which he thus expends. (i) To be identified with such societies, the professed christian is often brought into fellowship with Pagans, Mohammedans, infidels, &c. 2 Cor. 6: 14–17. (j) All a christian does should be in the name and for the honor of Christ. Col. 3: 17; Eph. 1: 21; Phil. 2: 9, 10 In worldly societies he does many things in the name of the lodge. Some of them do not even acknowledge Christ to be the Son of God and Savior of the world. (k) The perfection of the divine law, which regulates christian life and character, obviates the necessity for christians of any law which such societies may enact. James 1: 25; 2 Tim. 3: 16, 17. Any additional obligations to those imposed by the "perfect" "law of the Lord," which are laid upon the christian, cannot be of God, while the society that *adds nothing* can only be a useless encumbrance. (l) The church of Christ possesses all the good characteristics of all worldly societies combined, and hence obviates the necessity for membership in any of them. It is a divinely appointed, moral, temperance and benevolent institution. (m) The morality of worldly societies is too low for christians. Though they contain men of high moral culture, yet their members are allowed to keep saloons, blaspheme, etc. (n) Their charity is different from that of the gospel, the poor and needy are not only barred from their membership, but their benefactions are sold and go whithersoever their oath-bound engagements have previously determined as a matter of debt and not of bounty. (o) Their ceremonies are vain and their titles ("Grand Master," "Worshipful Master," etc.) are forbidden by Christ. Mark 23: 6–10. (p) No one can be identified with them without partaking of their evil as well as their good, hence the good they contain is no argument in favor of uniting with them. There is good in Paganism, Mohammedanism, etc. The fowler baits his snare with good, and Satan beguiled Eve with truth. (q) Christians cannot be identified with them without being controlled by them and, to say the least, it proposes a compromise of Christianity with the world.

I QUIT.

R. R. MOON.

I WAS first attracted by an article on tobacco, while carelessly looking over the pages of the BRETHREN AT WORK while at a neighbor's house. I am always glad to see any one have courage to speak out against such an evil, for I was a slave to the monster for many years. I found it injured my health and I made several attempts to quit, but all in vain. At last I felt it a duty as one professing to be a follower of Christ, so I took the matter to the Lord, and asked his help, and the result was a victory, yes, a complete victory. I often hear people say, O I can't quit the use of tobacco. I presume there are many people who can't, but I do not believe there is a true hearted, humble follower of Christ that will try to quit, and ask God to give him grace and strength, but what will be able to do it. I am now a subscriber and admire its boldness and outspoken manner.

TEACH YOUR BOYS.

TEACH them that a true lady may be found in calico quite as frequently as in velvet.

Teach them that a common school education, with common sense, is better than a college education without it.

Teach them that one good, honest trade, well mastered, is worth a dozen beggarly "professions."

Teach them that "Honesty is the best policy"—that 'tis better to be poor than to be rich on the profits of "crooked whiskey," etc., and point your precept by examples of those who are now suffering the torments of the doomed.

Teach them to respect their elders and themselves.

Teach them that, as they expect to be men some day, they cannot too soon learn to protect the weak and helpless.

Teach them by your own example that smoking in moderation, though the least of the vices to which men are heirs, is disgusting to others and hurtful to themselves.

Teach them that to wear patched clothes is no disgrace, but to wear a "black eye" is.

Teach them that God is no respecter of sex, and that when he gave the seventh commandment, he meant it for them as well as for their sisters.

Teach them that by indulging their depraved appetites in the worst forms of dissipation they are not fitting themselves to become the husbands of pure girls.—*Sel.*

Many worthy people are often sorely distressed at the assaults of infidel science and philosophy upon the revealed word of God. They have no need to be disturbed. God has provided a sure defense for his precious revelation. As Professor Taylor Lewis has finely said: "The Bible itself must be brought out as the best defense against infidelity—the Bible itself, not only as the great standing miracle of history, but as containing unearthly ideas for which no philosophy, no theory of development, can account."

ODE TO JERUSALEM.

JERUSALEM, thou city fair,
Above all cities blest;
Thou art the weary pilgrim's home,
The brightest and the best.
The days are long, the toilsome days,
The shadows rise and fall;
While every heart cries out for thee,
Thou mother of us all.

Jerusalem, O, name most dear,
Enshrined in every heart;
Amid our bosom's hopes and fears,
Thou hast the upper part.
We sigh to hear thy wonders now,
To hear thy Builder call,
We know thy portals open wait,
Thou mother of us all.

Jerusalem, fit antitype,
Of her that sat a queen;
A marvel of the earth was she,
In regal beauty seen.
Her walls have crumbled into dust,
And great has been her fall;
But thou eternally shalt stand,
Thou mother of us all.

Jerusalem, thy vine-clad hills,
Clad with immortal green,
Are decked with hyssop, pine, and fir,
And healing leaves between.
There perfumed breezes fill the air,
Inviting great and small,
To seek the shelter of the wing.
The mother of us all.

Jerusalem, we turn to thee,
Weary, and sick, and sore,
From every clime, from every strand,
We seek thy golden shore.
To enter through thy pearly gates,
To see thy jasper wall;
We wait for patience, wait for thee,
O mother of us all.

Thou art our hope, Jerusalem,
No stain is on thy brow;
The Hebrew never loved thy name
As we adore it now;
Through mist and shadows up to thee,
We hasten at thy call;
We come as children seeking home,
Dear mother of us all.

—*Bible Banner.*

WHY WE SHOULD DRESS ALIKE.

BY S. J. HARRISON.

NUMBER II.

WHILE extravagance in dress is not always the result of pride, it is however, evil and the parent of untold evils which hinder in every good work of society. It never does any good to anybody and therefore should be condemned. If any one dresses contrary to the Bible, no difference why, we know it is not from any real good cause; for a good cause must produce a good effect. Neither do we regard that it is any more reasonable to tolerate an error in dress because a person had become confirmed in the habit than that we should permit a person who had become a confirmed drunkard and swearer to indulge in intoxicating drinks and profane language because they were confirmed habits with him. The very same plea can be made in behalf of the one that can in the other.

Extravagance or vanity in dress does not exist without a cause. The cause may be a proud or vain heart, and it may be early home training. If it were wrong to learn the English language and our parents taught it to us, would we be to blame if we learned it? No. If a parent teach his child the English language, does not that show that the parent is in sympathy with that form of speech? Certainly it does. Well, then, if a parent indulge his child in evil dressing, does not that act indicate that the parent's heart is in sympathy with that evil? Might he not as well attire himself in unnecessary dress as his child? Have we not good reasons to doubt the sincerity of that person's belief who will impart to his child what it dare not practice in life? what will drag it down to ruin and despair? Hundreds of Brethren's children stand outside the church to-day for no other reason than that they are debarred the privilege of dressing as they were taught to do by their parents.

We should, however, distinguish between parents who *permit* their children to do these things, and those who *encourage* and *train* them to do so. When a child is self-willed in the matter, unable to comprehend the reason for this cause, would feel that its parents were unkind to it because other parents did not treat their children so, and would be likely to lose all respect for its parents on account of this, then the parents may be justifiable in indulging the child's folly until it can be shown its course is wrong. Parents do not always manifest that spirit of patience and perseverance they ought to do in reasoning and explaining to their children *why* it would be better for them to do differently. The parents are too rash and arbitrary; they use too much physical force and not enough intellectual. You may overcome the *body* of a child, but unless you convince the *mind*—overcome the *affections*, your work will all be in vain. The evil will break out, in course of time, in worse form than ever.

We now turn our attention to the church order of dress. There is a diversity of sentiment on it and we desire to know the cause—why is it so? Why do not all dress in the order? As nothing exists without a cause, we shall try to find out what it is.

1. Some do not conform because they are not fully *released* from the world. They are afraid they will be called "old grannies," "old fogies," &c.; they lack individuality and Christian firmness.

2. Some do not conform because it is not *convenient*. (This is true of brethren, not sisters). In most places better suits for less money can be obtained which are not in the order of the church than those which are.

3. Some do not conform because of an erroneous idea which has been associated with the order. In some places some brethren teach that outside of the order is outside of the church outside of the church is outside of Christ. This is obviously error and the vehemence with which it is some places advocated has so completely disgusted those who have more thoroughly studied the subject, and more prayerfully read the Scriptures that in view of the harm done by this injudicious course they will show by their conduct and dress that they do not believe any such dogma. To conform to the order, they feel, would be indicating their adherence to that doctrine which elevates a command of men to the standard of a command from God. This a truly conscientious person cannot do. Then it has been observed that some of those who have been *so very strict* about the order of the church have been most sadly deficient in some Bible requisites. Greater disgrace by brethren has never been perpetrated upon the church than by those very brethren who enforced the order in dress most rigidly; and now those who are so excessively anxious about "the order" are regarded with suspicion. People say that is the way old—— ——used to talk, and see what he was! These brethren attempt to prove this doctrine is a Divine command by bending, twisting, and wresting certain passages of Scripture out of their connection; such as, "Be ye not conformed to this world." No one who had not been taught that this verse referred to dress would ever think of such a thing from reading the chapter—at least I have never heard of any who did. The word dress, or any thing like it, does not once occur in the whole chapter; but some who preach from this text get about ninety nine hundredths dress out of it. To be candid about the matter, they pervert the word. Where it reads "And be ye not conformed to this world: but be ye transformed by the renewing of your minds," Rom. 12: 2, to suit their ideas it would have to read, "And be ye not conformed to this world: but be ye transformed by conforming to the order of the church in dress." Another passage brought forward to sustain the idea that the people of God *must* have a peculiar form of dress is 1 Peter 2: 9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." No one who would read this chapter and had not been previously taught that it refers to dress would ever think that it did: for *not once in the whole chapter is there any allusion to dress.*

2 Cor. 6: 17, is also given to prove we should not be dressed like the world; but not one word in the whole chapter can be found which says anything about dress. The verse referred to reads as follows: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." The context of each of the passages which are here quoted explain them; not once are they found to teach any order or form of dress. So when brethren try to *force* a peculiar dress on others and resort to the method of garbling the Scriptures to do it, only secure the contempt of the intelligent who are sincere and honest.

These are some of the reasons why *the order* of the church in dress is not accepted, and so long as the causes remain as they now are so long will the effects be the same.

I shall now give some reasons why I think we should have a uniformity in dress.

1. We are brethren and sisters, members of the same family, sons and daughters of the same Divine Parent, heirs of the same promise, subjects of a God who is no respecter of persons; in view of these facts should we not keep down all unnecessary differences in appearance which would excite feelings of envy or jealousy? Ought we not, therefore, when we come together as members of one family to worship our God, come at attired alike—dressed as nearly as possible alike—in uniform?

2. We should dress alike because *we* are alike. We all need the same things. One Christian dresses for the same purpose another does. Then since our wants are the same ought they not be supplied alike? Now if *we* are all created over the same pattern why should we not cut our *garments* over the same pattern? If we are the same shape and our garments are made to fit us why should they not be made alike? And if our grandparents were fashioned in creation over the same pattern which we are, and their clothing as *neat*, *comfortable*, and *convenient* as ours, why should we not cut our clothes over the same pattern they did theirs?

3. We should dress alike now because when we reach our Father's blest abode we will all be dressed alike. That will be the church triumphant; we are now in the church militant. These churches are subject to the same unchangeable eternal God; they are governed by the same laws. Just imagine for a moment those composing the church triumphant assembled and dressed in every different form and quality of apparel! Could anything be more absurd? Well now as our church militant should be like the church triumphant does it not look reasonable that we should dress in uniform? Should we not conform to the same regulations in the church militant that we will in the church triumphant? Certainly the desire to be different from each other cannot proceed from any good motive. The only excuse for it must be to show differences between us; to show we are more wealthy, more talented, more tasty, etc., than others, all of which motives we know are not good. It is self-evident that the nearer the church militant is like the church triumphant the nearer right it is; and, as we shall appear (dress) alike in the church triumphant, therefore we should appear (dress) alike in the church militant.

4. We should dress alike because it tends to bind us together. When we are alike in dress we seem to be alike in sentiment. And why should not people who *are* alike look alike?

5. We should dress alike because our dress will serve as a badge indicating our profession. This is beneficial in two ways: 1. It serves to introduce us wherever we go as brethren or sisters. 2. It keeps constantly before the minds of those with whom we meet that there is a difference between the world and Christianity. It is an advertisement of our religion. Every thing else that is good is advertised, and why should not Christianity be?

6. There is beauty in uniformity and true beauty is from Heaven. We should *adorn* ourselves as becometh children of God. 1 Tim. 2: 9, 1 Pet. 3: 3.

THE PIVOT WORD.

BY WM. GISH.

WE must consider who Christ was talking to here in Matt. 19: 9.

The Pharisees asked him if it were lawful for a man to put away his wife for every cause. Here he answered them positively, what God has put together let not man put asunder. They said unto him, "Why did Moses then give a writing of divorcement?" He answered, "Because of the hardness of your hearts; but from the beginning it was not so." Here it seems he did not wish to give his own opinion of the law. But it seems, from the conversation, that they would not be satisfied without it so he answered according to the law. But when his disciples ask him privately in Mark 10: 11, he saith unto them "Whosever shall put away his wife and marry another committeth adultery."

Whose pet idea is this? or whose unfairness? is Christ unfair? God forbid that I should ever say so.

In Luke 16: 16 we find the law and the prophets were until John; since that time the kingdom of God is preached. This is the law, I understand, that Christ was talking about to the Pharisees. Now since that time we do not find it taught, but we find it positively forbidden. Paul to the Romans 7: 3: "So then if while her husband liveth she be married to another man she shall be called an adultress." Also in 1 Cor. 7: 11, "But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." Also 1 Cor. 7: 39, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord."

Now we may think it unfair and unjust that we cannot marry whom we please or as often as we please, but oh! sinful men are we not willing to submit to the glorious teachings of Christ and the apostles? but must we satisfy the lust of the flesh to the fullest extent? Did not Christ even suffer and die for us? But we are not willing that our flesh shall suffer in the least for him. We must have all our wishes and desires just to suit us or they are unfair and unjust.

We find in Acts 9: 15 that "Paul is a chosen vessel unto me," &c., saith the Lord.

Education is a friend at home, an introduction abroad, an ornament to society, and a solace in solitude.

THE CHRISTIAN'S LIFE.

BY JAMES WIAT.

LL that we have and are, emanates from God the fountain of all good life is in his hands. By his per-sion we are still enjoying exalted ns of his rich grace, which is so kind-dispensed to all the various nations the earth. But the true disciple Christ experiences the highest favors receives more lasting joys and pleas-from a faithful Creator than the dling. This is the reward gained here on earth, and then to become possession of eternal life when once are dismissed from this sphere of ac-

The Christian through life is engaged a noble cause, that of our Master, is continually striving to advance degrees in spiritual attainments, owing from past experience that all at-pts to improve our present condition in vain, unless the blessings of a kind vidence rest upon them.

It is our prerogative to rise in moral llence, and it is by industriously ap-ing ourselves to the proffered means ich is at our command that we ac-plish such a desirable object. There a wide field of labor for us to work in, our Christian career. Let us implic-confide our trust to him who work-all things according to the councils his will.

The trials and temptations through present life are intended for the per-ting of the Christian character, for sufferings of this present life are worthy to be compared with the ories that shall follow. "Our light flictions, which are but a moment, rk out for us a far more exceeding d eternal weight of glory." The man-estations of spiritually minded individ-ls are such that leave no doubt up-the minds of their associates that ey are under the influence of a meek d quiet spirit, which is, in the sight of od, of great price. A tree is known its fruit.

Our pretensions for a holy life are worthless unless we put into practice hat we profess.

Popularity is much sought after by hose who should be meek and humble llowers of Jesus who would otherwise influential in winning souls to Christ. ut instead of this they will set a poor ample and cause the light that is in hem to be darkness, and then how reat is that darkness.

It is our duty to promulgate the ruths of the Gospel upon every suita-le occasion, for error will never accom-lish what truth is designed to do. We ave but a short period of time allotted o us to work out our salvation. We ave such a kind Redeemer who can be ouched with our infirmities. He is our lder brother, the first fruits of the res-rrection, to whom we can rely upon in every time of need until we are ermitted to enjoy the fruition of im-mortal climes.

THOUGHTS UPON DIFFERENT SUBJECTS.

BY MARY C. MILLER.

WE should never, under any circum-stance, be afraid to stand up for right when the time comes for us to do o. Brethren and sisters, in fear there is torment. We are not free when full of fear. There is no fear in love, but perfect love casteth out fear: because fear hath torment. "He that feareth is not made perfect in love." 1 John 4: 18.

In nature there are two forces. One draws matter toward the center, the oth-er repels it. Christ is the great center in the religious world. He says, "I will draw all men unto me." But there is another force, another power, which works continually to drive man away from Christ. John came and preached that the kingdom of heaven is at hand. Jesus preached the same. What is this kingdom of heaven that was at hand? One of the inspirered writers tells us "the kingdom of heaven is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Was it any wonder the people wished the same words spoken again the next Sabbath, such gracious words, words full of peace and joy and of the Holy Ghost.

Love and union are two great powers. It was through love and union that man's redemption was accomplished. The Father and Son loved the world and desired its freedom. What did they do? They worked together. They laid a plan that was *long* enough, *deep* enough, *wide* enough to accomplish their purpose. They worked not selfishly, but *together* and consequently they were victorious.

The love of God to man is a theme upon which we may dwell with profit.

"They that strive are not crowned except they strive lawfully." What a sermon in those few words. It is not the lenghty discourses which make a sermon; for even the crowing of a cock, brought powerful and lasting convictions to that great man, Peter the apostle.

The grape that is pressed yields its juice. Paul being pressed in the spirit, testified to his brethren, the Jews, that Jesus was the Christ.

"Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men."

"Judge not that ye be not jugded. For with what judgment ye judge ye shall be judged: and with what measure ye mete it shall be measured to you again." We must not judge people, but by their works. A tree is judged by its fruit. A good tree brings forth good fruit. If we judge people by their works we will be judged by our works. If we judge by appearance or hearsay, so will we be judged.

Where love is wanting all is wanting. There is nothing true where there is no love.

"Forgive as you wish to be forgiven." "If ye from the heart forgive not men their trespasses, neither will your heavly Father forgive you your trespasses." Again, we pray to be forgiven as we forgive. Should we not be very watchful over ourselves lest we harbor a coldness against our brother when he has expressed himself. that he wished to be forgiven? We do not wish God to harbor any coldness toward us. We wish him to forgive us our sins, "and blot them out of the book of his remembrance." Then if we wish him to forgive and forget, and treat us as dear children. we can answer our own prayers in this particular, by forgiving from the heart those who sin against us. I find that those who talk to me of the shortcomings of other people are the ones that talk to others of my failings. This perhaps would not be so grave a fault, if we could judge correctly about the faults of others. It is said, "we can see other people's sins much clearer than our own." Can it be possible we look through magnifying glasses when beholding our neighbor's wrongs? Yes, it may be so. If the case is so with us, how needful that we set a double watch upon ourselves, least we be found of the Master as the Scripture says, "ye hypocrites! first cast the beam out of your own eye that you may see clearly to cast the mote from your brother's eye." A mote is a very small matter, but a beam is something large. Prejudice makes us blind and deaf.

SATAN'S TEMPTATION.

BY ELIZABETH THUEAN.

I AM tempted like Jesus our Savior,
By Satan and sin that's untold,
And flesh and the tempter together,
Keep working like miners for gold.

Oh, pray for me, brothers and sisters,
That I may ne'er part with the prize;
But may reach the portals immortal,
And reign with you all in the skies.

And pray that we all may be numbered,
Among the Immanuel's throng,
And sing in the realms of bright glory,
The bliss of the Savior in song.

We all know that God has a people,
On this earth of sorrow and woe,
And promises he, life everlasting,
To those who will obey and go.

Will go to the mansions of glory,
Where yet there is plenty of room,
For all the poor outcasts of sorrow,
In this world of trouble and gloom.

We all must be tempted by Satan,
To try us of what sort we are;
And if we, like Jesus, resist him,
We must then be instant in prayer.

SPIRIT AND MATTER.

BY C. H. BALSBAUGH.

To Brother P. E. Whitmer, of Missouri:—

THESE are essentially different. Spirit is plasmatic: matter is passive. Spirit is fundamental, eternal, self operative; matter is phenomenal, derived, mutable. Spirit alone has sensation and consciousness; matter is its vehicle.

"God is a spirit." John 4: 24. "A spirit hath not flesh and bones." Luke 24: 39. It is viewless, intangible, ubiquitous. A body has corporeity, however ethereal its substance. "A spiritual body" without matter is a contradiction in terms. "Handle me, and see," are the conditions of physical exploration. Luke 24: 39. 1 John 1: 1. Spiritual things must be spiritually discerned. 1 Cor. 2: 14. 1 John 2: 20. 1 Cor 2: 10. The ressurrection body owes its existence wholly to the Eternal Spirit, and is hence a "spiritual body. Rom. 8 11. Philpp. 3: 21. Our mortal body is not the direct product of Omnipotence. Although God is the ultimate Author of all being, we were originated through the intervention of organic arrangements. We "are carnal, sold under sin," not spiritual; that is, not sufficiently so to furnish our corporeity a basis of perpetuity. Even the Christian is not enough Christian to arrest the disintegration of sin, and defeat the assault of "the last enemy." "It is appointed unto all men once to die." Heb. 9: 27. The resurrection is a necessity. Humanity is immortal. The "body of death" is spiritual no less than that of the saint, so far as the agency of its final quickening is concerned. The resurrection unto damnation will be as little dependent on organic instrumentality as the resurrection unto life, and will, *in this respect*, reconstruct a spiritual body equally with the redeemed. A being that comes unto life wholly through the agency of Spirit, is necessarily spiritual in the dominating element of his existence.

We have no *'evidence,'* direct or indirect, that "God is a Spirit having body and parts," if by these terms we mean materiality. Self-existence must be necessarily prior to matter, and independent of it.

Man's image of Deity could not, for this reason, have been material. No such physical change followed the primal apostasy as to correspond with the spiritual rupture. Constitutionally man lost nothing: characteristically, everything. His perfect identity with righteousness was his likeness to and oneness with God. The first breach of his fundamental law was the loss of this integrity, his relation, and his Divine similitude.

Christ's pre-existence "was with God, and *was* God." His incarnation was the *assumption* of humanity *in order* to "the MANIFESTATION OF GOD in the flesh," not the revelation of a pre-natal corporeity. God is not without form, but it transcends our conception, because all forms with which we are conversant are material and tangible. Philpp. 2: 6.

The ressurrection was the resumption of the *body*. The *human spirit* was not divorced from Deity by Death. The *Incarnation* was an *eternal* wedlock of the Divine and human. There was no rupture on the Cross. The most truly human never felt the sentence, Dust to Dust.

A WORD IN SEASON

KILSTEIN, a pious German minister, once heard a laboring man use the most awful curses and imprecations in a fit of passion, without reproving him for it. This so troubled him that he could scarcely sleep the following night. In the morning he arose early, soon saw the man coming along, and addressed him as follows:

"My friend it is you I am waiting to see."

"You are mistaken," replied the man; "you have never seen me before."

"Yes, I saw you yesterday," said Kilstein, "whilst returning from your work, and heard you praying."

"What! heard me pray?" said the man. "I am sure now that you are mistaken, for I never prayed in my life."

"And yet," calmly and earnestly replied the minister, "if God had heard your prayer you would not be here, but in hell; for I heard you beseeching God that he might strike you with blindness and condemn you to hell fire."

The man turned pale and trembling ly said: "Dear sir, do you call this praying? Yes, it is true: I did this very thing."

"Now, my friend," continued Kilstein, "as you acknowledge it, it is my duty to beseech you to seek with the same earnestness the salvation of your soul as you have hitherto its damnation, and I will pray to God that he will have mercy upon you."

From this time the man regularly attended upon the ministry of Kilstein, and ere long was brought in humble repentance to Christ as a believer.

"A word in season how good it is." "Be instant in season and out of season; rebuke, reprove, exhort, with all long-suffering and patience.—*The Lever.*

People who think they must keep their own souls have little time to labor for others.

Look not upon sin lest it tempt thee; touch it not lest it kill thee. He who gives you fair words only feeds you with an empty spoon.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.60 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - JUNE 5, 1879.

ONE was recently added to the church in California.

FOUR were baptized at the Silver Creek Feast last week.

FIVE were lately received in the church at Bringhurst, Indiana, by baptism.

THE address of Noah Henricks is changed from Lawrence, Kansas, to Fremont, Sandusky County, Ohio.

WE are compelled to delay our examination of manuscript till after our return from the Annual Meeting.

THE *Primitive Christian* thinks that the death of Brother Zuck will not seriously effect the prosperity of the school at Huntingdon.

ELEVEN persons have lately united with the church at North Manchester, Indiana. There is much rejoicing among the saints at that place.

THERE is in the Sandwich Islands an aged minister, who has been in the missionary work 45 years, and during that time has baptized over 12,000 persons.

THE good cause is prospering in Huntingdon, Pennsylvania. Six have lately been baptized, and the religious feeling is good. One of them was baptized the same day Brother Zuck was buried.

PARTIES representing almost all kinds of business are traveling through the country now. Be careful what kind of papers you sign. You would better purchase of men whom you know to be honest.

FROM the *Spirit of the Valley*, (Rockingham County, Va.,) we learn that preparations are being made for feeding members only at the Annual Meeting ground; others, however, can procure meals at side eating houses erected by permission for that purpose.

A SUNDAY-SCHOOL was organized last Sabbath by the Tunkers at the Silver Creek Church. Mr. David Bakner was elected Superintendent. The names of over sixty scholars were enrolled and from the amount of interest manifested, the future success of the school augurs well."—*Mt. Morris Democrat.*

OUR intention is to publish through the paper, a condensed report of the proceedings of the A. M., giving such matter as we think will be of interest to our readers. Quinter, Brumbaugh Brothers expect to publish a full report, of which further notice will be given in the future.

THE city of Zanesville, Ohio, had a very quiet day of it a few Sundays ago. The saints prevented the sinners from liquor selling and amusement generally, and thereupon the sinners stopped the milkmen, the hotel keepers, the drugstores, and everything that they thought was stopable. They promised to stop the street cars the next Sunday. What next?

MANY of our readers have seen or heard of the article about the Brethren that was published in the New York *Independent* some weeks ago. It appeared as an editorial, and showed so much familiarity with the concerns of the Brotherhood that the editor was written to and asked for the authorship of the article, and replied by saying that "the article referred to was written by Mr. Miller." Thus it is seen in what way and by whom our people are sometimes misrepresented.

BROTHER S. B. Baker, who attended our District Meeting, writes that he reached his home in Wisconsin all right. He walked one hundred miles on his way home. He speaks of a pleasant meeting he held, and then makes mention of a hailstorm passing through Dunn County, some of the hailstones mensuring eight inches in circumference.

LAST Friday, at 2 o'clock P. M., the funeral of Elder Jacob Garver was preached in the Mohican Church, Ohio. He was one of the old pioneer preachers of the church, and lived to a good old age. He probably was the oldest minister in the N. E. District of Ohio. His labors were principally over for a few years before his death, as extreme old age prohibited him from taking an active part in the ministry.—*Gospel Preacher.*

A METEOR, apparently about the size of an ordinary foot-ball, passed over Washington, Minnesota, about five o'clock, May 11th, and descending east of the town, exploded with a report equal to the discharge of a 300-pounder. The concussion shook the town, and the first impression among the people generally was that there had been a mill explosion. The shock and report were very great. The meteor was plainly visible in its passage through the air, looking like a ball of fire with a long train of vapor behind it. It exploded just before it struck the earth.

DURING OUR ABSENCE.

AS both of the editors, and our clerk are away attending the Annual Meeting it may be interesting to our readers to know who has charge of the paper in our absence. Hence, for their benefit, we will explain.

The type on the 1st, 2nd, and 3rd pages is set by Sister Genie Long, who has been in the office over two years. Her regular business, each week, is to set the type for these pages, correct it, and make it up in the form ready for the press. So in our absence she has charge of these three pages, and will do her best to get them up in good style. She will do her own "proof reading."

Sister C. K. Bishop, my wife's sister, has been in the office ever since it started. Her business is to set the type that is on the 4th, 5th, and 6th pages, correct it, and make it up in the form ready for the press. In our absence she has charge of these three pages, and, of course, will do her best to get them up in good order.

The 7th and 8th pages are put up by Miss Maggie Barkley, daughter of Brother Ezra Barkley, of this place. She has been in the office but a short time, and has very difficult pages to handle, but will get them up in good style ready for the press. The matter for her pages will be selected and corrected by our mailing clerk, Brother S. M. Eshelman, brother to M. M. Eshelman.

After the forms have been thus made up, they then go into the hands of our pressman, Brother Martin V. Sword, who runs the paper off, ready for folding.

All mail matter, received in our absence, will be opened and attended to by our mailing clerk, who, of course, will have his hands full while we are away.

We have now introduced you to those who have charge of the paper in our absence, and if they should happen to make a few mistakes please do not write them any ugly letters about it, but rather be willing to encourage them. This is their first paper, put up and printed by them in our absence, read it carefully, and wait for the next number which will likely reach you in good time. J. H. M.

EDITORIAL OBSERVATIONS.

BY the grace of our heavenly Father, accompanied by Brother Enoch Eby, I was permitted to meet with the members of the Eagle Creek Church, Ohio, on the 23rd of May. Quite a number of brethren, from other churches, were present to assist in the missionary cause. A good interest was manifested throughout the meeting, and the church prepared a plan for doing missionary work in the North-western District of Ohio, and agreed to send it to the District Meeting for consideration. I was glad to see so much brotherly respect and such great Christian kindness among all who took part in the proceedings. Where the spirit of Christ is there will be good work, and prosperity in the house of God.

DISTRICT MEETING.

On the morning of the 24th the delegates from the various churches comprising the North-western District of Ohio, assembled in the Eagle Creek Church, Hancock County, to attend to the business of the district. There are twenty-one churches in the district, eighteen of which were represented by delegates. John Brillhart was chosen Moderator; Levi Dickey, Reading Clerk; I. J. Rosenberger, Secretary.

Unfinished business being first in order, a query from last year's minutes relating to mission work was read. All queries upon the same subject were called for, when a number of papers were presented. The following plan, sent by Eagle Creek Church, was taken up and after some amendments, was adopted, hence stands as the method of sounding out the word of the Lord among the people of North-western District of Ohio.

ART. 1. The Board of Evangelism for the North-western District of Ohio shall consist of five visiting brethren, who shall select a Moderator, either from among the Brotherhood of North-western District of Ohio, and also a Secretary and Treasurer in the same way.

ART. 2. The Board shall be elected by the delegates to District Meeting, and hold their office for one year.

ART. 3. The Board shall select evangelists from among the ministers within the congregational district. Any brother may suggest the name or names of brethren, but the Board shall determine who and how many there shall be: such evangelists to be in the field not over three months in the year, and for less time at the discretion of the Board.

ART. 4. The Board to appoint a solicitor or solicitors in each congregation of the North-western District of Ohio to solicit contributions for missionary purposes of all such who may feel willing to contribute.

ART. 5. The above Board shall be the Board of appointments and disbursements. It shall be their duty to see that all ministerial and other vacancies be filled, and shall send out only such brethren as evangelists who will teach the gospel, respect Annual Meeting, and carry out the general order of the Brotherhood in dress, &c.; and it shall be governed by decisions of Annual Meeting in going into the territory of any organized church. It shall direct the payment of all expenses as finances permit.

ART. 6. The Treasurer shall receipt for all monies received, and pay out only on an order signed by a majority of the Board.

ART. 7. The Secretary shall keep a record of all business transactions of evangelical work, attend to correspondence, and report to the Board all the work requiring attention, who, with the Treasurer, shall report quarterly to the Board and annually to the District Meeting.

Adjourned to partake of refreshments.

On re-assembling, the following were announced as members of the Mission Board: David Shideler, Peter Driver, J. R. Spacht, Samuel Thomas, Abraham Beechly.

Query first: Desired to know if it is the duty of the ministers to visit the deacons prior to their visiting the members. The meeting said that it knew of no such order.

2. Desired the District to erect a house for poor members who are supported by the church. Deferred indefinitely.

3. Is it according to the gospel for ministers of the first and second degrees to anoint the sick with oil? Art. 3, A. M., 1865 given as an answer.

4. Refers to a brother who contracted to build a school-house, received money in advance, moved away before completing the house, leaving the party who gave him the contract in debt. Concluded to refer to the Rome Church for adjustment.

5. This referred to articles published in papers that are calculated to divide and injure the church. The meeting took strong grounds for the maintenance of the distinctive features of the church in the matter of dress. Sent to Annual Meeting with an answer, urging firm action on the part of the council.

6. Desired that delegates or all members present elect the officers of D. M. Agreed that the delegates shall so do. Also agreed that the Moderator shall take no part in discussion unless he first call some one to preside in his place.

7. A brother is excluded from communion for disobedience, the church required him to confess, but through neglect he fails to do so, is taken sick and in this condition calls the elders to anoint him. To them he confesses, shall they accept the confession and anoint him? Considered not advisable to do so.

8. The ministerial office was taken from a brother, he moved into another congregation, but finally returned to the church that relieved him of his office, can the church restore the office to him by a two-thirds or majority vote? Decided that a majority of the church can restore the office to him.

Agreed that the next D. M. will be held in the Logan Church, Logan County, Ohio.

Brother John P. Ebersole was chosen a member of the Standing Committee, and Brother John Brillhart, as delegate. The brethren and sisters are to be congratulated for their zeal and unity in the cause of Christ. They manifest great unanimity in the maintenance of the distinctive peculiarities of the church, and are determined not to come behind in any good work and in persuading men to turn to the true and the living God. They are not seeking blessings by idleness and inaction, but as workers together with God desire to press on toward the mark of the prize. May abundant grace be given them for all holy work.

On the morning of the 25th the people assembled at the same place for public worship. Arrangements had been made to have a children's meeting at 9 A. M., but rain prevented assembling in time, so we all had the pleasure of hearing Brother Enoch Eby preach at 10 A. M., after which the children were kindly remembered.

Met at 5 P. M., when the members of Eagle Creek Church engaged in the solemn labor of choosing two deacons. Wm. Bradford and Leonard Haumans were chosen and duly installed. This done, the ordinances of the house of God were solemnly observed by a large number of members. Good order prevailed, and joy and comfort through the Holy Ghost characterized the children of God. We were made glad in the Lord by this people. God bless them for their kindness and Christian courtesy.

M. M. E.

"BACK TO OLD VIRGINIA ONCE MORE."

TWENTY-NINE years ago, the coming Fall, several wagons, loaded with emigrants, left Virginia for the wilds of the West. Among them were my father, mother, and three children. One of them was your humble servant, then four years old. The trip was long and tedious, but we finally reached Illinois, and settled in Woodford County, on a broad prairie where but few houses were to be seen. After seven years' residence there my father moved to Cedar County, Missouri, and remained until the war compelled us to leave. We first stopped in Adams County, this State; then moved to Cass County, then to Champaign County, and now, after twenty-nine years of absence from the State of my nativity, I find myself comfortably seated in the cars, occasionally repeating to myself,

"O carry me back, carry me back
To old Virginia once more."

In company with Brother Isaac Rowland, I left Lanark at noon, May 27th. At Freeport we were joined by Brother Edmund Forney, our delegate on the Standing Committee, and an aged sister, and reached Chicago at eight in the evening. By nine o'clock we were on the Baltimore & Ohio train, ready for travel. Here we were joined by Brother Jesse Calvert, who had been in the city on business. Brother Calvert during the last two years has been doing considerable preaching. He is 46 years of age, has been in the ministry eighteen years, ordained elder three years, and is this year on the Standing Committee.

We reached Mansfield, Ohio, the next day at 10:30, where we fell in with Brethren Enoch Eby and M. M. Eshelman. We will close here, as writing while on the cars is very difficult, and will have more to report next week.

J. H. M.

THE editors, when last heard from, were at Harper's Ferry, W. Va., where they arrived last Thursday morning at 6 o'clock, expecting to start down to the place of Annual Meeting at 11. They were in company with a number of other brethren, and seemed to be enjoying themselves finely.

WHERE is Edison? We want him to invent a pen that will *compel* the writer using it to give his name, post-office, county, and State every time he writes a letter. We will speak in advance for a "job lot" to supply our careless correspondents with.—*Home Mirror.*

SOME OF THE CAUSES OF CONTROVERSY AND DISAGREEMENT.

NUMBER II.

PAUL heard somethiog from the church at Corinth, and he told them what it was. "I hear," says he, "that there be divisions among you." What more? "I partly believe it" says he; not altogether, but *partly*. Divisions among them were caused by *heresies*. What is heresy? Lack of sound belief. Then there were some among the Brethren at Corinth who lacked sound belief? Certainly there were. They had not the *faith of the Gospel*. They lacked in some things, refused to accept all that Paul had taught them, hence were heretics. Whatever caused division then, will cause division now. If heresy caused division at Corinth, it will cause division in the United States. Does not the gospel say, "Watch and pray?" Certainly, and more, "Pray without ceasing," and "In everything give thanks." Very well, if some who have been set apart to feed the flock of God, should neglect to pray and give thanks, and thus become cold, and make the congregation cold, would not the cause be, want of soundness in the faith? If persons who are called as overseers should deal dishonestly with their fellow-men, but in such a way as to be beyond the reach of the church, would they not be wanting in soundness? If those who are set apart to act for the church as servants of the church and the Lord, should impede the work of the church, refusing to permit the church to consider its legitimate business, thus usurping authority, would there not be disagreements, controversies, divisions? Disguise the fact as we will, this is one of the most fruitful sources of discords mentionable. Let officials, or rather servants, refuse the rights and privileges of the church to discuss and deliberate upon subjects pertaining to its welfare, and that church will be noted for its discord, its strifes, and wranglings. Romanism puts forth its strong arm to bind men's mouths, and refuses to permit the great majority of its members to take part in its work, (except the paying of money). In this way they are kept in bondage, and the very worst kind of bondage. No such work can be tolerated in the church of Jesus Christ, and let him who thinks of bringing such rule into the church take heed, for God will not permit it.

Does it not savor of distrust for a few men to stand in the way of the church? Why a few should regard themselves as the only ones to decide matters which belong to the "one body," is yet to be answered in a satisfactory manner, to the meek and lowly in heart. "Let another praise thee and not thyself." Yet some must insist on praising themselves by acting as if they were better or holier than others.

Suppose some overseers should get themselves into difficulty through self-will or by some other carnal means, and then go to others who hold the same position, put all the nicety on their side of the case, and then go to the church and induce it to accept of their choice of bishops to adjust the difficulty, would that cause division? Certainly it would, and the very worst kind of division at that. We find such things going on in the world, but since Paul says "Be not conformed to this world," we do not see how this worldly practice can be tolerated without causing division. Perhaps the church desires to work more effectively in the conversion of precious souls, but the overseer refuses to permit it, what then? Why the church feels oppressed, sorrowful; she weeps and mourns because of the self-will and knows not what to do. Will such overseers cause division? Yes, every time. It is these extreme measures on the part of some that causes outbursts of indignation, controversy, scathings, that burn to the very heart. Remove the cause, and these will cease, or if not from pure motives will manifest themselves in other forms.

Another source of division lies in the fact that there is too much of a disposition on the part of the servants of the church to do some kinds of work in the absence of the church. There is an appearance of hiding certain acts and evidences which causes distrust on the part of members. It has the appearance of, "We know how to do this work; you do not." I say there is an appearance of this, an appearance of secretism. Should not all matter be done openly before the church? We are required to put no stumbling-block or occasion to fall, in our brother's way (Rom. 14: 13), therefore should not put the stumbling-block of secrecy in our brother's pathway. "Well," says one, "can you not trust us?" I answer, "Can *you* not trust the church? Who began distrusting?" Just so soon as a few members step to one side and hold a private consultation, they have made *a line*. The church stands at one place, the few servants at another, and the space between them is the line. There are now *two* bodies instead of *one*. Will not this cause division in heart since it is one in appearance? For the sake of peace, for the sake of precious souls, let us quit that kind of business. If a member speaks evil of what is considered in his presence, deal with him as a disobedient child, rather than set up lines in the church. I find the more open and candid we are to each other the better we feel, but we have cultivated ourselves so well in the habit of getting our feelings hurt, that we can scarcely tell each other of faults and bad habits. Instead of cultivating a disposition to tell each other of faults, and to receive correction, we cultivate the disposition to get our feelings hurt. This is all wrong. It causes divisions, discords, and bad government. But to return to secretism. Why do anything secretly? Will the truth suffer in the hands of the church? In these days of anti-secret agitation, would not the church better insist on the practice of the gospel on this subject? If we cease our timidity, our "getting hurt" when told of our faults, we can soon have all things done openly. Surely a people who are opposed to secret societies, should not think of having secretism or secret parties among themselves.

The habit of pointing out, and treating coldly those who do not at once dress as we do, is causing no little disagreement. It has ever been a principle in the church to persuade men, to help them *grow* in grace and knowledge. Shall we continue doing this? or will we turn aside, cut a birch from our own planting and lay it on those who will not submit to our ideas of things? No, we will not go that way; it is the wrong way; it causes divisions. We have no promise of eternal life for possessing domineering spirits. I believe in the simplicity of dress, because the Bible requires it, and I do not find any Brethren who do not believe in it, but I have met with those who insist that some are carrying this matter too far—are making it too strong, much stronger than the gospel, hence they must hold back a little or we will soon have idolatry. Observation has taught me that there is entirely too much said about dress to the exclusion of other weighty matters; so many sermons are delivered on this, so much seed put into one hill, leaving the whole field to grow up in weeds, that no crop can be gathered. I found that if I all the time forbade my scholars going fishing for fear they might fall into the stream and drown, they would be sure to go at every opportunity. So if we all the time preach "the order in dress," and insist on people not going after vain dress, they will finally go just where you do not want them. The heart needs variety, and if it fails to get it, die it must. Nothing but bread would finally kill a man. Remove this cause and one source of division will be gone.

"I write unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not; * * neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." 3 John 9, 10. Diotrephes was a church member. He seems to have had authority—perhaps was the elder of a church. Somehow he got into office, whether by apparent zeal, profession of piety, smooth talk, or appearance of humility, we do not know; but he had authority for he cast some out for receiving the brethren. He was not only willing to fill his office, but tried to fill that of others, until he controlled the church. He loved pre-eminence, and secured it; he coveted power then usurped it; he longed for notoriety, and got it. His picture has been sent down through eighteen centuries, and it has had its imitators, its descendants, all along the line. The Apostle John was loved and revered in his old age for his loving character, but there remains on record the fact that one Diotrephes received him not. John's epistle was treated by this demagogue with contempt. He went about prating against the apostle with malicious words, and got so conceited that he would not receive the brethren, and forbade them that would, and cast them out of the church. I wonder if there are any Diotrepheses now? Well if you should happen to find one who will not receive the brethren, who is ready to cast them out because they do not think, talk, and act, just like himself, then you will see one who has the spirit of Diotrephes. Such do not magnify their office, but themselves. May divine grace illuminate our hearts so that we may know how to forbear and how to be long-suffering, kind, gentle, meek, and useful. There are other sources of division, but I forbear mentioning them now. Grace be with the church of God.

M. M. E.

ANNUAL MEETING ITEMS.

WE are in receipt of a copy of the *Spirit of the Valley*, dated May 24th, and published at Harrisonburg, Rockingham County, Virginia, not far from where the Annual Meeting is to be held. From it we glean the following, which, just at this time, will be interesting to our readers:

"Since our last issue the Brethren of the German Baptist Church have continued their work of preparing for the National Annual Conference, which convenes at Linville Creek Church, near Broadway, in this county, on the 2nd day of June, 1879.

"After throwing up the immense boarding tent on Tuesday of last week, the work of preparing tables and benches to make complete the arrangement to feed and seat comfortably the members, was commenced and kept moving until the entire work was finished. Then the building of the foundations and flues of the kitchen boiler arrangements was earnestly gone at, and at this writing may be ready for the immense boilers where the food will be prepared.

"On Tuesday of this week they were building the Council Hall in a little dell, but a short distance from the church, where will be transacted private business, the details of which will not particularly interest the public.

"If the weather proves favorable the Conference will be held out of doors, in the delightful grove that surrounds Linville Creek Church, as the church itself will be too contracted, although a very large one. Preparations to this end will be made in the erection of a platform and the arrangement of benches. No horses or vehicles will be allowed in the church enclosure, but ample provision has been made outside, a field belonging to M. E. B. Kline, containing probably twenty acres, well fenced, being set apart for that purpose.

"The greatest precaution, as we have heretofore observed, will be made looking to good order during the conference sitting.

"Booths, tables, and stands will be permitted adjoining the church grounds to private parties who may desire to assist in feeding the people; but permission must first be granted, and such restrictions will be exacted as will render all such persons under the control of the committee.

"Broadway, will, of course, be the grand landing point of the great influx of visitors who will come by train, and will be the 'head center' of business operations for her business men.

"Ample hack accommodations are being made to carry the public to and from the ground by enterprising hackmen.

"Already, every train north or south is bringing the Brethren and friends to this county and Valley, who are scattering to the houses of church members and friends through the country. This feature is noticeable in the increased passenger travel that at present prevails, and which will continue to increase as the time draws near, when the in-pouring will be very extensive—so much so that more rolling stock than has been anticipated necessary will have to be brought into requisition by the railroad authorities.

"We are pleased to announce that satisfactory arrangements have been made with the B. & O. Railroad, for a daily train, morning and evening, carrying the public to and from the Conference at two cents per mile, either way. This will enable the multitude to spread over the country along or near the line of the road and permit all to be lodged comfortably.

"Between what points, and the exact schedule of the running of the trains, we are not posted, but due notice will be given."

NOT long since, we heard a minister remark, that he knew persons who were more afraid of him than of God. They would do things in God's presence that they would not dare to do in his or some other minister's presence. In the presence of God they would swear and indulge in idle talk to a disgraceful degree, but if a minister chanced to be by they would conduct themselves in a very becoming manner.

Items of Interest.

—MR. MOODY is still holding his meetings in Baltimore with marked success.

—CARDINAL Manning has forbid women singing in the choirs of Westminster diocese.

—DR. Hugh Miller has bequeathed $100,000 to the Scottish Free Church Missionary Society.

—GREAT floods have occurred in Texas. At Houston the water rose eighteen feet in three hours.

—CHILI has declared war against Peru. All the South American republics are becoming involved in war.

—IN New York City there are 1739 rum holes less than there were a year ago. This speaks well for the excise laws of that city.

—IT is Colton who says that "men will wrangle for religion—write for it, fight for it, die for it; anything but—live for it."

—A TEXAS jury arose after the evidence was all in and requested that the case go to them without "any lawyers' speeches," and it did.

—THE "frontier" in Texas has advanced a hundred miles in two years, and 40,000,000 acres of good land reclaimed for settlement.

—THE late Governor General of India says that missionaries have done more to benefit India than all other agencies combined.

—THE last sheets of the Bible translated by Drs. Riggs and Williamson into the Dakota language, have passed through the press.

—AN electric hailstorm extended over the southern part of Minnesota, May 12. At Modalia, hailstones were reported as large as goose eggs.

—THE Conn. Legislature has passed a bill subjecting to taxation all property belonging to educational, religious and benevolent societies.

—THE membership of Spurgeon's church now amounts to 5166. During the past year 394 new members were received and 57 died.

—THE door of the Wittenburg Church, on which Luther nailed his thesis, is removed to Berlin, where it is in use at St. Bartholomew's Church.

—THE indefatigable and destructive Mr. Krupp has just completed a steel rifled cannon that throws a 1600 pound shell fifteen miles. At such a range he would scarcely shoot at an object smaller than a first class city.

—AT Minden, La., a severe hailstorm occurred, May 16. The hailstones averaged the size of hen's eggs, and fell to the thickness of a foot on level ground. All crops and vegetation in the path of the storm were entirely demolished.

—AURDWAR, Upper India, has experienced an outbreak of the cholera. The indications are that disease and death will hold high carnival in the old world the coming year. There are many elements encouraging and inviting disaster of this kind.

—CANADA is threatened with an immigration a thousand times worse than that of the Chinese or potato bugs; for the French Jesuits have written to their brethren in Montreal, asking if they can be received there, as they expect to be expelled from France within the next six months.

—IN Brazil the ravages of small-pox are terrible. It is said that in Ceara it is impossible to make coffins to supply the demand, and the people dig ditches and tumble into them the unshrouded corpses, eight or ten at a time. As many as 500 or 600 die daily in the city of Ceara alone.

—ST. PETERSBURG, MAY 12.—Intelligence has been received from Tiflis that a disease with terrible mortality is raging in nineteen villages in the Caucasus. A solemn procession of holy pictures has been held in the district of Gori, and prayers offered for the preservation of the inhabitants.

—A MAN condemned for murder in Vermont admitted that his guilty passion was aroused in a game of forfeits, at a "sociable" of a church of which he was deacon. He laid the blame of his downfall to the kissing forfeit which he was adjudged to pay. Satan must be pleased with churches where "sociables" take the place of prayer meetings.

—SIGNOR COSTANZI, the proprietor of two of the largest hotels in Rome, while excavating for the foundations of a new theater, discovered an ancient street eighteen feet wide, and a noble private palace with rows of columns forming its peristyle, pavements inlaid with the rarest marbles, beautiful frescoes, statues, and other works of art.

ON THE WAY TO PALESTINE.

Egypt. The Pyramids.

[From the "Christian Standard" by special Arrangement.]

NUMBER VII.

AT Naples we made the first change in the original plan of our tour. Finding that we could there take the French steamer which runs weekly from Marseilles to Alexandria, and reach Alexandria one day sooner than to go by rail to Brindisi, and thence by steamer, we made this change and thereby secured a pleasanter and cheaper, as well as swifter, passage. There was not an officer on board who could speak English, and only two passengers; but through the politeness of the French, and the free use of signs, we got along very well.

We left Naples on Saturday, March 29th, and in sailing away we had a fine view of its beautiful bay; but we concluded that its beauty has been exaggerated. At the north-western part of it once stood Puteoli, where Paul landed on his voyage to Rome as a prisoner; and the thought that he once crossed this sheet of water, gazed on that same Mt. Vesuvius to the south-east, and saw Pompeii, then reposing in security at its feet, while Naples was but an insignificant town, gave the bay and our passage across it their chief interest in my mind. I had crossed the land track of Paul in coming from Rome to Naples, and now I was sailing along the same path through the water by which he came in one day from Rhegium to Puteoli, a good south wind filling his sails. See Acts 28: 13. Night closed in shortly after we passed out of the bay. We expected to be awake next morning in time to see our ship pass between the celebrated Scylla and Charybdis, and also to see Rhegium, now Reggio. But our ship, being lightly laden, made rapid time, and passed both places too soon for this. On Sunday morning, however, we saw a grand and lofty mountain in the distance to our right, on the Island of Sicily, covered with snow from its summit one-third of the way down to its base, and rising just this distance above the neighboring mountains. We at once recognized it as Mt. Etna, the celebrated volcano of Sicily, whose fires have long been extinguished. I was not prepared to see it so lofty, nor to see it so extensively covered with snow at the end of March. It is 11,000 feet high.

After losing sight of Mt. Etna, and of the southern coast of Sicily, which disappeared almost as soon, we saw nothing more of *terra firma* until Wednesday morning. I arose early that morning and took a seat at a table in the saloon, expecting to spend at least all the forenoon in writing; but on rising to close a window through which the air came in too cool, I looked toward the horizon and saw land. I knew at once that we were nearing Alexandria; so I put away my portfolio, packed my valise, and stood on deck till the ship came to anchor in the harbor. We had no sooner reached the anchorage than we were surrounded with about twenty Arab boats, each containing four or five boatmen of various colors and costumes, all crying at the top of their voices, and seeking to engage passengers for the shore. Such a pandemonium I had never heard before; but I was prepared for it by the statements of travelers, and I quietly waited to hear some boatman call to me in English. Finally I heard good English from a dark-skinned Arab, calling Abbot's Hotel, the one we had chosen, and in two or three minutes more he and his assistants had hurried us and our baggage into his boat, and we were off through the yelling and struggling crowd, toward the custom-house.

So few articles are subject to duty in European and African ports, that the examination of baggage is a mere form and is very carelessly executed. At this custom-house we were for the first time asked for passports, and we had none. I gave the official my letter of introduction from Governor McCreery, with his official seal on it, and with this he allowed Brother Taylor, Frank, and myself to pass. Brother Earl had an english passport, and was all right.

We spent the afternoon riding about Alexandria, guided by the dragoman who had met us at the ship. We saw Pompey's Pillar standing in a dusty lot near an Egyptian cemetery, and seeming altogether neglected. We saw near the old and now abandoned harbor, the last of the ancient obelisks left standing near Alexandria. The others have been taken to London, Paris, and Rome, where we saw them, and regretted that they had not all been left where they were originally erected, that they might be seen in their natural associations. We saw the Turkish quarter, the Jewish quarter, and other strange quarters of the city, and we encountered more strange people, strange costumes, strange customs, strange tongues, and strange houses than we had ever seen or heard before. As we rode along gazing with both eyes open at every curious object, the natives all recognized us as Americans, and many of the young idlers would call out such American by-words as they had picked up. Some looked at us quizzically and said, "*All right.*"

On Thursday, April 3, at 8½ A. M., we took the train for Cairo. Our route lay through the Delta, crossing both branches of the Nile, and bringing into view the richest agricultural district of Egypt. I will try to speak of the general features of the country, and the peculiar modes of cultivation hereafter. At present I must hurry on to the antiquities of Egypt, which possess greater interest.

Our first day in Cairo was spent in visiting Heliopolis, the Dance of the Dervishes, the Nilometer, the Coptic Convent, the oldest mosque in the city. Heliopolis, the ancient city of the Sun, called On in Exodus, was the place of residence of Joseph's father-in-law, Potipherah. It is five miles north-east of Cairo. Nothing is left there but mounds of rubbish, the debris of ancient buildings, and an obelisk which is probably the oldest one in the world. It is 66 feet high and 6 feet square at its base, and it now stands in a little wheat field with no wall or fence about it to protect it. It is covered with hieroglyphics on every side from bottom to top, but many of them are covered by the dark cells of a swarm of little bees who have taken possession of it.

The dance, or rather the whirl, of the Dervishes, is the strangest and wildest exhibition of religious fanaticism I have ever seen. They are a kind of Mohammedan Monks, and they live at Cairo in a dingy, tumble-down old convent. At a certain point in their Sabbath worship (Friday is their Sabbath), they walk out upon a circular space in the middle of the large room, surrounded by a railing, and commence whirling like children, turning round on their tiptoes; and they whirl so fast that their long skirts, shaped like a woman's dress, stand out nearly straight. They kept this up, accompanied by screeching music from a choir in the gallery, for just twenty-five minutes, with only two intervals of rest of about one minute each; yet none of them seemed to be dizzy; but all walked straight when they were through.

In the Copt quarter, we were led down into a cellar under a cellar, where was a dirty and rudely constructed place for saying mass, and were shown two recesses in a wall, which looked very much like old bake-ovens with the fronts knocked out, and were told that Joseph sat in one of these and Mary in the other, when they were in Egypt with the infant Jesus. I asked the ignoramus who conducted us, what Joseph it was, and what Mary; and he puzzled his brain not a little in trying to make me understand who they were. In approaching this place we very unexpectedly encountered an illustration of a familiar Bible scene. We heard a loud wailing from women in a house, and asked our guide what it meant. He said it was the wailing for the dead; that for forty days after the death of a person the neighbor women come to mourn with the family, and there is a loud wailing every time one of them comes in. On the same day, while walking through some private grounds to see the Nilometer, I heard a grinding noise, and looking into a dark passage in the house, I saw a woman seated on the ground beside two small millstones, turning the upper one by a wooden pin let into the top of it. Again was a familiar scripture scene brought unexpectedly before me in the land of Israel's bondage.

The Nilometer is nothing more than a square stone pillar, marked with figures, to show the rise and fall of the water. It stands in an excavation near the river, walled with stone, and connected with the river by an under-ground passage. As we stood between this and the river, next to a perpendicular wall, which at this point constitutes the river's bank, our guide pointed us to the place on the opposite bank where Moses was picked up out of the bulrushes. We saw no rushes either there or anywhere else on the Nile, though we saw many on the Suez canal; but we were satisfied that if the spot pointed out is not the one, it is not many miles from it. The great city of Memphis, in which the Pharaohs then resided, was situated a short distance above, and it is highly probable that the place where Pharaoh's daughter went to wash at the river's brink was not far from the city. Of course this requires us to suppose that the parents of Moses then lived near here, and not in the land of Goshen; but in this there is no improbability.

Our second day in Cairo was devoted entirely to the pyramids of Gizeh, so called because the district in which they are situated has this name. In going thither we crossed the Nile on a magnificent bridge, as massive and handsome as the London bridge across the Thames, and much longer; then we rode up the river about two miles, then in a straight line nearly due west for six miles—the pyramids being eight miles from Cairo. The entire ride is over an elevated road about forty feet wide, smoothly macadamized, and completely shaded in most parts by rows of trees, planted standing on both sides and meeting overhead in the middle. We rode out in an open carriage, with the thermometer about seventy degrees, and all agreed that it was the most pleasant ride we had enjoyed since we left home. The traveling public must thank the present Khedive of Egypt for this road and these trees, and also for a very comfortable stone house at the foot of the great pyramid in which to rest and take lunch.

Within a few minutes after alighting from our carriage, I was clambering up the great pyramid, with two Arabs climbing before me and pulling my hands, while a third pushed me behind, and a fourth carried my field-glass and my umbrella. Notwithstanding all this help, I stopped two or three times to rest and to look about me. With my carpenter's tape line, I measured many of the courses of rock, and found that they vary very much in thickness. Some are as little as two feet thick, and some more than three feet. I measured individual stones that were four feet thick, and one that was six feet. The stones of the latter two sizes, however, usually run through two courses perpendicular, like a brick of double thickness with two of ordinary thickness by its side. When we reached the top we took seats on the rocks, and remained more than an hour, surveying the widespread landscape, and conversing, as well as a dozen babbling Arabs would let us, on the various topics which it suggested.

To the west of us, and stretching as far as the eye could reach, was the great Libyan desert, with its ocean of yellow sand, as bare of vegetation as the palm of your hand. To the east, beginning within a few steps of the pyramid's base, was the green valley of the Nile, growing narrow as it stretched away to the south, and spreading out like a fan as it stretched along the Delta to the north. Farther east, this green and beautiful belt was limited by the rocky cliff east of the Nile, which rises up to the naked desert stretching away to the Red Sea. Many towns, villages, palaces, palm groves, and yellow fields of ripening grain, diversified the view along the plain, while nothing relieved the nakedness of the desert, but the four smaller pyramids at our feet, and a dozen more stretched along the same desert cliff to the southward. For a distance of 12 or 15 miles, these tombs of great kings mark the outline of a cliff of limestone one or two hundred feet high, which is honeycombed with the rock-cut sepulchers of humbler persons, together with the sepulchers of cats and sacred bulls. All this space was found necessary to bury the dead of the great city of Memphis, the city of Pharaohs, of Joseph, and Moses. In the valley beneath us and extending southward, lie the crumbling ruins of the great city, with here and there a broken statue or column half buried in the earth, to tell the mournful story of its desolation.

The Bedawin Arabs are full of curiosity, and very quick witted. When I laid my pocket compass down to get the bearings of the pyramid, they watched the needle how it *would* point one way, and dance back to it when disturbed, and they cried out "Good; very good." When they heard me call out to my companions the number of feet, as I measured the top of the pyramid, they were puzzled to know what I meant by feet, and they held out their own feet in all manner of positions to get an explanation. I tried to explain, but made a failure. When at last I wound the tape rapidly into its case, and put it into my pocket, they laughed with delight, and said: "Very good! Merican man! Yankee Doodle! Hurrah!" They had all heard of Mark Twain. When his name was mentioned, one of them said, "Mark Twain like de debbil!" I asked, "What do you mean by that?" But I could get no explanation from him.

After satisfying ourselves with the outside of the pyramid, we descended, took our lunch, walked about the Sphinx and the surrounding tombs for a couple of hours, and then spent two hours and a half exploring and measuring the interior of the pyramid. Of these measurements and some kindred matters I will write in my next.

J. W. McGARVEY.

A KING walking out one morning, met a lad at a stable door, and asked him, "Well, boy, what do you do? what do they pay you?"

"I help in the stable," replied the lad; "but I have nothing except victuals and clothes."

"Be content," replied the king, "I have no more."

THE most noble feeling of the heart is true love.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

HARRIS.—At Point Pleasant, Hardin Co., Iowa, Minnie Harris, daughter of Samuel and C. Harris, aged 10 years, 7 months, and 22 days.

GONSOR.—In the Springfield Church, Noble County, Indiana, May 15, 1879, Sister Gonsor, wife of Brother A. Gonsor aged about 59 years. Funeral services by Brother Christian Weaver and Brother Swihart, in the M. E. Church at Brimfield. JOHN BOLDIS.

CLIPP.—In Kosciusko County, Indiana, May 14th, Melvin Clipp, son of Friend Louis Clipp, aged eight years, 4 months, and 13 days. Funeral services by D. Shively, J. Anglemyer, and the writer, from Rev. 21, first clause of 4th verse. J. H. MILLER.

KOUTS.—Sister Catharine Kouts was born November 26, 1810, and died Jan. 5, 1879, aged 68 years, 1 month, and 9 days.

She was born in Lancaster County, Pennsylvania. She moved with her parents to Montgomery County, Ohio, and there married Henry Kouts in 1835. He died in 1858; thus leaving her without a companion to battle with the storms of life. She remained a widow until her death, which was 25 years. She was also the mother of twelve children, five of which are now living, and are called to mourn the loss of one whose place in the circle of relation can not be filled. She was a member of the United Brethren Church for eighteen years, but came to the Brethren about four years ago, in which time she lived a pious and devoted sister. By her request she was anointed the evening before she died, at which time she expressed a desire to be rid of the afflictions and sufferings on earth, and ascend to the blessed Redeemer. The funeral services took place in Ogan's Creek Church, Wabash County, Indiana; conducted by Elder Jacob Metzger, from Rev. 14: 13, after which the body was interred in the Fairview Cemetery. JOHN H. WRIGHT.

[Primitive Christian, please copy.]

ZIMMERMAN.—At Polo, Ill., May 18, 1879, Minnie Elizabeth, infant daughter of friend and Sister Zimmerman aged 2 months and 9 days. Funeral services at Dutchtown, by J. H. Moore. EDS.

SLATER.—In the Pony Creek Church, Brown County, Kansas, April 20, 1879, Frankie N. Slater, son of Friend John and Sister Phebe Slater, aged 2 years, 7 months, and 11 days. Disease, scarlet fever. Funeral discourse by the writer, assisted by Brother Daniel Fry, from Mark 10: 13–16. JONATHAN WARNER.

SHEPLER.—Eliza Alice Shepler was born September 9th, 1873, died May 4th, 1879, aged 5 years, 7 months, and 25 days. Funeral occasion by the Brethren, from Rev. 21: 4, to a large congregation and mourning friends, who feel that our loss was her eternal gain.

DANIEL P. SHIVELY.

WIMER.—In Washington District, Kansas, on the 7th inst., Brother Daniel Wimer. He had been quite poorly for three or four months. He went to Missouri to see a doctor and there died. They brought his remains here and buried them at the Brumbaugh Meeting-house. He leaves a wife and four or five children to mourn their loss. E. W. FLORY.

BARNHART.—At Centropolis, Franklin County, Kansas Albert A. Barnhart, infant son of A. and L. Barnhart. Born March 8th, 1878, and died May 11th, 1879, aged 1 year, 2 months, and three days. Funeral discourse by J. C. Flory and D. Harader, from Joh 1: 21, to a large congregation. D. HARADER.

BARTON.—In the Turkey Creek Congregation, Pawnee County, Nebraska, John Franklin, son of Brother Calvin and Sister Annie Barton, died May 1st, aged 4 years, 8 months, and 4 days. Disease, typhoid and brain fever.

We would say to the parents to mourn not as those who have no hope; for Christ says, "Suffer little children to come unto me, for of such is the kingdom of heaven." Funeral services by the writer, to a large concourse of friends. WM. H. PULLEN.

ROYER.—Near Elmwood, Cass County Nebraska, May 9th, 1879, Sister Lavina Royer, wife of Brother Isaac Royer. Disease, neuralgia at the heart. She was buried on Sunday, May 11th. Funeral largely attended. Subject, Job 14: 14. JESSE Y. HECKLER.

BONEBRAKE.—March 17th, 1879, of dropsy of the heart, Alice M. Bonebrake, aged 6 years, 10 months, and 14 days. Funeral discourse by T. G. Snyder and others, from the latter clause of 52nd verse of the 8th chapter of Luke.

MILLER.—In the Grundy County Church, April 22nd, the undersigned were called to preach the funeral of Ida, daughter of W. F. and Sister Miller, aged 12 years, 10 months, and 26 days. Disease, scarlet fever.

Ida was sick only one week. She was a very promising young lady, and instead of being permitted to stay here and meet with us in Sunday-school, was called away to be with Jesus, which is far better. Text, Philpp. 1: 21, "For me to live is Christ, and to die is gain."

PAUL WETZEL.
J. M. SNYDER.

GILLIN.—Near Hudson, Black Hawk County, Iowa, Brother John Gillin, aged 28 years and 26 days. He died on Sunday morning, May 4th, and was buried on the 5th. His remains were followed to the grave by a very large concourse of friends. Disease, consumption. Funeral services by the brethren. Text, Isaiah 3: 10, 11. ELIAS K. BURCHLEY.

Correspondence.

These things write we unto you, that your joy may be full.—John.

Echoes from the Center.

NUMBER XVII.

The Tomb—Sunday's Labor—Visit to Shelby County, Ohio—Rejoicing among the Saints—By the Waterside—At Home Again—Special Meeting — The Last Resting Place—Later from the Mission at Shelby.

ACROSS the street, the silent signal, unfurled to the breeze, speaks to the passer by that within that domicile are hearts full of sadness, mourning over the loss of a loved one. We oft met with that family and offered words of consolation to the afflicted husband. Read to him words from the Book of God and prayed for him and endeavored to point him to the Lamb of God who taketh away the sin of the world. Others labored with him and finally he expressed himself willing to depart, and to-day he lies a silent sleeper awaiting the resurrection morn. The bell is tolling the funeral dirge and we hasten to the house of mourning to assist in the solemnities of the occasion. We departed in the procession to the church and listened to a discourse delivered by a minister of the Methodist fraternity. The theme of his discourse was on the mortality of man, and many good thoughts fell from his lips. This is the end of man. Oh solemn thought! May God help us to prepare for the hour of dissolution.

To-day the different appointments were filled in our congregation, (Eagle Creek) and I trust some good has been accomplished. The writer met the appointment at the Beech Grove schoolhouse at 10:30 A. M. Met a pleasant audience and had good attention, and hope the day is not far distant when God will bless our labors in the conversion of souls.

On the 5th inst. started for Shelby County Church, west of Sidney, Ohio, to labor a few days among the Brethren. Found our dear Brother O. F. Yount in the field, having preached three sermons already. We continued the meetings until the 9th, when the writer returned home. The meetings were of growing interest, having baptized four and reports of more to follow. Brother Yount remained and preached Saturday evening and Sunday morning at which time the meetings were to close.

There was great rejoicing among the saints when the wanderers returned to the fold. I was forcibly reminded of the peculiar adaptation of the religion of Jesus Christ to the wants of man when I saw presented before us a little lamb of about eleven summers and an aged gentleman of about seventy years as applicants for baptism. Unfolding more fully to the mind the pleasant thought that the aged sinner's wants can be supplied, their sins washed away, peace of mind restored, and joyfully tread their few remaining days on the highway to heaven, and also that the young can find a Savior, a friend that will be their refuge, their stay and consolation while traveling over life's rough waves.

By the waterside we repaired and a more pleasurable yet solemn scene my eyes never witnessed. The dear little girl was led down into the rippling stream by Brother Yount and in humble obedience to the command of Jesus she yielded submissively and returned to the shore with a countenance beaming with angelic sweetness. The aged brother returned from the watery grave rejoicing that, as the "brand from the burning" he was rescued, and a home in heaven is his in prospect.

During the meetings the funeral of Brother David P. Younker took place. Proceeded to the house of the deceased and accompanied the procession to the church where the sermon was preached by the writer and our dear Brother O. F. Yount, to a large audience. The age of Brother Younker was 59 years, 9 months, and 20 days. Mother and children, you mourn the loss of one that is near to your hearts; prove faithful, and in his own good time God will call you home, where no farewell tear is shed and where sickness and death can never come. We wandered about in the cemetery and noticed several silently approaching a tombstone where a loved one was sleeping, and were giving vent to their feelings in tears, by calling up fond recollections of the dear departed. How forcibly the thought, this the end of all flesh.

Retured home on Saturday and taking a good rest, felt like going to work with renewed energy.

In company with my wife and little daughter, we started for the Disciple Church to attend a special meeting called by a worthy citizen of our neighborhood, who has contemplated for some time to give his heart to God and be a Christian. Being so impressed with the performity of his immediate duties he resolved to call a special meeting. Having secured the use of the house he requested the services of the writer. Whereupon we responded, and met a large audience, and in the fear of God deliberated to the people as we received ability, after which we repaired to the waterside, where he was baptized according to the divine plan. Oh what joy in that dear brother's heart. May God help many more to come and enjoy similar happiness.

Having received a message to conduct a funeral occassion I started to-day for the house of mourning six miles distant, and found a large concourse of people assembled at the house of the deceased. After a short season of devotion we repaired to Mt. Zion Church to deliver a funeral sermon and speak words of comfort and consolation to the large assemblage of people; was assisted by Brother E. Bosserman.

After services we deposited the aged mother in the tomb—the last resting place for the dead. Yes, dear children, mother was your comfort and stay for many years, and like a ripe sheaf, ready for the garner, was she gathered, yet it was hard to give her up. Many tears were shed, tears of sorry and grief, tears of sympathy and affection. You were loth to bid farewell to mother and let the clods of the valley receive your treasure from your sight. But why this endearing fondness, this continued love for the departed ones? Is it not the voice from the soul within telling us that we shal live again? and that when life with us is over that we shall again be re-united and dwell with God forever? Bless the Lord for the hopes the Christian has of heaven.

Returned home and received a message from my co-laborer, Brother O. F. Yount, in the mission field of Shelby, stating that his stay over Lord's Day resulted in the addition of four more precious souls to the church; in all, eight accesions during the eight days meeting. Oh! what joy the freedom of sin. May God bless the success of Zion every-where, is my prayer.

S. T. Bosserman.

Dunkirk, Ohio, May 13, 1879.

Echoes from the Miami Valley.

Stirring of the Waters in Wolf Creek Church—Our Love-feast—The District Meeting of Southern Ohio.

WE have had a season of rejoicing in the Wolf Creek Church. Some ten have been added to the fold by baptism, within the last three weeks. They are mostly young people. As usual some had been brought up "in the nurture and admonition of the Lord," and others had been "aliens from the wealth of Israel." May they walk worthy of the vocation wherein they are called.

Our Love feast was held on the 8th and 9th of May. The congregations were large. We had preaching at two places, severally and profitably addressed by Brother Wagner, of Ill., and Brethren Hixon and West of Southern O., and some of our neighboring brethren. A large number of brethren and sisters communed in the evening. Brother Wagner administered. The various topics and ordinances were ably discussed by the ministers present.

The Southern District of Ohio convened on the 13th day of May in the Donald's Creek Church, Clark County. The meeting was organized by appointing Brethren S. Garber and A. Flory, Moderators; Brother S. Mohler, Reading Clerk; and Brother S. Kinsey, Writing Clerk.

The first query asked for the repeal of articles third, 1867; and sixth, 1875; and that poor and dependent members have the privilege of moving into any church they may wish to without counseling said church. Tabled.

The second asked whether it was in harmony with the gospel for brethren to wear crape on their sleeves, when acting as pall-bearers. Decided in the negative.

The third a request that no tax or assessment be made for the Kentucky mission, but that the necessary funds be raised by voluntary contributions. Tabled.

The fourth and 5th queries related to the practice recently introduced of dipping the applicant so rapidly, as to give no time for thought or breath. The meeting condemned the practice and sent the subject to A. M. The sixth desired a reconsideration of article 12th, 1827, (concerning raising tobacco) and have it repealed or enforced. The meeting refused to reconsider and the query was quietly and respectfully tabled. The seventh concerning taking more than lawful interest. Decided that A. M. has given ample decisions on that subject. The seventh and eight asked whether it was right for brethren to organize insurance companies in the name of the church. The constitution of such an association was read, and after a long discussion it was referred to A. M. The meeting adjourned for refreshments.

AFTERNOON SESSION.

The ninth and tenth queries asked for the decision of D. M. on several points, viz.: Traveling preachers out of order, going into organized churches without permission, and holding meetings out of order, receiving applicants out of order, writing against the order, calling it "iron rule," &c. The meeting condemned these practices, but as the various charges were not all sustained, the queries were tabled. The eleventh related to the same, inquiring whether members had the right to co-operate with outsiders to get such brethren to come and hold meetings. Decided that members should not do so. The twelfth requested D. M. to ask A. M. to stop Brother H. B. Holsinger and his contributors from publishing such bitter personalities, and unbecoming and slanderous expressions, &c. The request was granted.

The thirteenth was about expelling members without gospel authority and referred to several decisions of A. M. on that subject. Tabled. The fourteenth requested A. M. not to send brethren to settle difficulties who are in difficulty themselves. As this had never been done when it was known to be the case the query was tabled. *

The fifteenth referred to long exhorations before prayer at opening of meeting. The D. M. disapproved of the practice. The sixteenth subject before the meeting was the report of the various missions. The Kentucky mission barely has an existence. Three visits made within the year. The members have nearly all moved to Miami Valley. Only four remain. Brethren G. Siler and S. Murray were appointed a committee to set things in order and see whether it is prudent to continue the mission. The Meigs County mission was reported to be in a more encouraging and prosperous condition. Brethren S. Garber and A. Flory were appointed to see that it was continued during the year. The meeting adjourned for the day.

WEDNESDAY MORNING SESSION, MAY 14.

The seventeenth requested D. M. to devise or adopt some plan to promote missionary work, and suggested that the plan formed at the Ogan's Creek Meeting be adopted. There was a general acknowledgement made that Southern Ohio did not do as much missionary work as it is her privilege and duty to do. The meeting, however, did not sanction the Ogan's Creek plan or the plan of '68; both of which were examined and criticised. After discussing the subject a good long time it was decided that each church in the district appoint one delegate, and said delegates shall convene at Wolf Creek Church August 13th to confer together and devise a plan.

The eighteenth and nineteenth were cautious and protests on the following points, viz.: High Schools, Sabbath-schools, Protracted Meetings, Single mode of feet-washing, Conformity, Writing against the established order of the church, &c. One of these was tabled. The other sent to A. M.

The twentieth requested that Brethren make the same distinction that Christ does in the divorce question Matt. 19: 9. Tabled.

Brother Abraham Flory was chosen member of Standing Committee, and Brother William Cassel as delegate to A. M. The meeting adjourded with much good feeling existing between the participants in its labors.

John Calvin Bright.

* We are sorry this query was tabled, not because we want the A. M. to have more to do, but because something of that kind is needed. Persons, who are not themselves at peace with the church, should never be appointed on committees, and had this come before the A. M. it would have been so decided. We hope the Standing Committee will give this matter special attention.—J. H. M.

Echoes from the East.

NUMBER XIX.

WE desire to say a word about the press—its service. Perhaps there is no power of greater magnitude within the realm of humanity than the press—the printer's machinery and materials. This power is man's servant. It depends upon the man or men as to what is done with the press, whether it be good or evil. Everybody ought to know that there are many men who use the press for evil doings, while on the other hand there are men who are doing great good with it. We can easily discern who is worthy of our encouragement.

Now when a Christian man uses the press he must necessity use it as he lives—that is for the welfare of society. For the world of the unconverted, he will use the press for gospel ends, to instruct, warn, entreat, invite, and exhibit the beauty and saving power of true Christian religion. This is essential. And for the professedly converted, the members of the church of Christ, he will write or publish what will be consistent with his high profession, not only of being a true Christian, but of *using the press like a Christian.*

How many "foolish" virgins there are within the enclosure of the Lord's Vineyard to-day! Let that consolation of our blessed Master be the portion of all the faithful. O how often we are pained and sorely grieved to see how the press is used to misrepresent our brethren to defame, to dishonor, to blacken, to irritate, to punish the servants of God. This is one of the signs of "perilous times," dear brethren and sisters. Let us be "wise as serpents and harmless as doves," for so teaches our dear Master. Let us live out the profession of our faith, assist in every good work, deny our selfish selves, labor for peace and oneness in all things within the church, and yield ourselves to the Lord to live "holy, harmless, and separate from sinners."

Sometimes we read statements made about brethren, and thereby we are made to doubt, and if our love is not genuine we will begin to believe the report, and worst of all help to circulate the evil tidings. This is wrong, and doing as the wicked do. If any have done so, they should be greatful that it is their privilege to do so no more. Our gospel law says, "Speak evil of no man." It is just as bad to CIRCULATE such wickedness. Let me conclude this paragraph by quoting an appropriate scrap from a country paper. It begins thus:

GOOD ADVICE FOR YOU.

"Think twice before you believe every evil story you hear; and think twenty times before you repeat it, especially if it is about a woman. Say to yourself; this may not be true, or it may be exaggerated, unless you have positive proof of the veracity of your information. People sometimes tell falsehoods, they often make mistakes, and they sometimes simply 'hear.' There is auricular illusion as well as optical illusion. Take all these into consideration before you believe. And as for repeating the story, ask yourself if it is necessary. Then do it with the fear of God before you, and the remembrance of the golden rule. Let us give the *helping hand* not the downward push, so the angels may reach their hands toward us when we stand in need."

GOOD NEWS TO TELL.

Wednesday, May 7th.—This afternoon in company with another visiting brother, it was our joyous duty to visit an applicant for membership in the body of Christ. It was a brother's daughter, but sixteen years of age. She has had convictions of Christian duty for six months, and in our examination found her ready to "enter by the door." These examinations are held in the presence of the family. So we have always had it here, but at some places it is not just so. We believe it is better, in order that applicants may be more free to express their *motive* for uniting with the church; to tell their state of mind, their knowledge of the doctrines of the church, their willingness to adopt all the principles and gospel rules of the church even to non-conformity to the world in dress, in conduct, and everything not becoming the saints on earth. We were made to rejoice in hope.

Sunday, May 11th.—Our meeting at Amsterdam. Just before the services were opened, the members retired to the outside of the house, and the applicant was named to the church. No objections being offered, and examination being reported satisfactory, we returned, and the services were opened in our common manner. The 11th of 1. Cor. was read, and a ministering brother spoke very acceptably upon our duty in regard to the approaching communion occasion—its importance—every-day examination—our readiness—solemn and prayerful consideration.

Another brother following with remarks in regard to joining the church in Christ, and read the 18th of Matthew, from the 10th to the 22nd verses inclusive. After some appropriate explanations, the applicant arose and was asked the usual questions in regard to taking and giving offenses.

After dismission we repaired to the waterside, where the applicant, after singing and prayer, was led into the flowing stream and

"BURIED IN BAPTISM."

It was indeed pleasant to see this dear child beginning so well to follow the Master. We read that he said "My yoke is easy." Another translation says, "My yoke is sweet." It is indeed sweet to those that love Jesus, love his humble disciples, and love all his service. The cross of Christ is indeed hard to bear when we fail to take it squarely upon our shoulders.

But to the true and faithful it is easy and sweet. O may it ever be so to our dear young Sister Sarah. And after a little while the blessed Master, who died for our sakes, will come again and gather his "chosen" ones—the "wise" and obedient. O may he watch over us! We would not again stray out into the vain things of the world, but rather get nearer and nearer to Jesus, until, like that loving Mary we read about, we sit at his hallowed feet learning of him to lead a life of prayer, to talk of the good things he talked about, and to live the pure, and gentle, and holy life he lived. May he ever keep us "unspotted from the world," and in times of trouble be very near us.

In bonds of love,

D. B. Mentzer.

Waynesboro, Pa., May 20th, 1879.

Notes by the Way.

Dear Brethren:—

IN company with Brother J. M. Mohler, we left home on the 15th to visit the Brethren living in Bates County, for the purpose of organizing a church. On the way we fell in company with Brother John Harshey and Brother A. W. Reese, from Warrensburg, also bound for the same place. We scarcely need say that we were quite glad to meet with those brethren; and have the privilege of a few days association with them.

On the 17th, met the Brethren in council near Crescent Hill in aforesaid county. Found a good working body of twenty-two members, with old Brother John Knisely as deacon, who has been there for some years. By his interest and care of the few members with him, succeeded in keeping the cause moving until they number twenty-two.

After an agreeable church council, a choice was held for two ministers and two deacons. The brethren chosen to the ministry are Francis Peak and Isaac Lambert. The deacons are John L. Brown and Ephriam Fausher. These, with Brother Knisely, make three deacons, and the two ministers compose the official body of the "Mound Church" at Crescent Hill, Bates County, Missouri.

One very desirable feature of the council meeting consisted in the unanimity of sentiment on the necessity of maintaining the order of the church in the matter of plainness of dress, while there seemed to be a corresponding desire for active Christian life and growth in holiness. If now they can succeed in working together in harmony, they may hope for a promising future.

We were pleased to meet with Glasgow McClintick, who was formerly a minister among the Brethren, and who still preaches in connection with those who were separated from the brotherhood by the committee from A. M. of 1872. He manifests great respect toward the Brethren, and is frequently at our meetings. We hope that a way may be opened that he may, at no distant day, choose to take up his fellowship with the Brethren again. The brethren living near him speak favorably of him as to his ability for usefulness. We were in like manner favorably impressed toward him by a few minutes conversation with him.

On the 14th of the present month, the day before leaving home for Bates County, Brother Lemuel Hillery came to our place and preached for our people during our absence. He is still with us. His labor is highly appreciated, and promises good results. As preaching the doctrine of the cross he has strengthened the hearts and hopes of the brethren. The accessions to the church of such a ministration of the word will not be the "mushroom" growth of a night, but the result of the "beams" of God's temple, to be erected in the heart, being laid deeply, and carrying with it the energies, and the resources of those turning to the church. This, and this only, will lead to transformation of life, apart from which we can look at best only for the *mimicries* of a Christian life.

On the 21st we intend starting on a trip south to visit the churches in Henry and Clay Counties. Brother Hillery will accompany us. In the meantime arrangements are being made to have him spend several months among the churches here, and visiting and preaching among isolated members, as the calls for preaching the word from various parts of Southern Missouri far exceeds the ability of the ministry located here, and many of the calls come from members who live at considerable distance from organized churches, and cannot have preaching at times, but once a year.

The necessity of missionary work in Southern Missouri is not exceeded any where. Our hope and prayer for years have been for more laborers in the vineyard of the Lord, and now having the opportunity by a little extra exertion in the way of securing means, we hope we will succeed in retaining Brother Hillery for several months. We further hope that brethren elsewhere will freely consent to our arrangements to have him stay. We are persuaded if the situation here were properly understood none would object to him remaining awhile. More anon. S. S. Mohler.

Mineral Creek, Johnson Co., Mo., May 20.

From the Maple Grove Colony.

To Whom this may Concern:—

WILL say that we, in company with several other families, started from Montgomery County, Iowa, for the colony location in Norton County, Kansas, March 19th; had good weather and good roads all the time, except the second day; met with no serious accident; had some sickness among the children, but all recovered; landed in Norton April 8th, being twenty days on the road. Thank the Lord for his preserving care over us. We found some Brethren already here, and quite a number have come since. Held our first meeting last Sunday, May 11th; twenty-two members present and a few friends. Had a good meeting, probably the first meeting ever held in this county. We have meeting again next Sunday. Our first council will be next Saturday, at which we expect to more fully organize, and make arrangements for regular meetings.

There are several calls now for the Brethren to hold meetings. Among them is one by a lawyer in our county town. We want to fill those calls as soon as arrangements can be made. The people all seem to very common and sociable. All our members and friends seem to be well pleased with the country. Many are coming here and all locate before leaving, which speaks well for the country,—at least so far as appearance is concerned.

We have thirty church members here now. Others will move in soon, and many others will come here the coming Fall. Our school will commence to-morrow with about twenty scholars.

We are in much need of a blacksmith in this neighborhood. We have eight miles to a smith. We expect to have a post-office in the colony soon. Horse feed very scarce and high. Winter and Spring grain look well. Some government land here yet, but going fast.

Pray for us, brethren and sisters.

N. C. Workman.

Norton, Kansas, May 14.

From North Manchester, Indiana.

Dear Brethren:—

HERETOFORE called your attention to Brethren J. S. Miller, D. Wysong, Abraham Miller, J. S. Snowberger, and Joseph Amick, from Indiana, F. P. Loehr, from Michigan, and M. M. Eshelman, from Lanark, Illinois. All have been with us preaching the word with great power, casting bread on the waters, to be gathered not many days hence, &c. Yes, happy thought.

On the 15th, had council meeting, and four applicants for baptism. To-day had council meeting and seven applicants for baptism; and verily we did rejoice and weep for joy. Our only daughter being included in this number. This goes to show your many readers that we are having a refreshing season from the Lord since my last report. Making in all eleven precious souls who have put on Christ by baptism. They are all young, and fathers and mothers are rejoicing to see their sons and daughters come out on the Lord's side. Hope they may all prove faithful to the Lord, and go forth in the discharge of their every known duty.

Yes, we have the promise to inherit the kingdom if we are faithful until the end. We hope the good work will go on and on, for we think it a fearful thought that any should perish. D. S. T. Butterbaugh.

May 21, 1879.

More Preaching.

Dear Brethren:—

SO much has been written of late on the missionary question, and so many calls for preaching come from the West, showing that we, as a people, are becoming more sensible of our duty.

Preaching in cities is also a good feature, and should never have been neglected as it has. Why is it that so many more calls for preaching come from the West than from the East when the population is much more dense? Take Eastern Pennsylvania, New York, and New Jersey, with an area of thousands of square miles and millions of people to preach to, have never so much as seen or heard a brother preach the pure and adulterated word as preached and practiced by the Brethren. The ministry is entirely too weak in the East. At this place we have preaching every two weeks by brethren from abroad, but we should, by all means, have a resident minister in our midst. He could have appointments every Sunday, both in and out of the city. A church-house is badly needed here, too, but only a few of us can not build it alone. When will the time come that isolated places will be assisted in building church-houses? The cause is certainly suffering greatly here in the East. Hope better times are drawing when greater effort will be made to save souls. Our reward will surely be great.

Fraternally yours,

H. F. Rosenberger.

In Memory of Clara A. Shidler.

IN Clay County, Indiana, April 17th, 1879, Clara A. Shidler, aged 20 years, 9 months, and 5 days.

The subject of this notice lost her health by taking cold while teaching school. About two weeks before she died she called for Elder David Culler; he came and read the Scriptures, sung and prayed with her, after which she desired to unite with the church. The case was then brought before the brethren and sisters then present, and decided that we would receive her with the right hand of fellowship and kiss of charity. She expressed a strong desire a few days before she died that "If I only were baptized." She died with the hope of a blissful immortality. She prayed daily on her deathbed, and asked God to forgive her sins. She told her friends not to weep for her, but to try and do better for themselves. Thus you see my young friends what a dangerous thing it is to neglect our duty too long. How many are snatched away without a moment's warning! We should always be ready to say "I am not afraid to die."

Funeral services were performed by Brethren David Culler, A. Hensel, and K. K. Goshorn, from Luke 8: 49 to end of chapter, at the Denmark Church, in Owen County, to a large number of sympathizing friends.

H. Shidler.

Our Sabbath School and Church.

Dear Brethren:—

OUR Sabbath-school was organized April 6, 1879. Brother Simon Greek was chosen Superintendent, and S. B. Thomas, Assistant Superintendent. The choice was a good one. The school started; but Sabbath-schools conducted by the Brethren were not known in this neighborhood, therefore the school had rough sailing for a while, and we thought it would sink; but as the storm has moderated the school is now on fair sailing and promises to reach the hoped for end. Our attendance is good, and we have faithful officers and teachers, and I hope God will bless them. Our average attendance is about fifty. We have sixty copies of the *Children at Work*, and we think it is a very good little paper for the children. We also have tickets for the small scholars, which makes it very interesting for them. We have the Brethren's New Tune and Hymn Book, which we think is a very good work.

OUR CHURCH.

We have preaching here every two weeks by the Brethren, and there is considerable interest manifested. There were three more added to the church by baptism, and there are still some that are counting the cost of living in open violation to God's law. I hope they will come soon and taste the goodness of God.

S. W. Lindower.

Carey, Ohio.

From Abilene, Kansas.

Dear Brethren:—

OUR communion meeting is now past, and the brethren and sisters had an enjoyable time on the 17th and 18th of May, for they had a refreshing shower of heavenly things in the feast of the gospel; and also a fine rain at the same time, which was much needed, and thankfully accepted, though our tent left some water drop on us at first awhile.

The church saw proper to call more laborers, and unanimously agreed to advance Brother Abraham Bear to the second degree of the ministry, and Samuel Haugh to the first degree of the ministry, and Jesse Shick and George Sappington into the deaconship. The installation was a solemn scene mingled with tears of joy in the Holy Ghost.

This church has now a membership of about 100, with two elders and four ministers in the second degree, and one in the first, and six deacons. Our members live in five different counties, but the ministers all in one (Dickinson) county.

Brother George Thomas, from Peabody, was the only minister present at our Love-feast from other districts. We were glad for his presence, and we all enjoyed his preaching.

This church had four additions lately by baptism. John Forney.

May 19, 1879.

Danish Mission Report.

Rock River Church, Illinois	$ 4.50
L. C. S., Pa.	1.00
Cherry Grove Church, Ill.	15.58
Libertyville Church, Ia.	1.50
Shannon Church, Ill.	1.00
Thorn Apple Church, Mich.	5.00
M. Fannie Copp, Va.	.50

C. P. Rowland, Treasurer.

Lanark, Ill., May 26th, 1879.

(P. C., please copy.)

The Debate.

Dear Brethren:—

HOW nicely Brother Stein is winding up Mr. D. B. Ray. Even the Baptist brethren are beginning to see it. I believe before they get through with the discussion, there will a great amount of good be done in the name of Christ. So might it be. Amen.

S. S. Garman.

A Mistake.

Dear Brethren:—

AS there is a mistake made by you in printing Brother J. S. La Rue's name Lakue, he requests me to say that he would like to have you change the "k" into an R., as he is getting many letters under the ficticious name of Lakue instead of La Rue.

Yours truly,

Jacob Burkey.

Sherman, Texas.

From Ladue, Henry Co., Mo.

Dear Brethren:—

ON the nights of the 21st and 22nd of May we had meeting in our new meeting-house for the first time. Brother Samuel Mohler and Lemuel Hillery, were with us, and they are here to-day. Brother Mohler preached to-day. Text, "By grace ye are saved." Brother Hillery is to preach to-night. More anon.

S. M. Trotter.

May 25, 1879.

From Jesse Calvert,

MAY 24th.—Had a pleasant Love-feast at Pleasant Hill Church; 167 members communed; one was baptized, and one more applicant. God bless the young Zion, and may many more be added to the fold. Elder Samuel Phied presides here. This was their third communion.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

In the South Waterloo Church, June 28th and 29th, commencing at 10 A. M. A general invitation is given. E. K. Buechley.

We expect, the Lord willing, to hold our Love-feast on the 14th and 15th of June, at 2 P. M., on the farm of the writer, eight miles south-west of Leona, Kansas, on the St. Joe & Denver City R. R. We extend a cordial invitation to all. Conveyance will be provided from station to place of meeting on the 14th. W. H. H. Sawyer.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:58 M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:12 P. M.
Night Express	2:45 A. M.
Accommodation	7:05 P. M.

Tickets are sold for direct trains only. Passengers trains make close connection at Western Union Junction. O. A. Smith, Agent.

Passengers for Chicago should leave Lanark at 12:12 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., June 12, 1879. No. 24

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

Q. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

BRO. D. B. RAY'S FOURTEENTH REPLY.

"We have proved, by overwhelming testimony, that the Tunker churches hold that salvation is "by works of righteousness" which we may do. Our "friend's turning and twisting, denying and admitting, does not deliver the Tunkers from the miserable doctrine of *salvation by works*. Such churches are not the churches of Jesus Christ.

Mr. Stein denies that the Tunker "faith and practice" originated in 1708! He is reduced to the ridiculous absurdity of holding that the Tunker faith and practice" existed prior to the existence of Tunker churches!! It is not true that the Tunker faith and practice was held by any religious organization in the lower universe prior to 1708.

Mr. Stein knows full well, if he would testify. The Tunker historians freely concede that their "origin and history" "dates from about 1708, having taken its [their] rise in Germany about that time." "Some eight persons in number, who had been bred Presbyterians except one who was a Lutheran," "all of whom were baptized by trine immersion, organized themselves into a church, and chose Alexander Mack for their first minister." This self-organized society, with Mr. Mack as the first preacher, was the first Tunker church, by the confession of the Tunkers themselves, that ever existed upon the earth. But the churches of Christ had their origin under the ministry of Jesus Christ and the apostles; therefore the churches which had their origin under the ministry of Mr. Mack and his disciples, in the eighteenth century, cannot be churches of Jesus Christ. The Tunker churches are wholly destitute of the scriptural church succession. The original church of Christ was established in the first century, but the original Tunker church was established in the eighteenth century; therefore, the Tunker churches, which sprung from this origin, are not churches of Jesus Christ.

Whatever Mr. Moore designed, he honestly confessed that "the Dunkard church did not exist until after the seventeenth" century. Mr. Moore is too well informed to pretend that there was ever a Tunker church prior to the eighteenth century. Whatever may be our success in tracing it, the kingdom of Christ, as represented by his churches, has maintained an unbroken organic testimony for the truth through all the centuries of the christian era to the present day. The Tunker writers admit the necessity of succession. Mr. J. H. Moore, the Tunker author and editor, has a work which he calls "Trine Immersion Traced to the Apostles"!! And on page 35 of this work Mr. Moore says:

"We have already traced trine immersion to within 33 years of the apostolic age, and learned that it was the christian practice in the beginning of the second century, before any change in the form of immersion took place in any part of the civilized world; and we have already seen that that part of christendom known as the *Greek, Eastern*, or *Oriental church*, reaches far back into antiquity, and they alone, as one branch of the christian church, have continued the unchanged use of the Greek language, from the age of the apostles; and also their religious practices have never been corrupted by either the Papal heresy, or the doctrine of Eunomius, so that amid all their ceremonies, they have preserved both the mode and form of baptism in all its divine and apostolic perfection."

From the foregoing it is seen that the Tunkers are so anxious for succession that they are willing to accept the abominable succession of the anti-christian Greek Catholic church. Peter Nead, in his "Theological Works," page 381, admits the succession thus: "God has always had a remnant, who in the worst of times have observed the ordinances, according to his holy will." Why did not the original Tunkers unite with this "remnant," instead of setting up a rival denomination to the church of Jesus Christ? Verily the Tunker churches, which had their origin in human wisdom in the eighteenth century, are not churches of Christ.

Mr. Stein introduces another reason for the Tunker church claims, that they anoint the sick with oil in order to raise them up, and for "the forgiveness of sins." This furnishes another example of the blasphemous assumption of the Tunkers, where by claiming to administer the condition of pardon, they assume the character of the "man of sin," "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the Temple of God, showing himself that he is God." 2 Thess. 2: 4. This anointing the sick with oil for the pardon of sins is a leading doctrine of the Romish church. If this furnishes a reason in favor of the Tunker church claims, it also furnishes a reason for the Romish church claims. Thus "extreme unction" of the Tunkers is no better than the Catholic "unction." Also the Mormons and Adventists practice this solemn mockery. Are they, therefore, churches of Christ? But Mr. S. finds the command for anointing the sick with oil "in the name of the Lord"! Yes, this was the custom in the time of miraculous healings. The Savior commanded the apostles to "Heal the sick, cleanse the lepers, raise the dead, cast out devils," &c. According to our friend's argument for anointing the sick for pardon and health, he must also "*cleanse the lepers, raise the dead*, and *cast out devils*"! Do the Tunkers do all these things? In the time of miraculous healing the sick were anointed "with oil in the name of the Lord." When the apostles were sent out armed with miraculous powers, "They cast out many devils, and anointed with oil many that were sick, and healed them." Mark 6: 13. The instruction of James evidently refers to the same custom. No one should practice the "anointing with oil" unless he can "cast out devils" too. When the miraculous healings ceased, the custom of "anointing with oil," connected with it, ceased also.

Mr. Stein states his 6th characteristic thus: "*The church is Christ's betrothed bride.*" Astonishing! that any one in his senses would suppose for a moment that a self-constituted society, in the eighteenth century, is "Christ's betrothed bride"! Where was the "bride" during seventeen centuries? Will he attempt to tell? We suppose not. As a reason that the Tunkers claim to be the bride, Mr. Stein says: "They will not take oaths of confirmation under any circumstances, &c." The Tunkers evidently misapprehend the teachings of the Bible concerning oaths of confirmation. They claim that all oaths are forbidden, yet they contradict themselves by receiving and advocating an *oath*.

Mr. Stein, in his third affirmative, claims that persons are baptized into the name of Christ, *i. e.*, "Inducted into it by a solemn *sacramentum* as a foreigner receives the name of citizenship, and a bride the name and heirship of her betrothed." He knows that this solemn "*sacramentum*" is a solemn oath sworn in the name of the Father, and of the Son, and of the Holy Ghost. Therefore it is right to swear a solemn oath, according to Mr. Stein himself.

Peter Nead, in his Theological Works, page 359, says: "At the time of your baptism you solemnly vowed allegiance unto king Jesus, &c." And on page 383, the same writer says: "The people of God are styled virgins; they have solemnly vowed to Christ." Every one with a grain of intelligence knows that this solemn vow in the name of the Father, and of the Son, and of the Holy Spirit is a *solemn* oath. Therefore, according to the Tunker "Theological Works," swearing a solemn oath is authorized by the word of God. Mr. Nead is so thoughtless that he is guilty of profanity in his "Theological Works," in which he takes the name of the Lord in vain, by exclaiming, "Oh! my God," without any connection whatever with his subject of discourse. See page 368. Concerning oaths as mentioned in the Bible we conclude that though profane swearing was positively forbidden under the law, yet men were allowed to swear in the name of the Lord, and perform unto the Lord their oaths, or vows. It was the perversion of this privilege which led to the sacrifice of Jephtha's daughter. But in the Gospel dispensation we agree that such swearing and oaths are forbidden, yet we may lawfully take the solemn oath of allegiance to Jesus Christ, in the baptismal "*sacramentum.*" Also under some circumstances we may make a solemn affirmation, for confirmation, in the name of the Lord. Paul says: "Now the things which I write unto you, behold, before God, I lie not." This is a solemn affirmation, calling on the name of the Lord; and is, therefore, an oath for confirmation. Also Heb. 6: 16, 17, "For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Other passages might be introduced showing that the extreme view of the Tunkers, on this subject, is not sustained. The views of the Waldenses and others on this point do not affect the question.

Mr. S. is so deficient in logic that, because we regard the ancient Waldenses and others, who refuse the oaths required of them by persecuting governments, as true churches of Christ, that he says: "I therefore prove by him that a refusal even of oaths of confirmation, is characteristic of the true church of Jesus Christ"! We admit that Baptist churches are true churches of Christ, and that many Baptists observe *feet-washing* as a religious duty. Does this, therefore, prove that we hold feet-washing as a characteristic of true churches of Jesus Christ? Many things may be observed as religious customs which do not enter into church characteristics.

Once more, Mr. Stein imagines that the Tunker church is "Christ's betrothed bride," because the Brethren do not allow their members to commit spiritual adultery" by becoming identified "with secret worldly societies." His argument upon the propriety of christians joining secret societies does not bear upon his proposition. But the fact that the Tunkers undertake to legislate upon the manners and customs of their membership, where the Bible is silent shows conclusively that they are not churches of Christ. The ridiculous nonsense exhibited by the Tunker church in making laws to control the membership in parting the hair, in the shape of the coat collar, and in the furniture used in their houses; shows that it is not *Christ's bride*. Upon the same principles upon which the Tunkers dictate to their members concerning secret societies, they may dictate to them concerning societies that are not secret. By such consummate usurpation they may deny to their membership the right of citizenship in the civil government. More, they may upon such principles forbid their membership to own property. Surely Tunker women are [illegible] under the ministry of Alexander Mack *i. e.* *not Christ's betrothed bride.*

TIME'S CHANGES.

IT is wonderful to contemplate that while ten thousand Jews hover about captive Jerusalem, and millions more look wishfully Zionward, the Rothchilds—Jews—can count up their $3,400,000,000 and, to-day, the two Prime Ministers of Great Britain and France, Benjamin Disraeli and Jules Simon, are both Jews. Jews the bankers of Europe's kings, Jews the Premiers of seventy millions of civilized people. All this, too, where a century ago the poor Jews were hunted from nation to nation like wild beasts. How this once despised people are marching to the front in riches and honor. And the two powerful Premiers named, it is said, are keeping a sharp eye on old Jerusalem with a view of getting possession.

Meanwhile a railroad stretches over a part of the Holy Land; the scream of the iron horse echoes among the hills and valleys where the old prophet long ago uttered his prediction of a chariot that in the great preparation day of the Lord would run like lightning. There are also two hundred and fifty Protestant churches worshiping among the sacred hills, and seven hundred and sixty children in the Sunday-schools of Palestine ring out the very hymns and songs that our children know and sing in this land. Think, too, that on Mount Zion, where stood the holy house, there has within a few months past been placed that thing of wonder, the modern printing press, and is sending out books descriptive of that famous country. The clank of Zion's first printing press over the old abodes of David and Solomon! O shade of the wise man, is there nothing new under the sun? Are there not signs?—*Sel.*

The *Evangelist* says: "The reform most needed in American life to-day is personal. It is not more nor better money, but more and better morality, that will bring good times."

Not every one who has the gift of speech understands the value of silence.

MOSES' GRAVE.

BY Nebo's lonely mountain,
East of the Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave,
And no man knows the sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

He was the truest warrior
That ever buckled sword,
He was the greatest poet
That ever breathed a word.
And never earth's philosopher
Traced with his golden pen,
On the deathless page, truth half so sage
As he wrote down for men.

His was the grandest funeral
That ever passed on earth,
But no man heard the trampling
Or heard the train go forth;
Noiselessly as the daylight
Comes back when night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

And had he not high honor?
The hillside for a pall,
To lie in state while angels wait,
With stars for tapers tall,
And the dark rock pines, like tossing plumes,
O'er his bier to wave,
And God's hand, in that lonely land,
To lay him in the grave?

O lonely grave in Moab's land!
O dark Beth Peor's hill!
Speak to these curious hearts of ours
And teach them to be still.
God has his mysteries of grace,
Ways that we cannot tell;
He hides them deep like the hidden sleep
Of him he loved so well.

—*The Reformer.*

THE SLEEP OF DEATH.

BY B. F. WISSLER.

"Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3.

THUS has been the prayer of every returning prodigal since the world began, and will be to its end. The fitness of the clause, "Consider and hear me, O Lord my God," becomes manifest when we investigate the circumstances into which the whole human family has fallen. Morally, and, no doubt, physically degraded, man out of his *first estate*. Having strayed from God through disobedience, he has forfeited all *rights* and *claims* to the favors and blessings of his Creator. So it is only through the *free, unmerited, condescending* favors of God that man is saved. Paul truly says, "So then it is not of him that *willeth*, nor of him that *runneth*, but of God that showeth *mercy*." "By *grace* are ye saved." God was no more bound, by duty or obligation, to save or redeem the human family than to redeem fallen angels. Merit would place us by the *side* of the hosts of Lucifer, once "heaven's great light-bearer," to await the vengeance of a just God.

Well may we re-echo the cry of David; "Consider and hear me, O Lord my God!" Well may we adopt the publican's plea; "God be merciful to me a sinner!" Well may we reach forth and grasp *mercy's arm* which has been so graciously extended toward us, and which is our only hope. Without the revelation of that *arm*, mighty to save, hopeless would be our state—dark and deep our despair, and downward our flight to be lost in the "blackness of darkness" forever and forever.

But, notwithstanding revealed mercy, the thick mists of that eternal darkness have already settled around the human family; and, like the inhabitants of the deep caverns of the earth, man has become insensible to *light* and unconscious of vision until the lamp of God, the "Sun of [illegible]ss," darts its glaring rays through the gloom, and causes him, like Paul of old, to stop in mid career and cry, as did the "man after God's own heart," "*Consider and hear me, O Lord my God;*" and "LIGHTEN MINE EYES." "*Ask* and ye *shall receive*" is the electric key that completes the circuit between earth and heaven. Romans 5:2 is the "great cable" anchored hard to the eternal throne, upon which the multitudes of the redeemed of earth can hold converse with their God. Upon this, too, may the repenting rebel, as he returns from the deserts of unrighteousness and approaches the confines of the "kingdom," send in his petition to the great King, for mercy and pardon, and citizenship with the saints. This is the only line that reaches the palace of our King. On it then, let us send up, in all possible haste, in the genuine characters of the Holy Spirit, that last, and solemn appeal for recognition and illumination. "Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep

"THE SLEEP OF DEATH."

The term *sleep* comprehends the suspension of the greater part of the functions of the nervous system. This induces an unconscious state. In this state, one is insensible to all around him. "Friend nor foe, he can know." The thief may enter the domicile of those who sleep, lay his hands upon the accumulated treasures of toilsome days and leave the unconscious owners to greet the rising sun in penury and want.

Conflagration may seize the house and the fierce flames may close every avenue of escape, or they may be stifled by the smoke, ere they are aroused by the devouring fires around them. They sleep the "sleep of death."

'Tis midnight. A railroad train is moving along at fearful speed. The engineer, upon whose vigilance depends the safety of the passengers, is sleeping at his post. A river is soon to be crossed. The bridge is in flames. A mile distant the glaring light *could have been seen* and a terrible disaster averted. A moment more the bridge is reached and the fiery gate of an earthly hell is passed, and in the horrid depths beneath, the mingled sounds of flames and shrieks repeat the story of a "sleep of death."

And such is thy state, oh, SINNER! You are under condemnation by the curse of the law. The wrath of God will rest upon you, unless you awake and escape this dreadful snare. Yet you are insensible of your condition; and while you are lying in the cradle of sensuality, charmed by the Devil's lullaby song of carnal pleasure and earthly renown, he is stealing away your precious time of grace, and robbing you of your possession in the gilded mansions above; and awful will it be, if you wake not until you open your eyes upon the scenes of eternity, a hopeless, heavenless, godless castaway—lost to God, lost to angels, lost to the "saints of light," lost to all eternity!

The conflagration of disease may seize upon your body, your earthly home of the soul. In a short time—a few moments, perhaps, the roaring and consuming fires within start you from your slumber, or it may be the physicians notice that the fire is beyond control, and ere, in your terror, you can secure your treasure, the immortal soul, death will cut you short, or you will be bewildered in delirium, and whirled into an eternity of woe. O man! why will you slumber on the treacherous brink of an *eternal hell!*

A spiritual train moves out—a church perhaps. The pastor has become weary. Gradually he submits to the world's enchantment, together with those who follow him, and becomes insensible to the signal and warning of God's holy word. Down they go, conductor, brakemen, engineer, and all fast asleep. Such the prophet says, "are at ease in Zion;" and when they awake it will be, perhaps, when they land in Satan's great depot of spirits damned.

May be a selfish interest has taken hold of a congregation. They have no interest farther than to save themselves, and a very feeble one at most. The weight and value of immortal souls no longer presses upon their withering hearts; and hemmed in the narrow limits of their own selfishness they are content with the ordinary routine of congregational worship. They throw themselves back upon the merits of their works, and, by withholding their labor and means from the service of the Master, lend emphasis to that *pharisaical* sentiment; "I pay for my privileges, *you* pay for *yours*." Like the mariner who, after he is rescued from the shipwreck, quietly sits down with folded arms and cries to his fellows wrestling with the billows; "Save *yourselves*, I am saved."

Oh! the spectacle of a church hanging all its hopes upon a poor minister and becoming lukewarm! A church trying, as it were, to monopolize the glorious *liberties* of the gospel of the Son of God by refusing to carry them to the famishing thousands who are hourly rushing into eternity "without the *ray* from our divine religion given." Oh, ye Laodiceans, no wonder the Lord will spew you out! How unspeakable, how *nauseating*, like warm water to the stomach! *More hope of the cold.* In vain does the Spirit knock at their hearts for admission. In vain comes the *Macedonian cry*. In vain are they pointed to the "whitened fields." They will not reap, neither will they sow. Such are asleep—the sentinels upon the wall and the warriors in the camp. The destroyer of souls is quietly taking possession and, unless they awake soon and escape the snare, they will be hopelessly lost in the eternal "*sleep of death.*"

O then let us cry as the ancient David; "*Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death.*"

THE DISSEMINATION OF TRUTH.

BY JAMES WIRT.

"That we might be fellow-helpers to the truth" 3 John 8.

THUS wrote the apostle John to Gaius whom he loved in the truth, as all those who are renewed in their minds will love their fellow-workers in the gospel, and this constrains them to communicate to one another and to the world their best thoughts, for with such sacrifices God is well pleased.

Those who enjoy the rich blessings of the merits of Christ's remedial system will always desire their neighbor's early conversion to the truth of the plan of salvation that they also be the recipients of the grace of God. By manifesting this noble desire the benevolent nature is called into exercise, and selfishness is destroyed which is so antagonistic to all that is pure and holy. A law of nature is that the more a particular disposition or faculty is exercised the more it is developed.

The more we exercise our higher and spiritual natures the greater strength they receive. And this holds good in communicating with our fellow-man in order to accomplish permanent good. Truth only should be circulated, for error is more fatal in its effect than ignorance, and will never bring about what truth is designed to do. There are many facilities opened for the dissemination of truth and error, and the friend of truth should be solicitous in respect to this fact, always striving in the presentation of gospel truth to use heavenly wisdom to combat the strong holds of those who love not the truth.

God has given unto us minds that are capable of receiving knowledge, enabling them to expand in true conceptions of justice and equity. He has placed us in Christian communities where the Bible is at our command from which we can learn his holy will. How grateful we should feel for being brought under such favorable influences! What a blessing to all the world is a living, active ministry! Sabbath after Sabbath may we listen to an exposition of the sacred pages, that unfolds to us our duty toward God, to ourselves and one another; and how encouraging to meet with those of like precious faith, and converse about heaven and divine things. Then there is the weekly visit of church periodicals, so bountifully filled with the rich words from the great storehouse of God's precious ones, for the soul to feast upon. "Blessed are those who hunger and thirst after righteousness, for they shall be filled." They will be filled with that meat, which is to know the will of God and the consciousness of being in possession of the fruitions of eternal life.

The Son of God disrobed of his divinity came to this world which contained a fallen race to reveal to man that new and living way from earth to heaven, from carnality to spirituality, from mortality to immortality. Christ's prayer was that all those who believe on him through the Word might be one as he and the Father are one, and he is saying to his believing children, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." Ere long the faithful representatives of Christ will be gathered home in the bright mansions prepared for them in our Father's celestial kingdom.

Virden, Ill.

FEED THE LAMBS.

BY CHARLOTTE T. BOND.

WHEN we look around us, and see the many children growing up that will soon take our places in the mortal strife, we fear that there is not near enough being done to direct their thoughts heavenward. We are very careful to see that their bodies are well fed and clothed (which is well enough), but the immense amount that is spent for foolish toys, cakes, and candies, which only injure their health, can we begin to imagine the amount of good that might be done with the money spent in this way by sending for children's papers and distributing them among the children near and near? I think I hear some one say, "I will spend my money as I please." Is it your money? Who gives you every thing you possess? God is the giver of every good and perfect gift, and will certainly hold us accountable for using our Lord's substance. Let us feed the dear little lambs and get them into the fold before we are called to our home. Can we not die better satisfied after having supplied some of those little ones with nourishment suitable for them?

Each little reader must read some thing, and if we do not give them some thing to nourish them from heaven, the

may get hold of something that will sink them into perdition. Let us look to these things.

DO NOT INDULGE IN THIS WORLD'S VANITIES.

BY E. SMITH.

WE are taught in the Bible that we are not to be conformed to this world, but be transformed by the renewing of our minds. So then if we have our minds renewed as we should have, we will seek those things which are above, where Christ sitteth on the right hand of God. We are commanded to set our affections on things above, not things on the earth, where moth and rust doth corrupt. Remember, if the righteous scarcely be saved, how needful it is that we should watch and keep ourselves unspotted from the world. Then let us not be so easily led astray with the foolish fashions of the world; such as fairs, shows, celebrations, picnics, and festivals; for these are all of the world. We are to abstain from even the *appearance* of evil: "for the world passeth away with the lust thereof." We are not to be "conformed to this world; but women should adorn themselves in modest apparel with shamefacedness and sobriety, not with braided hair or gold or pearls or costly array, but which becometh women professing godliness with good works." And for all we can read so much in Christ's holy will, yet many are so easily led astray with the foolish fashions of the world.

Dear brethren and sisters, let us read and search the Scriptures more and more so that we can find the *true faith* in which we can follow our dear Savior's steps. Yes, let us all be subject, "one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble." Why is it that so many will spend so much time and money to decorate their mortal bodies after the fashions of the world? Oh, how it pains my heart when I see people professing to be followers of Christ and at the same time are so fixed up that we would not think they belonged to the church of Christ until they tell it. Can we keep ourselves unspotted from the world and yet follow the fashions of it? We cannot serve God and mammon. We must hate one or the other. Let us serve God who has done so much for us.

Dear sisters, let us not spend so much time in dressing our dear little children after the fashions of the world; for, in doing so, we are just leading them on the broad road, and we certainly do not want them to go on that road that leadeth to destruction. But what better can we expect of them if we bring them up in that way. Let us be more careful about such things,—let us bring up our children in the nurture and admonition of the Lord. Let us try to live a Christian life in all our dealings, in dress and all holy conversation. "Be ye holy as he which hath called you is holy." Let us take up our cross daily and follow our Savior in all his appointed ways. Let us live the life of the righteous, and die the death of the saints, and be taken home to glory.

PEACE AND JOY.

BY C. HANSEN.

I HAVE not had such peace and joy before I joined the Brethren, as I have now since I am united to the church of Christ, and can believe and practice all whatsoever Christ has commanded, and receive all his promises. So I may say of experience, the peace Christ gives unto us, is not as the world gives it. But he is come "to give knowledge of salvation unto his people, by the remission of their sins, through the tender mercy of our God, whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Oh, that many more may yet be so little, and poor, and helpless in themselves, that they may give up all to Christ, and receive him fully, to redeem them from all sins, and everlasting punishment, and to make them rich in the true and living faith and obedience to unite with God's children, to practice "all whatsoever Christ has commanded." For those who do so, are on the sure road to the happy home in heaven above, and will surely get there if faithful to the end. If they are poor in this world, they will be rich in Christ; for those who receive Christ, receive *all* things with him. Why will any one put off longer so great gain, and risk the loss of his soul forever, and be happy no more?

O dear man or woman, boy or girl, think on these things. If a great donation of many millions of dollars was to be made, and an invitation made through *all* the *newspapers* in America, to *all* whosoever would come to ascertain the place in Chicago where the money would be divided from May first and till May fourth, from six to six o'clock every day, and whoever would come at the time and place mentioned, would receive fifty thousand dollars each. Who would not be in a great hurry to go for the money, and very careful to follow the instructions in every respect, and not be careless one minute or put it off? Yes, old or young, men and women, boys and girls, yes, all who had understood the invitation would make haste to go. If the money would be all before the appointed days were passed, the last would get none. Now if you get *all* this money, it would not make you happy or do you good longer than this short life, may be but a few years, and perhaps but a few days, what gain would that be to you, if you then lose your soul? (Remember the rich man). Now, while we are so much concerned for those things which can do us no good, only for a few days or years: why not much more pay attention to the *gospel* invitation, and without delay deliver yourselves to Christ and his gospel, commencing at the day he appointed, which is "to day when you hear his voice," Heb. 3: 7, hasten to the place where Christ invites you to begin? "Repent and be converted;" believe the gospel, and be baptized according to Matt. 28: 19, and then be taught all things whatsoever Christ has commanded to be observed. Then you have received Christ, and he you, and if you then remain faithful to the end, you are rich and happy, not only for this short life, but for evermore. No man knows what day shall be his last, make therefore the best choice without delay. Deliver yourselves to Christ in his appointed ways, and be of those to whom the blessed voice shall sound from the King, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34. God help the Some may now without delay ac[illegible]od choice!

THE RELIGI[illegible]'ORLD.

BELOW[illegible]ipal relig[illegible]ed, may be of[illegible]

The religion of the present day is divided into two general classes, viz.: Polytheism and Monotheism, of the latter there are three branches: Judaism, or the religion of the Jews: Mahometanism, and Christianity.

Polytheism is the belief of pagans and heathen. Under this name may be classed all those religious schemes of belief in which the attributes of the Deity are personified as separate divine beings. This religion may be divided into three principal classes: Sabeism, Fetichism, Brahmanism, &c. Sabeism is the worship of the sun, moon, and stars, either separate or all together. Fetichism is the adoration of Fetich, it is the worship of animate or inanimate substances as is believed to be endowed with magical and divine power. Brahmanism teaches the existence of a supreme being disguised under different forms—divine, human, and animal. Buddhism, established by Budda, is supposed to be an off-shoot of Brahmanism. Its chief is Dalai lama.

Shamanism is a branch of Buddhism, but is now almost superceded by the religion of Fo. Nanckism is the faith established among the seiks by Nanek 400 years ago, it is founded upon Brahmanism with an infusion of Mahometanism.

Magianism was founded by Zoroaster who lived 500 years before Christ. The believers of this religion are called Guebers of fire-worshipers. They believe in one supreme God with two inferior beings; one good and one evil. Judaism, is the religion of the Jews, and divided into two sects, Karaites who acknowledge the Old Testament as the only divine Book, Rabinists attribute an authority almost divine to the collection known under the name of the Talmud. The whole number of Jews is about 4,000,000.

Mahometanism or Islamism is the religion founded upon the Koran of Mahometan. It is a mixture of Judaism and Christianity with some fanciful embelishments; they number about 178,000,000.

Christianity is divided into three portions. Greek church, established by law, the Roman Catholic, Latin or Western church, maintains the supremacy of the pope. Protestants are those who protest against the pope, and take the whole Bible as their guide. They are divided into many sects, of which the following are the principal: Lutherans, Methodists, Presbyterians, Episcopalians, Baptists, Quakers, Unitarians, and Universalists. The whole number is estimated at 68,000,000.

Morrisonville, Ill.

THE GLOOM OF SADNESS.

WHEN a young heart grows weary and sorrowful o'er the little ills of life that no one can hinder, it is better to bear than to murmur. It is always better to turn away from trouble than to add to it by brooding over it in sadness. The heart ever feeds freely on the food we prepare for it. If the mind is busy with the scenes and achievements of the pure, the good, and the beautiful, little room will be left for despair. Do the trials of life thicken about us? So have they done to others. Is the journey of earth darkened by defeat, hope hid away in the chamber of disappointment? So has it often been to others of our race, and so it will be through all generations.

But in the darkest of life's dreariness some bright memories will steal over us, and from the prayer of the never forgotten past will be found a volume of good thoughts wherever bitterness has been sweetened by hope; and error [illegible] mellowed by gladness. None [illegible] poor but others have tasted of pov[illegible] cup before them; none are so grie[illegible] others have borne sorrow equal to [illegible] own; and none are so cast down as t[illegible] below the lowest of our race.

Some friends may prove treacherous, others will prove true. Some hearts may betray us, others will support and comfort us. We may be strangers cast in a lonely country, with little to enliven or encourage good living, but nearer than ever will come back *the joys of other days*, and more fond than ever will be their memory.

It's something to have lived some good days; something to have known what joy is, and what happiness is, when it is rightly understood. It would be a rare life and a rarer history to find a whole life of unalloyed enjoyment; it would be wonderful if more than half our days should pass in perfect pleasure. Courage then, is the cure for disappointment. A busy life full of good thoughts, useful employment and self denial—a heart overflowing with love for humanity, will clear the blue sky of its darkness, and let in the sunshine of brightness and good cheer.—*Sel.*

AMBITION.

AMBITION is a quenchless fire,
That thrills the heart to its deep core:
It ne'er attains fulfilled desire,
But ever thirsty, asks for more.

No fount can cool its scorching flame,
When it resistless rules the soul,
It anchors on the shores of fame,
To languish for a higher goal.

Forever on, its tide doth roll,
Forever, towards a mystic shore,
Till death o'erwhelms the madden'd soul,
And wild ambition's dream is o'er.

Oh, mad ambition! you have lost
Love, friendship, all that makes life dear;
Yet, count vain glory worth the cost,
Nor deem their loss scarce worth a tear.

But when dies out life's feeble flame
To answer death so long withstood,
Poor soul! you'd gladly give all fame,
Could it be said, "this life was good."

"The best parents in the world cannot hope to train their children properly if they keep them always at home. God has not intended that they should do this. He has given the church, as well as the family, for the instructing and the influencing of children; and those parents who say that the family is sufficient and complete, without any aid from the church, in the bringing up and the bringing out of children into the fullest privileges of the Christian life, thereby depreciate one of God's chosen agencies for the children's welfare, and take upon themselves a responsibility which God has not called them to bear."

In ascending a mountain, it is both necessary and delightful to pause occasionally, looking back upon the path we have trodden, around upon the view opened up to us, and forward to the hights which still invite our approach. Such halts do more good for us than the mere rest which they afford. They give new and larger views of the beauty and sublimity of nature, bestowing little by little the reward of our toil, and encouraging to renewed efforts. It is well too, for us to have occasional pauses in our restless, hurried lives—pauses in which we may look back upon the past, and by the clearer and broader views they give us, gather fresh inspiration for the labor before us.

e Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, } EDITORS AND
M. M. ESHELMAN, } PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.60 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1 00, but always send the money if you can get it.

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MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - JUNE 12, 1879.

Two souls were added to the church at Cherry Grove the first of last week.

ONE was received into the church by baptism at the Panther Creek Love-feast, Dallas County, Iowa.

IF you desire to talk of any one's faults, talk of your own. You have no business meddling with that which belongs to other people.

BROTHER D. N. Workman, of Ashland, Ohio, expects to visit some of the churches in Iowa and Nebraska sometime during the Fall. He will start about the 25th of September.

AT the Panther Creek Love-feast (Iowa) Brother Joseph Mesimer was elected to the deacon's office, and Brother Samuel Badger advanced to the second degree of the ministry.

BROTHER James Y. Heckler writes that he has had a long and severe spell of sickness, is now able to be up and walk out some, but will not likely be able to work much for a long time.

SOME men talk most eloquently about self-sacrifice, but always mean some other self, and not self at home. They are very wise about other people's matters, but sadly neglect their own

WRITER says, "A child of God had rather thousand times suffer for Christ, than Christ d suffer by him." And a true Christian d rather suffer ten thousand times for the ch, than have the church suffer by him.

NEW organization has been made in Ash- Co., Ohio, consisting of the members living in Ashland, and hereafter to be known as Ashland City congregation. Brother J. H. Worst was chosen to the ministry, and Brethren Joseph N. Roop and E. P. Worst to the office of deacon.

DURING our late travels among the churches we hear much about the Mt. Morris Seminary, and many are making special inquiries regarding its prospects. The project is spoken of in the highest terms, and the members generally think the institution will be well patronized from all parts of the Brotherhood.

On the evening of May 24th, Brother D. N. Workman commenced a series of meetings in the Pine Creek Church, West Virginia, and closed on the 30th with fourteen additions by baptism, and several other applicants. Brother Workman expects to return in a short time and continue the meetings, and will then give further reports.

THE railroad arrangements at the late Annual Meeting were all that could be desired, and thousands will thank the Baltimore & Ohio R. R. for their untiring efforts in making all comfortable who passed over the road to the meeting. Excursion trains were running all the time during the meeting, thus affording the best of conveniences to those who had to pass from and to the meeting mornings and evenings.

A REFORMED Episcopal Church in Louisville, Ky., of 50 members, disbanded because of financial stress. Disbanded because of financial distress! Well, they must be poor indeed, if they cannot meet and pray, read the Scriptures, and exhort one another to faithfulness. "But," says one, "they cannot pay their preacher." That is bad, but if they had the right kind of a preacher he would be willing to work and help support himself and not leave the church to bear the burden. But that is the result of [illegible] of supporting churches.

FROM THE ANNUAL MEETING

OUR last report was finished on the cars, near Mansfield, Ohio, May 29th. We reached Cumberland, Md., the next morning about three o'clock, and was joined by a number of brethren and sisters *en route* for the A. M. By six o'clock we were at Harpers Ferry where we spent four hours looking at that which seemed most interesting.

Near the depot, is an old brick building known as "John Brown's Fort." Most of our readers are perhaps familiar with John Brown's attempted raid. It was in this old building that he was captured. From that point a number of us undertook to reach what is known as the Jefferson Rock. The hill was steep, and in some places the steps were cut in solid rock. We found it quite an uphill business, especially for two hundred and twenty avoirdupois. On the way we found a neatly finished Catholic Church at a point where no team could reach it. We certainly would not favor the idea of climbing that hill every Sunday for meeting, but it seems that people in these parts are used to the business. A little further up we passed an old church in ruins. It was likely destroyed during the war, and is a standing monument of the wastefulness of this barbarian practice. We finally reached the noted rock, which consists of a few massive stone lying on the edge of a lofty overhanging precipice. Upon the top of the large topmost stone is a large flat rock, about ten feet square held up by heavy posts about three feet high. We climbed to the top of this, and while standing there, viewed the landscape o'er. Thomas Jefferson once said that it was worth a trip across the ocean just to stand on this rock and take a view of the grand scenery to be seen from this point. We confess it was grand indeed. But before leaving we [Brother E. and I] thought to do like thousands who had been there before, and inscribed our names upon the rock.

We next visited the Freewill Baptist Seminary, intended for the education of colored students. Prof. A. H. Morrell had the kindness to show us through the building, and describe all points of interest. Here we find colored men and women who act as polite and genteel as the best bred white folks. This shows what education will do for the colored people.

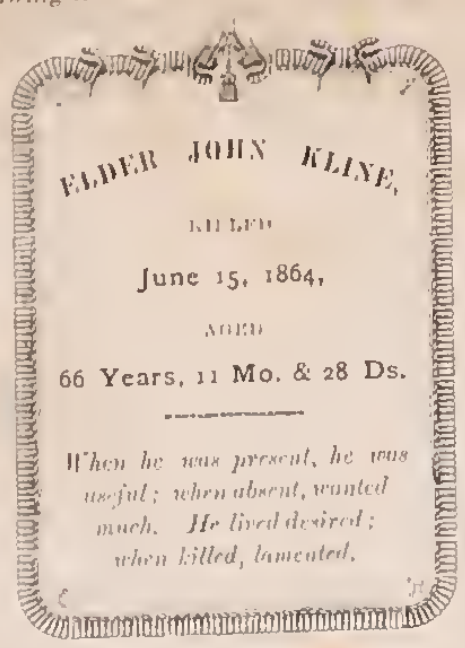
At this time our company consisted of Enoch Eby, Edmund Forney, S. J. Harrison, (who had joined us at Cumberland, Md.,) M. M. Eshelman, his son Harvey, and self. Our tramp was interesting, and we saw much well worth remembering. We returned to the depot, and by eleven o'clock was on our way down the Shenandoah Valley, Virginia. We found the road in a most excellent condition, and the train men very accommodating. Many points of interest were passed. Winchester was pointed out as the scene of several hard fought battles, and the effects of the war can still be seen on many of the buildings.

This is a beautiful valley lying between two mountain ranges, and contains some as good land as there is in the State. During the war nearly all of the barns and mills were burned, thus leaving the country in a sad condition, but since then most of the barns and mills have been rebuilt, though the country has not fully recovered from the backset it received during the rebellion. The members stopped off at different points along the road, but we went on to Broadway, which point we reached about three o'clock, when we were met by brethren and soon found our way to Brother John Zigler's, about one mile from the town. On the way we passed the house where the lamented Elder John Kline lived at the time he was killed. The place where he was killed is in the woods about two miles north of this house. We have not visited it yet, but expect to do so before leaving here.

At Brother Zigler's home we found an excellent resting place. To me everything seems interesting. It is but 300 yards to Elder John Kline's old home, and just 200 yards to the west is the former home of Elder Peter Nead, and also his old tanning yard where my father once lived and learned the trade. Here we also met Brother Isaac Miller, of Michigan.

After supper we took a walk to the Brethren's large meeting house, a short distance east of Brother Zigler's, the place where the Annual Meeting is to be held. The house is a large commodious building situated in a beautiful grove. A short distance east of the meeting-house is a large temporary boarding tent 48x158 feet, with capacity for seating about 800 persons at the tables at one time. The cooking arrangements are well arranged. North of the house is a natural basin, gradually rising in all directions from the center and well shaded by large trees. Over a part of this basin the Brethren have erected a temporary roof, with arrangements for the Standing Committee in the center of the basin and seats arranged all along the sides somewhat in the form of an amphitheater. In this respect the situation is the best we ever saw. The house has also been well arranged in case it should be too cool or rainy to hold the meeting in the grove.

We were next taken into the graveyard, near by, and shown the grave of Elder John Kline, beneath the branches of a beautiful cedar tree in the west end of the graveyard. How sad the reflections! We thought of the great good he had done, his labors of love, his many journeys to and fro preaching the Word, and then, we thought of his cruel death. To this day members speak of his death with tears in their eyes. We knelt down beside his grave and copied the following from the headstone:



We arose and cut from the tree a twig to preserve in remembrance of that sacred spot, and then retired from the grave with a sad heart. The horse on which Brother Kline was riding at the time he was shot had carried him over 60,000 miles, or more than twice the distance around the entire globe. Of these things we may give some further accounts in the future.

Friday, we had the pleasure of meeting and conversing with a number of members from different parts of the Brotherhood, and enjoyed ourselves finely. The day was warm, but a rain late in the afternoon cooled off the air considerably.

To day, the Annual Meeting Plan Committee met at Brother Christian Wine's. It was two o'clock before they succeeded in getting together.

We learn that great numbers of members have stopped off at different points along the road, expecting to come down to the place of meeting on Monday. Everything indicates that the attendance at the meeting will be very large, and the members here are doing their best to get everything in good readiness to accommodate all who may be in attendance. This is a very large congregation, having a membership of nearly 500, and other churches equally large and prosperous are scattered up and down the valley.

The most of Saturday was spent on the A. M. ground, conversing with the brethren who chanced to be there. In the evening we were conveyed to the vicinity of the Green Mount Church, and spent the evening pleasantly conversing with relatives some of whom we had not seen for twenty-nine years. Our associations were pleasant and afforded much enjoyment. Brethren R. H. Miller and M. M. Eshelman accompanied me to this place.

Sunday morning we were taken to the Green Mount meeting-house, where we preached to a large and attentive congregation. This point is noted for the trouble that grew out of the Thurman case. It is here that he was baptized, held his membership, and finally tried and excommunicated. Jacob Miller has charge of the [illegible], and at present it seems to [illegible] condition. A number of [illegible], and then went a few [illegible] where Brother R. F. [illegible] discourse on the [illegible] with our spi[illegible]ing, in company [illegible] visited the greatest natural curiosity of this country. It is what is known as the

EBB AND FLOW SPRING,

situated at the foot of a hill, on Brother Jacob Meyer's farm, about five miles south-west of Broadway. The spring is about eight feet square, three feet deep, and the bottom covered with gravel. When we arrived not a particle of water was to be seen, so we sat down on the bank to wait for what one brother called "the troubling of the waters." Another brother suggested that it would be more appropriate to quote this Scripture: "What went ye out for to see." Our crowd kept increasing till it numbered nearly forty, some of whom were from various parts of the Brotherhood.

At the end of about one hour and a half some one called out, "here she comes," and sure enough the water commenced boiling up with such force that in three minutes the large basin was filled. For six minutes the water flowed from the spring in a body sufficiently large to run an ordinary mill, and then commenced subsiding for four minutes when the water stood only about one foot deep. But little, if any, motion could be noticed for six minutes, then the water commenced disappearing and in a short time not a particle of water was to be seen. Of course, we all took a drink. The water was cool, and so clear that a pin could be seen in the bottom of the spring.

When the season is wet this process is repeated every hour, and sometimes even oftener, but when the weather is dry, several hours usually pass between the flows.

From the spring a Brother Kline took us to our boarding place, near Bowman's Mill, about one mile from the A. M. ground. We have a pleasant room to which we can retire at the close of each day and obtain a good night's rest.

Monday morning we arose very early and walked to the A. M. ground. The members began assembling at an early hour. Much of the forenoon was spent renewing old acquaintances, and becoming still further acquainted with many whom we had never before met. This was a great pleasure, and we did our best to enjoy it.

The Standing Committee convened at eight o'clock and elected the following officers:

Moderator, R. H. Miller; Reading Clerk, Enoch Eby; Writing Clerk, James Quinter.

From a conversation with a few of the Committee we learn that there is considerable business to come before the meeting, and some of it a little perplexing, but we hope all will work off in a Christian spirit and for the good of the cause.

By ten o'clock, about four thousand people were on the ground, and as a number of ministers were present it was thought best to have preaching, so in the forenoon, and also in the afternoon, there was preaching in the outdoor place which had been prepared for holding the conference. The gradual elevation of the ground in all directions from the speaker's stand enabled him to be heard to good advantage.

The arrangements for feeding the crowd at this meeting is good. The Brethren here understand their business well, and know how to reduce things to a system. Every waiter has pinned on his or her clothes in front, near the left shoulder, a printed card stating his or her place at the tables. This is what we call order. There is no confusion, but every one seems to understand his business, and they perform it with Christian courtesy. Most of the waiters are sisters, neatly but plainly dressed, and exhibit the best of health. It is plainly noticeable that they have not ruined their health by following the ruinous and unhealthy fashions of the age. The members in this part of the State are to be commended for their zeal and plainness. Most of them are in the order of the church, and a better hearted set of Christians we never met. They spare no pains to make all comfortable, and do their utmost to make each one feel at home. Thousands are here in attendance, and all speak of the Christian hospitality far in advance of what they expected to see.

On the ground, near the meeting-house, is a small building for the use of editors, reporters, and the post-office. This latter feature is an excellent arrangement. Hundreds of letters are received and handed to those who call for them on the ground. Several reporters and newspaper men are present to take down and

publish the proceedings of the meeting, hence what is done here will find its way into some of the leading journals of America. At Broadway, one mile from the place of meeting, is a daily Conference paper, giving a daily report of the proceedings of the meeting. Many in attendance are having it sent to their families, thus giving them an early report of the meeting.

Towards evening it commenced raining and rendered surroundings a little unpleasant. We walked about one mile through the rain to our room, but did not get very wet, but we fear others did. Of course every house in the vicinity of the meeting was crowded.

Tuesday. We reached the A. M. ground about 7 o'clock, soon after which time it commenced raining, hence it was found necessary to hold the Conference in the meeting-house. In a short time the house was filled to its utmost capacity, and not more than half the people were able to get in, while many others were left out in the rain. The time was spent in singing, and listening to several addresses on the power and efficacy of prayer, till 9:30, when the Standing Committee entered the room, and took their places ready for business.

The Conference was opened by R. H. Miller who announced hymn No. 682:

"And are we yet alive,
And see each other's face?
Glory and praise to Jesus give,
For his redeeming grace:
Preserv'd by power divine
To full salvation here,
Again in Jesus' praise we join,
And in his sight appear.

What troubles have we seen!
What conflicts have we pass'd!
Fightings without, and fears within,
Since we assembled last:
But out of all the Lord
Hath brought us by his love;
And still he doth his help afford,
And hides our life above."

Brother Miller then delivered a touching appeal to those who had assembled for business. He mentioned the importance of the business before the meeting, and the great necessity of Divine assistance that all things might be done to the glory and honor of God. He then called to prayer, and offered up prayer, followed by Enoch Eby. After prayer, Jesse Calvert stepped to the front and announced the organization, consisting of officers as mentioned above. Enoch Eby then read the 15th chapter of Acts, after which R. H. Miller offered a few remarks regarding our manner of holding the Annual Meeting.

The next thing in order was the reading the rules formerly adopted for the governing of these meetings.

It was then stated that the deferred queries would not come up, as they were last year deferred indefinitely, and it was the order not to bring forward deferred matter unless called up in regular order through the District Meeting.

The Annual Meeting Plan Committee, appointed last year to draft a better method for holding the A. M., reported by presenting their plan in writing. In substance the plan is about this: The meeting is to be made self-sustaining by each brother who attends the meeting paying $1.00, the sisters to pay what they may desire. The boarding tent to be arranged with an aisle, running lengthwise through the center of the building, and all the tables to extend from the aisle to the sides. There is to be a door for each table, thus dividing the people into many parts so as to avoid crowding at the doors. The women to enter from one side of the building, and the men from the other. The meeting room is to be far enough away so as to avoid annoyance, and to be erected in a manner so that all the seats will rise gradually from the center in all directions. There are several other features which we will not take the space to mention, they will appear in the minutes.

Considerable discussion was indulged in by many of the brethren. The strongest opposition was in regard to each one paying a dollar; some thought this would exclude the poor, but it was shown that those who are able to pay their expenses to the Annual Meeting would certainly be able to pay one dollar to help defray the expenses of the meeting, and if they were not, others could help them.

At 11:10 the meeting adjourned for dinner, to meet at one o'clock.

The afternoon session was held in the grove. It was the grandest place to hold a meeting we ever saw. From the center the ground gradually rises in every direction to the hight of about 12 feet. The Standing Committee was in the center with most of the congregation seated above them. This basin, or pit, as some call it, is about 150 feet square from top edge to edge, and gradually sloped toward the center so that everybody in it could see and hear everybody else. It was entirely filled with people all of whom could see and hear just what was said and done.

The unfinished matter, left over from forenoon, was then taken up and pretty freely discussed, and finally passed as drafted by the Annual Meeting Plan Committee, hence the next A. M. is to be held on the self-sustaining basis. It was thought best to give it at least a trial.

The Moderator then announced the meeting ready for the queries. It was agreed to commence in the West, hence Northern Kansas and Southern Nebraska were called for and found not represented by delegates, but by a letter stating she had no queries, but was in peace and harmony.

Northern Missouri was not represented.

Southern Missouri was represented by a delegate on the Standing Committee, but presented no papers.

The Southern and Middle Districts of Iowa presented no papers.

The Northern District of Iowa presented a query, suggesting the propriety of the Standing Committee appointing deacons to act on committees, to settle difficulties, in which doctrinal questions were not involved. After freely discussing the pro and con it was thought best to make no change from the established custom of the church.

The Northern District of Illinois:

1. This asked the A. M. to proportion the amount that each congregation should pay toward defraying the expenses of the Danish Mission. It was suggested that each congregation pay $2.00 more or less according to the ability of the church. Wealthy churches should pay more, and poor ones less. This amount is to defray the expenses of the mission for the present year, and it would be best if the money, or at least some of it, be sent in as soon as possible. Send all money to C. P. Rowland, Lanark, Carroll County, Illinois.

2. A request for permission to publish a small Hymn Book for missionary purposes. Tabled by request of the parties who had it presented. The perplexities of the publishing business among the Brethren at the present is such that these matters must be guarded with great care.

3. Is it according to the gospel and order of the Brethren to take a speaker's office from him at home, and then allow him to act in his office when outside of his own district? Decided, without discussion, that it was not right to do so.

More next week. J. H. M.

BEFORE, OR AFTER?

Is it the order of the church, in council meeting, when a member is in trouble, to ask him if he is satisfied with the decision of the church before he knows what that decision is, or is it the order to tell him what that decision is and then ask him if he is satisfied? JOHN J. MILLER.

ANSWER. It is the order to tell him what the decision is and then ask him if he is satisfied. In confirmation of this we refer to the Minutes of 1878, Art. 6, which reads as follows: "Which is according to the word of God, to ask an accused member whether he is satisfied with the decisions of the church on his pending case, *before* they are made known to him, or *afterward*. Ans.—Afterward."

It would not be consistent to ask a man whether he is satisfied with a thing he knows nothing about. People should not be required to do a thing blindly. They should act with their eyes open. The gospel asks no man to accept a thing before it is made known to him.

This is the way Masons take the advantage of newly installed members — they make them swear to keep the secrets of the lodge before they know what these secrets are: and this is one reason why our Brethren oppose Masonry. It would not be consistent for us to turn round and practice in the church the very thing we oppose in others. J. H. M.

PLEASE give an explanation of this question: If the law of any State says hang a man for murder, is the officer who executes the law, a murderer according to the law of God?

M. C. N.

See Acts 5: 29.

ORIGIN OF SUNDAY-SCHOOLS.

If not inconsistent with the character of the BRETHREN AT WORK I would like to ask a few questions to be answered through the columns of your very worthy paper.

1. What was the origin and object of Robert Raikes starting his Sunday-school in London, England? Was it for religious instruction, or only a school of education?

2. When was the first Sunday-school started by the Brethren? Was it before Mr. Raikes started his school, or after? We have heard it asserted that the Brethren had a Sunday-school thirty years before Robert Raikes ever thought of his school. By answering these questions you will oblige many Brethren. ABRAHAM WOLFE.

1. Robert Raikes, the founder of *modern* Sunday-schools, was an English philanthropist, and editor of the *Gloucester Journal*. He commenced his Sunday-school work in Gloucester, England, in 1781 by gathering the poor children from the streets and employing female teachers at a shilling a day for their services. The children were taught from ten A. M. to twelve; then after an hour's recess, read a lesson and went to church. After the close of church services they were instructed in the catechism till after five in the evening, and then sent home. The school was of a religious character, though other instructions were probably given. It is clear that Mr. Raikes introduced his school with a view of teaching the poor children the Bible. It was then but a few years till Sunday-schools were established all over England.

2. We have no way of knowing who was the first brother to introduce these schools among the Brethren. About 1740, Ludwig Hacker established a school at Ephratah, Lancaster County, Pennsylvania, which continued a number of years. This man, however, did not belong to the Brethren at that time. He was a member of the Seventh-day Tunkers, a body of people who split off from the Brethren Church about 1726. This school at Ephratah was established about 21 years before Robert Raikes introduced his system in Gloucester, England. But as early as 1674 there was a Sunday-school in Roxbury, Massachusetts, and also one in Plymouth, Massachusetts, in 1680.

Sunday-schools were established in the Christian Church near the middle of the second century. They were then called schools of catechumens, in which the young were carefully instructed out of the Scriptures. Less formal instruction of children prevailed much earlier.

Speaking of schools, among the Christians in the first century, Mosheim says: "The Christians took all possible care to accustom their children to the study of the Scriptures, and to instruct them in the doctrines of their holy religion; and schools were every-where erected for this purpose, even from the very commencement of the Christian Church. We must not, however, confound the *schools* designed only for children, with the *gymnasia* or academies of the ancient Christians, erected in several large cities, in which persons of riper years, especially such as aspired to be public teachers, were instructed in the different branches, both of human learning and of sacred erudition. We may, undoubtedly, attribute to the apostles themselves, and to the injunctions given to their disciples, the excellent establishment, in which the youth destined to the holy ministry received an education suitable to the solemn office they were to undertake. (2 Tim. 2: 2.) St. John erected a school of this kind at Ephesus, and one of the same nature was founded by Polycarp at Smyrna: but these were not in greater repute than that which was established at Alexandria, commonly called the *catechetical school*, and generally supposed to have been erected by St. Mark." Volume 1, page 43.

One of the most reliable works now published, is the American Cyclopædia in 16 volumes. Treating of Sunday-schools it says: "The earliest recorded Sunday-schools were the schools of catechumens, organized, according to Tertullian, in A. D. 180, though less formal instruction of Christian children and novitiates prevailed earlier. The schools of the catechumens flourished till the sixth century. In 1527 Luther established Sunday-schools in Wittenberg for the instruction of children who could not attend the day schools. In 1560 Knox inaugurated them in Scotland." Volume 15, page 477.

Citations on this subject from reliable authors, could be multiplied, but we think the above sufficient for the present at least. J. H. M.

Items of Interest

—THE human heart is 6 inches in length, 4 inches in diameter, and beats 70 times per minute, 4,500 times per hour, 100,800 times per day, and 26,817,200 times per year.

—A FRENCHMAN, M. Perroy, has invented an apparatus for distilling water at sea, for which he has received a prize of 3,000 francs, by which sea water is turned out fresh, well aerated, inodorous water.

—To remove weeds from paths take one hundred pounds of water, twenty pounds of quick lime, and two pounds of flour of sulphur boiled in an iron vessel. Water with the clear part, diluted, and the weeds will not re-appear for several years.

—DR. HULL, editor of the *Sabbath Recorder*, says, "We are satisfied, after two or three attempts, we can never write poetry. We are not even good at rhyming." But the Dr. knows something which many rhymers do not know —that there is a difference between rhyming and writing poetry.

—PESTILENCE IN THE CAUCASUS.—ST. PETERSBURG, May 14.—The disease which has broken out in the Caucasus proves fatal in twenty-four hours. In Derby, which contains 150 houses, seventy persons died. In Medvricheni, with 200 houses, there are 100 persons dead. Mortality elsewhere is on the same scale.

—IT is stated that Bell's telephone battery transmeter was placed on the pulpit of Mr. Paige's church in Lowell, Mass., on a late Sabbath and that the entire service including the sermon, was distinctly heard in all parts of the city. The words and tunes sung were heard even 80 miles distant.

—A MISSIONARY, after thirty years of service in India in building school-houses, largely with his own hands, complains that on returning to America he finds churches in large cities which cost $300,000, and $500,000, and a Secretary of his own Foreign Board receiving $5,000 a year, when the oldest mission in India "is really dying out for lack of men and means."

—LONDON has more Roman Catholics than Rome, more Jews than all Palestine, more Irish than Belfast, more Scotch than Aberdeen, more Welsh than Cardiff: its beer and gin sl placed one after another in a line, would r sixty-two miles, and one entire quarter of city is inhabited by three hundred thousa the most miserable wretches and worst thi to be found on earth.

—IT is said, and no doubt truthfully, th scarlet fever and other contagious diseases a disseminated by school-books. The schola carries his books home, is taken sick, and o course stays at home. When he is convalescent, he uses his books a little, and the particles of peeling skin which contains the germs of the disease are rubbed from his hands and inclosed within the leaves.

—ON Friday evening, May 30th, a terrific cyclone passed over a portion of Northern Kansas, Southern Nebraska, and that part of Western Missouri from sixty to seventy miles wide to the north-east and north of St Joseph. The cyclone, it is said, originated about ten miles south of Lee's Summit, Mo., and proceeded in a north-east direction. Immense damage was done to property, and many persons killed, while many more were severely wounded.

—A MAN and his wife were arrested and fined twenty-five dollars each, for opening their hired girl's letters. The law very strictly prohibits the opening of letters addressed to other persons, and persons who have such letters passing through their hands should make a note of this and govern themselves accordingly. We ourselves have known otherwise honest and upright persons taking too much liberty in this respect.

—COAL.—Coal was first used as a fuel 300 B. C.; but it is only in the present century that it has become of great importance on account of its combustible properties. The amount now annually produced by this country and England, the two great coal-producing countries, if piled up in a regular wall ten feet thick and fifty feet high, would extend across the Atlantic and connect the two continents.

—AN English child six months old was seen sucking a piece of green wall-paper, which was at once taken away. Nevertheless it died the next day. A large quantity of lead was found in its stomach. Oxide or carbonate of lead was also found on the paper. The coroner sensibly remarked that green wall-paper ought to be abolished, as it not only contains poisonous matter, but was very detrimental to health.

ur Bible Class.

Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. In order to promote Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department, must be short and to the point

Will some one explain Acts 15:20? In particular the phrase? "and from blood, and from things strangled." FRANKLIN ANGLEMYER.

Will some one explain Heb. 1:14? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one please explain 1 Pet. 3:19? It reads as follows: "By which also he went and preached unto the spirits in prison." Who is the preacher? Who are the spirits? Where is the prison? J. W. BARNHART.

Please explain, through the paper, the meaning of Luke 19: 37, 40. It reads as follows: "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." S. C. C.

THE WHITE STONE.

Will you, or some one else, please give an explanation of Rev. 2:17? It reads thus: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." MARY ZIGLER.

SOME, in commenting upon this text, apply the manna, white stone, and new name, to spiritual blessings to be enjoyed in this life; but, like all the other promises made to the faithful, we believe it refers to the future, and that the saints will receive them when the time is fully come that they shall receive their reward. The following from H. Blunt is as satisfactory as anything we have ever seen on this subject:

"It is generally thought by commentators that this refers to an ancient judicial custom of dropping a black stone into an urn when it is intended to condemn and a white stone when the prisoner is to be acquitted, but this is an act so distinct from that described 'I will give thee ...hite stone' that we are disposed to agree ...those who think it refers rather to a cus... of a very different kind, and not unknown ...he classical reader, according with beautiful ...priety to the case before us.

"In primitive times, when traveling was rendered difficult from want of places of public entertainment, hospitality was exercised by private individuals to a very great extent, of which indeed we find frequent traces in all history, and in none more than the Old Testament. Persons who partook of this hospitality, and those who practiced it frequently contracted habits of friendship and regard for each other, and it became a well-established custom among the Greeks and Romans to provide their guests with some particular mark which was handed down from father to son, and insured hospitality and kind treatment whenever it was practiced. This mark was usually a small stone, or pebble, cut in halves, and upon the halves of which the host and the guest mutually inscribed their names and then interchanged with each other. The production of this *tessera* was quite sufficient to insure friendship for themselves or descendants whenever they traveled again in the same direction, while it is evident that these stones required to be privately kept, and the names written upon them carefully concealed, lest others should obtain the privileges instead of the persons for whom they were intended.

How natural, then, the allusions to this custom in the words of the text, 'I will give him to eat of the hidden manna,' and having done this, having made him partake of my hospitality, having recognized him as my guest and friend, I will present him with the white stone, and in the stone a new name written which no man knoweth save he who receiveth it; I will give him a pledge of my friendship sacred and inviolable, known only to himself."

R. R. MOON.

Buchanan, Mich.

THE example of Jesus Christ is the Christian's rule of life; because the apostles enjoin them all to walk as Jesus walked. Not Rome alone, but every party standard, also, has sadly overlooked this grand and peculiar feature of the Savior's teaching.

YOU may depend upon it that he is a good man whose intimate friends are all good.

ON THE WAY TO PALESTINE.

NUMBER VIII.

The Pyramids and other Tombs.

[From the "Christian Standard" by special Arrangement.]

OUR work within the passages and chambers of the pyramid of Cheops was very fatiguing. The entrance passage is just 3 feet 9 inches wide, and 2 feet 11 inches high, measuring at right angle to the floor. Of course we had to descend in a stooping posture, and the angle of descent is 26° 41'. Moreover, the floor is of white marble smoothly polished, and our only mode of descent was to slide down, and but for a rope tied at the outside to which we could hold as we descended; but for the fact that notches have been chiseled in the floor at irregular intervals to furnish a foot-rest. These are so rudely cut, though, that our boots were constantly slipping on them, and but for the help of the Arabs whose bare feet seemed to stick to the stone as if they were glued to it, we would at last have dropped into the sliding method above mentioned. With two Arabs to help each of us and one apiece to hold a candle before us, we managed to get along without breaks or bruises; but to take accurate measurements under these circumstances required some patience and much straining of our muscles. The mouth of this entrance passage is on the north side of the pyramid, about midway between its east and west corners, and 48 feet perpendicular above the base. Measuring from the beginning of the marble floor, we descended 88 feet 4 inches to a pile of sand which has accumulated at the point where this passage meets with the first upward passage, and which prevented us from completing the measurement with accuracy. Below this pile of sand which has been blown in by the winter winds, the passage continues in the same direction as before until it reaches a chamber 101 feet below the natural surface of the rock on which the pyramid stands. This lower part of the shaft is stopped up, and covered with the pile of sand just mentioned, so we could not explore it. The pile of sand not only prevented us from completing the measurement of the entrance passage with accuracy, but also came so near choking up the passage, that we had to stoop our lowest, and snuff up a considerable quantity of dust that smelt like anything else than cologne, in order to pass over it. We measured, however, its horizontal surface, and according to the best estimate we could make, the length of the floor of the descending passage to the point where the floor of the ascending passage begins, is 96 feet. It was originally more than this; for several feet, and perhaps yards, of the exterior face of the pyramid have been removed. Here I note the first serious inaccuracy of the measurements given in the little book of Mr. Seiss, called "The Miracle in Stone." He gives the length of this chamber (p. 84) as 1,000 inches, which equal 83 feet 4 inches. I am certain that it is several yards longer than this.

We had now descended within a few feet of the natural rock. From this point we began to climb upward at about the same angle by which we had descended, still going toward the center of the pyramid; but the first fifteen feet of the original passage upward is blocked up by masses of granite, and a rough passage has been cut around these to the right through the soft limestone of which the pyramid is mainly built. These granite blocks were probably placed here to keep out intruders. The passage forced open around them is very difficult to ascend, and still more to descend. We had to have help both ways, and in coming down an Arab stood below me, took me on his shoulder and swung me down and around the most dangerous point. This made me nervous; for if his feet had slipped, broken bones would have been the certain result, and perhaps something worse.

From this granite obstruction the passage upward, now only 3 feet 5 inches wide, extends 110 feet to what is called the grand gallery. If our estimate of 15 feet for the obstructed part is correct (we could not measure it accurately) the entire length of this part of the passage is 125 feet. The figures quoted by Mr. Seiss (p. 84) makes it 1,542 inches, or 128 feet 6 inches, and are probably nearer correct than ours.

When we reach what is called the grand gallery, the ceiling of the passage suddenly rises to 28 feet in hight, and while the width of the floor remains the same as below, at an elevation of 20 inches above the floor the passages widen 20 inches on each side, making the entire width of this part 6 feet 9 inches. The entire length of the floor of this gallery is 151 feet 4 inches according to our measurement, 155 feet according to Baedeker's Guide Book, and 156 feet 10 inches according to Mr. Seiss. We measured with care, but we may possibly have made some mistake.

Just at the lower end of this gallery or hall, and at the right hand as we ascend, is a rough opening in its side where we see the mouth of what is called the well. This is a circular passage about 30 inches in diameter descending in a crooked line to the vicinity of the underground chamber mentioned above. Several of the Arabs proposed to go down this for us, candle in hand, for a fee of a franc, and they had a loud quarrel as to which one should go. One of them had already crawled into it far enough to keep the other back; so I decided in his favor, and he went down about forty feet, to a sharp angle beyond which he would be invisible to us. There I told him he might stop though he proposed to go further. I was afraid the fellow would fall and break his bones; for he descended by straddling his feet across the passage and resting them on little protuberances from which anybody's feet but an Arab's would have slipped. The purpose of this well is not known. Some suppose that it was dug upward from the passage below by persons who were seeking for treasures in the pyramid, and had found their way into the lower passage but not into the upper. The floor is here level, and we entered the passage leading to what is called the Queen's Chamber. The width of this passage is 3 feet 5 inches all the way, and its hight for 106 feet 7 inches, is 3 feet 10½ inches; but at the end of this distance the floor drops 21 inches, making the hight from floor to ceiling the remainder of the way 5 feet 7½ inches. Here we could stand nearly erect, and the length of this higher part is 18 feet 1 inch. Thus, the entire length of the horizontal passage leading to the Queen's Chamber, is 121 feet 8 inches. This chamber is 18 feet 10 inches long and 17 feet 1 inch wide. Its ceiling is formed by slabs of stone with their lower ends resting on the walls and their upper ends propped against each other, like the two parts of a common roof; thus forming a kind of pointed arch. From the floor to the point of this arch is said to be 20 feet 4 inches. We had no means of measuring it. This chamber is entirely empty.

Retiring from the Queen's Chamber to the grand gallery, we continued our ascent until we reached a horizontal passage leading into the King's Chamber, the central and most important opening in the entire pyramid. We had now reached a perpendicular hight of 139½ feet. The horizontal passage through which we reached the chamber is 24 feet 10 inches long, measuring along its level floor 3 feet 5 inches wide, and 3½ feet high.

When we entered the King's Chamber, our Arabs, whose noise had already been very annoying, set up such a babel of loud talking to us, and loud quarreling with one another, that we could have no conversation. Every one wanted to magnify his own importance by telling us what we already knew, and he was equally anxious to push his neighbor into the background so as to get all the expected *backshees* to himself. I finally succeeded, by yelling louder than all of them together, in bringing them to silence, and in posting four of the candle-bearers near the four corners, while the fifth candle was held near us to throw light on our measurements. We first measured the coffer, or stone coffin, which stands near the western end of the room. We found its inside measurement exactly 6 feet 6 inches in length, 2 feet 2½ inches in width, and 2 feet 8 inches in depth. These figures show that its interior cubical capacity is exactly 66.144 inches; whereas Mr. Seiss, in making it appear that its capacity is the same as that of the ark of the covenant made by Moses, represents it as 71.250 inches. This is one of the emphatic points which he makes in his argument, and I am sure that in it he is mistaken. He also affirms that this coffer could not possibly have been brought into the pyramid after the latter was built, and from this draws the inference that it was not intended for a coffin. The inference would be by no means logical if its premises were granted; for it is obvious that if the pyramid was intended as a monumental tomb of the king who built it, his coffin might have been put in position while the work was going on. But it is not at all certain that the coffer was not brought in through the present entrance passages.

Its external width is exactly 3 feet 3 inches, and the narrowest part of the passage is 3 feet 5 inches. Its hight is exactly 3 feet 4 inches, and the lowest part of the entrance passage is 3 feet 6½ inches. Consequently it could have been slid all the way along the smooth straight floor, and between the straight sides of the passages, from the outside to its present position.

The King's Chamber is 34 feet 5½ inches long from east to west, and 17 feet 3 inches wide, the length being almost exactly double the width. Its ceiling is flat, and is covered by ten stones, which reach entirely across the width of the chamber. If we allow about 18 inches at each end of these stones for them to lap on the wall, they are 20 feet long; and their width is just 40 inches each. These stones, however thick they may be, could scarcely support the mass of rock piled above them; consequently several openings called Construction Chambers are found above them with the masonry so arranged as to furnish the proper support. It is difficult, and dangerous, without a supply of ropes and ladders, to climb up into these; and as there is no particular interest connected with them, we did not attempt it.

I was disappointed in regard to the external condition and appearance of this pyramid. I had been led to think that it was built of the hardest and most durable limestone; but in fact the stone is of the most perishable kind, some of the blocks almost as soft as soapstone, and many of them very porous. Evidently the builder depended on the outside casing of granite, which once covered it, for its preservation, and since that was taken away, a very rapid disintegration has been going on. The extent of this is best appreciated by standing at the points of the original corner stones, which were discovered and uncovered some years ago by Prof. Piazzi Smyth, of Edinburgh, and observing that at least 15 feet in depth of the entire original surface has been taken away on every side. A large portion of this has been removed in order to build the city of Cairo; but an immense portion of it now lies at the base of the pyramid, in the form of immense mounds of broken and crumbled stone, rising forty or fifty feet high along the pyramid's sides. The Khedive has macadamized the turnpike to Cairo from these heaps, yet you can scarcely miss what he has taken away; there is enough left, I suppose, to make fifty miles of double track turnpike.

I found it difficult to realize the vastness of the pyramid. It was not until I stood close to its base and looked up, that it appeared, what it really is, the loftiest structure on earth built by human hands. The highest cathedral tower in the world is that at Strasbourg, which is 473 feet, while the pyramid was originally 483, about 30 feet of its top having been removed. And it was not until I walked along the entire length of its western side, under a scorching afternoon sun, the thermometer in the shade standing at 93°, that I realized the almost incredible fact that this high mass of masonry covers thirteen acres of ground. Like all well proportioned structures of great size, it appears to the eye smaller than it is.

I would be glad to speak of the sphinx, which we studied and measured; of the vast and costly sepulchral chambers which we explored; of the other pyramids, of which we saw about twenty; of the wonderful Serapeum, as it is called; in which twenty-four of the sacred bulls worshiped by the ancient Egyptians were buried, each in his own separate chamber and his own granite coffin of 65 tons weight; and of many other objects about Cairo that interested us much; but there is a limit to the space in the papers, to the patience of the editors, and to the endurance of my readers; so I must deny myself this privilege.

This letter is closed in my tent outside the Joppa gate of Jerusalem, and not far from the upper pool of Gihon. To-morrow (April 19th) we expect to go to Jericho on our way up the Jordan and into the regions beyond it.

J. W. MCGARVEY.

LET US PRAY.

BY J. F. EBERSOLE.

HOW often the ministers alone do all the praying, and when so it becomes monotonous and looks as though they had a special contract to take people to heaven. We say, divide that part of the exercise and teach people to pray by thrusting duty upon them.

How shall they pray? Why just as they would talk. Many persons pray as though the Lord was very particular about the language used, when, in fact, all that is required is the language of the heart, — something that will reach down into the inner man and open the old rusty doors and windows, and flood his whole soul with such a radiant light that saints will exclaim, "it is good for us to be here," and sinners will inquire, "men and brethren, what shall we do?"

MILLIONS of men and women have read the Bible, finding comfort and inspiration in ... One man, Colonel Bob Ingersoll, has read it that he might make it a subject of ridicule. Therefore, the millions must be wrong, and Ingersoll right. This is the sum and substance of the Ingersollian philosophy. It requires a giant intellect to evolve so grand a system.

Correspondence.

These things write we unto you, that your joy may be full.—John.

Echoes from the Center.

NUMBER XVIII.

Visiting the Saints—Council Meeting—Missionary Convention—North-Western Ohio Conference—Love-feast—Calling additional Laborers—Pleasant Visit—Sad Farewell.

A PORTION of territory being assigned to us, Brother Teeter and the writer took a drive into the country to visit the members prior to our prospective council meeting preparatory to our Love-feast. We made pleasant calls, and enjoyed a few minutes in social interview with one another, and talked of our hopes and fears, our engagements in the church, the goodness of God, etc. Found all in peace and harmony, and received the expression from all of their determination to labor in the cause of Christ, for an increase of holiness and for the salvation of souls. It was an enjoyable trip and one of profit to all.

However much such visits may be enjoyed, the minister being pressed with many other duties, we think he might be relieved from this labor with rightful propriety, as this special labor rests upon the deacons to attend to. However we bear the burden one with another and onward we go in the grand cause of our holy Christianity.

To-day we met in church council to adjust church business, of which we had considerable amount. Considerable debate was elicited, yet all passed off in a manner that was accepted, and we trust by a proper forbearing and forgiving spirit perfect love and union will continue.

Preparations were made for a Love-feast, which is in the near future. What a joyful thought that the Christian can so live as to be qualified a fit communicant at the Lord's table! that he can partake of that spiritual meat and drink, that will beget in him more of that true life, enabling him to live forever. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." John 6: 53.

Thursday evening is here and a good many brethren and sisters are gathering into the neighborhood to spend the night in the vicinity of the place of meeting, so as to be ready to assemble in the courts of the Lord on the morrow to transact business in the vineyard of the Master. After resting during the shades of the night, we began to think of assembling in the temple of God, whereupon we turned our footsteps toward the place where God's children met. Found a good assemblage of earnest workers in the mission work. Services were opened by the use of the 253rd hymn.

"I love thy kingdom Lord,
The house of thine abode."

Introductory remarks and prayer by Brother Enoch Eby, from Illinois. Thence proceeded to the electing of officers with the following results: Elder J. P. Ebersole, Moderator; Brother L. H. Dickey, Reading Clerk; Brother W. C. Teeter, Secretary; and Brother Jacob Kintner, Assistant Secretary. The object of the meeting was then announced by the moderator, calling for remarks in favor of missionary work, after which plans for mission were called for, read and discussed, and a plan adopted by the meeting and submitted to the District Conference for approval. Services closed by the use of the 104th hymn,

"Lord, at this closing hour
Establish every heart," &c.,

by Brother M. M. Eshelman, who afterwards led us in a very appropriate petition to Almighty God in behalf of the glorious work in the salvation of the sinner. Public services in the church in the evening by Brother James McMullen, of Mansfield, Ohio.

Next day, met in Conference. A large representation. Considerable business before the meeting, and adjusted, we believe, in the fear of God and to the general satisfaction of that body. The mission work was first brought up, which elicited considerable debate, resulting in a more thorough organization for the spread of the gospel, a fact which we are pleased to chronicle.

On Lord's Day, at 10:30, we had public preaching by our worthy Brother Enoch Eby, of Northern Illinois. Text, Hosea 14: 5. "I will be as the dew unto Israel." Theme, active work necessary to Christian growth.

1. Dew gives growth to vegetation, without which, as in some countries, plants would perish. God gives growth to Christianity, and if his children work they may become rooted and grounded, become firmly established as the cedars of Lebanon, emblematical of the stability and firmness of the church of Jesus Christ.

2. The Christian must work, and if he does his part fully, God will perform that which man is not able to do. Then there must be no disinclination to activity in the Christian race, must break up the fallen ground, sow the seed or we will have no harvest. The heart must be broken up, renovated, and prepared for the reception of the spirit, which will give rapidity of growth in Christian stature.

3. There is nothing likely to grow without cultivation. We may break up the ground and sow the seed, but in the absence of cultivation the plants would perish. Hence cultivation is highly essential. So the Christian must cultivate and improve his spiritual life, that he may become purer and holier as he advances in life, and be better prepared for the home beyond.

4. Man works by will. He can will to do or not to do. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." If he *will* open the door the best of consequences will follow. The world goes out and Christ enters the heart, and that man becomes a Christian, a worker in the cause of Christ. He concluded by urging exactness in the work essential to salvation as all our works shall be tried, hence must be perfect to stand the test.

Our dear Brother M. M. Eshelman followed with an interesting address to the Sunday-school children, which was appreciated by all. Our dear editor has the cause at heart, and labors faithfully for the good of souls.

Held an election for two deacons, resulting in the installation of Brethren William Bradford and Leonard Hauman. It was a solemn scene, and they seemed to appreciate the force of their high calling. Concluded the exercises in the evening by commemorating the sufferings and death of our dear Lord and Savior Jesus Christ. A large attendance and many communicants.

Next day, had a pleasant and enjoyable visit with Brethren Enoch Eby, M. M. Eshelman, and his son Harvey. How strong is the tie that binds God's children together! It was hard to part with friends so dear. But while there is sorrow in our hearts at their departure as the train bore them out of our sight, we are joyful to know that in the world to come,—the home of the Christian,—we can meet and never, never more shall part. Oh! God, grant us faithfulness to thee, that this may be our happy lot.

S. T. BOSSERMAN.

Dunkirk, Ohio, May 28th, 1879.

From Parsons, Labette County, Kansas.

Dear Brethren:—

I DESIRE to say a few words to the brethren through your paper, concerning Southern Kansas, and Labette County especially.

Labette County is situated on the line of Indian Territory, the second county from Missouri. It has a population of nearly 18,000.—mostly from Indiana and Illinois. The society is of the first class. We have excellent schools, and numerous church buildings. The country school-houses are generally used for Sunday-school and church services.

Our drainage is perfect, naturally, as our country is rolling enough to drain it thoroughly; but it is not hilly. We have no sloughs nor marshes. The soil is of the very best quality in the southern half of Labette County, and it is adapted to the raising of all kinds of grain and vegetables common to a country in this latitude. Wheat gives an average of 15 to 30 bushels per acre; corn, 25 to 75 bushels; oats, 40 to 75; and other grains yield proportionally. We have good promises of a very large yield of grain and vegetables this year. We have as fine a fruit country as I ever saw. Fruit of all kinds does well. Bushels of peaches rotted on the ground here last season. Apples do well, but there has been heretofore a scarcity of this article, because there were but few orchards old enough to bear, but those that did bear yielded largely. In a few years there will be a surplus of apples, as there are many of the very finest orchards in this section of Kansas. The plum, grape, gooseberry, strawberry, and other berries of fine quality, and in great quantity, grow on the uncultivated lands.

Our water is pure and cold. In passing over Labette County, I have taken particular pains to examine the water, and I have found it universally as above stated. The entire length of Labette County, is traversed by the Neosho River, a large and beautiful stream, and by the Labette. This county has numerous other streams of less size, and the water is clear as crystal in the southern half of Labette County. There are also numerous springs in that part of the county.

We have plenty of coal and timber. Walnut, hickory, oak and hackberry are among the kinds of timber. Wood sells at twenty-five cents per cord in the tree, one dollar and a half ricked in the woods, and two dollars and a half delivered. Coal is plenty. It lies in veins from fourteen inches to four feet thick. The inner veins lie very near the surface along the creek bottoms, and the thicker veins lie at a greater depth. It sells at two and one-half to four cents per bushel at the mines.

We claim to have as fine a climate as there is any where. The health is very good. Many come here in ill health, and in the course of a year regain their former vigor and usefulness I might give numerous instances, but I think it not necessary now.

PRICE OF LANDS.

Improved quarter sections can be purchased from $700 to $4,000, according to improvements. Many farms, and indeed I might say all the farms that are sold at present, bring about what the improvements are worth. There are, in the southern part of this county near Chetopa, and also about Oswego as nicely improved farms as any in the older States, except in the line of barns. These sell for four and five thousand dollars. It is foolishness for people to go on the raw prairie to make "a start" when improved land can be purchased for nearly the same money.

LOCATION TO MARKET.

Labette County has a ready market. There are four outlets by rail from this county, two direct lines to St. Louis, one to the Gulf Coast, and one to Northern Kansas. The Missouri & Western is preparing to extend their road from Oswego across the middle of this county on west to Witchita. Our principal market for grain and stock is St. Louis, which is as good as Chicago or Cincinnati. Our grains and shipping cattle sell for nearly as much as in Indiana or Ohio, there being a slight difference in the freights. We have a splendid home market for all kinds of garden vegetables.

My purpose in writing this letter is to awaken an interest in getting the brethren coming west more compactly together. I have talked with some of the brethren in the county to have them write, and make known the lands here, and the advantages we possess. Some promised they would, but I have not seen anything from their pens. I have lived in Labette County nearly one and one-half years, and have travelled all over the Atchison, Topeka, and Santa Fe lands, and also Northern Kansas, and I have nowhere found all the advantages placed together as they are here in the southern part of Kansas. I travelled with the express purpose of seeking a location, and I claim to have a good idea of our soil, water, fuel, and climate, and I will say that I found it nowhere better. John and Abraham Replogle, from Indiana, were with us a few weeks ago and travelled over much of Labette County, and they claim the southern half of this county to be the best location they found in their travels through Iowa, Illinois, and Eastern Kansas.

The Brethren have organized a church in the southern part of the county, and they are very anxious that the brethren coming West should locate with them, as they believe they live in a country which they can recommend.

We think it a good plan for the Brethren to send some able men, to seek a location in Kansas for the benefit of those brethren coming West and scattering through all parts of Kansas. It would be better for the church, and the brethren would be more certain of securing good lands and enjoying the benefit of good society.

If any of the Brethren have different propositions as to the manner of getting a location I would like to be advised of the plan, and also if a better location can be found in Southern Kansas than the southern half of Labette Co., I will move into such a locality.

I will gladly answer any question any one may desire to ask, and if any send me their name and address I will send them a paper giving much information of the lands here.

S. M. BURKET.

From Southern Kansas.

Dear Brethren:—

THE District Meeting of the Southern District of Kansas assembled according to appointment at the place of Friend Emanuel Meyers, near Fredonia, May 11th, and organized by choosing Brother Jesse Studebaker, Moderator; Brother Jacob Buck, Clerk; and Brother George Myers, Assistant Clerk. The meeting passed off pleasantly and harmoniously, and the business seemed disposed of to the satisfaction of those present. There was a Love-feast in connection.

I subjoin the plan which was adopted by the meeting for spreading the gospel.

1st. Let the District Council appoint three brethren as a Board of Managers; said shall have power to select, from any part of the district, one or more brethren to travel a preach. They shall have the right to direct them where to preach, and also direct them how long to continue their labor.

2nd. A treasurer shall be appointed by D. M. to receive all monies appropriated for that purpose. He shall keep an accurate account of all monies received and paid out, and report annually at D. M. He shall pay out no money except as ordered by the board.

It shall be the duty of the several churches to pay once in six months to the treasurer, as God may prosper them, to support this fund; and that the first installment of the six months be sent as soon as practicable after the adoption of the above; and the Board shall in no case send brethren in advance of the funds in the treasury. The Board shall be chosen for a term of two years, and the treasurer for the same length of time.

We desire that tried brethren be chosen in all this work, and that all money appropriated be judiciously applied.

We also recommend that preaching be done, not only in parts never before occupied, but that some time be spent among churches already organized, as the Board may dictate. Amended by D. M. that this council make choice of the missionaries instead of the committee, then let the missionaries be subject to the committee.

The meeting chose for missionaries Brother Jesse Studebaker, of Anderson County, and Brother M. T. Baer, of Bourbon County. For Treasurer, Emanuel Hufford. His address is Garnet, Anderson County, Kansas. For committee, Jacob Buck, Sydney Hodgden, and George Myers.

This is evidently a move in the right direction. I shall ask a few questions of the members of the district of Southern Kansas. Shall we allow the move to fail for the want of means? If it fails it will be for the want of money to carry it on, and why? The plan calls for tried brethren in all this work; and who shall say the brethren selected by D. M. do not fill the requirement? I think no one who knows them can say so. Do we fear that our missionaries will become lifted up with pride if we thus send them? No it is not proposed to pay them a salary, but simply to aid them as they need not bear the burden alone. Are we afraid some one else might get more benefit of their labors than we? A soul is of as much value in one section as in another. Let us be willing to trust that our committee will, without partiality, divide the labors of the missionaries. Have we not the means? Let us try and see: If we cannot give the tenth of our income perhaps we can give the twentieth or fiftieth.

When we came to the church we should have made an entire surrender of ourselves to the Lord, and also of all that he, in his goodness, has intrusted to us. Let us then make wise use of the Lord's property, and bring to him an offering that his house may be filled with meat; and see if he will not pour upon us a great blessing. (Mal. 3: 10.) I think it is the duty of the overseers of each arm of church to bring this matter before the members, and exhort them to their duty. There is an important responsibility with them; but should they fail to do their duty, then each one may cast in their mite, by sending it to the district treasurer, whose address can be seen above. I feel impressed to write much more, but think this article already full long. May the Lord enable us to open our bowels of compassion unto every good work.

J. C. ULREY.

Greenfield, Kansas.

Primitive Christian, please copy.

From Neodesha, Kansas.

Dear Brethren:—

BY permission of the editors we will say we left our home (Indianapolis, Indiana) April 16th, for a home in Kansas. Travelled via. St. Louis and Kansas City. Arrived at our destination the 17th at 10 o'clock P. M., having travelled over seven hundred miles.

We find many good, warm-hearted brethren and sisters in Kansas, and so far as we have learned, they are in peace and union.

According to previous arrangements the District Meeting of Southern Kansas was held May 17th, in the Fall River Church, near Fredonia, Wilson County. The meeting opened with Elder Jesse Studebaker, Moderator; Brother George Meyers and Brother Buck, Clerk. The meeting passed off pleasantly. Quite a number of queries were presented, and disposed of satisfactorily. The home missionary plan received considerable attention. The Brethren

…n alive to the necessity of obeying the …mand, "Go preach the gospel to every crea… This District Meeting elected two mis…aries for the Southern District of Kansas, …: Elders Jesse Studebaker and Moses T. Baer, the latter recently from Michigan. Those missionaries to be subject to the orders of a committee of three. The Brethren here held a communion meeting in the evening following the District Meeting. Quite a number of brethren and sisters were assembled from different parts of the State; and although we felt that we were stangers in a strange land, yet we felt that though strangers in the flesh yet of kindred spirits, there being but two persons present that we ever saw, and they, thirteen years ago, long before we knew of any brethren (one of whom united with the church during this meeting.)

We will also say that we never attended a meeting of the kind, where there seemed to be more good feeling among all present. The spectators conducted themselves during the evening services in a manner which speaks well for the morals of the young people of Kansas.

Preaching next day (Sunday at 10 o'clock) by Elder M. T. Baer, from Matt. 24: 14. We think he did the subject justice, and created many lasting impressions, which we hope will result in the good of precious souls. Meeting again in the evening. Sarah M. Saunders.

On the Way to A. M.

IN company with Sisters J. Hopson, E. Rowland, and C. Long, we left Lanark, 2 P. M. Saturday, May 25th; arrived the same day at 7 P. M. at Brother B. Swingley's.

Although the road was very dusty, the genial disposition of our company made the distance seem short and very pleasant.

Sunday 10 A. M. attended services at Silver Creek. A heavy rain caused the attendance to be small. Brother D. Price preached from the text, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1.

After taking dinner at Bro. W. Felker's, returned to place of meeting to assist in organization …, Superintendent; Brother D. Stover, Assistant Superintendent; Brother E. P. Trostle, Secretary; Brother W. Felker, Treasurer; Brother L. Miller and Sister E. Rowe, Librarians.

The school was organized on Bible School plan. The prospects, we think, are very bright. The little boys and girls deserve special credit for their good behavior. Whatever they were requested to do they did promptly and cheerfully. Where there are good boys and girls there *will* be good men and women. The unanimity of sentiment, the zeal and perseverance of the members, their unselfishness, "in honor preferring one another" are indeed very encouraging to Bible School workers. At the close of school Brother Stein made a few remarks to the teachers relative to their duties and responsibilities. We never so felt before how great, glorious, and yet solemn the teacher's calling is. May contrite hearts never cease to pray for Bible teachers.

Spent Sunday night with Brother D. Price's, Monday forenoon with Brother Stein's. Bro. S. was very busy arranging to begin school. They expect to open about the last of August. A full corps of the very best teachers have been selected. We approve of this course, for a College is a place to get the *most thorough* knowledge of whatever is studied, and where superior teachers are not employed it is impossible to get the best instruction. Five courses are provided, viz., Primary, Academic, Collegiate, Commercial, and Eclectic. This provides for all; allowing students the privilege to study a few of the primary branches or to take a full university course. Board, tuition, etc., will be so cheap that all who can attend school anywhere can attend here. The outlook for the school is very encouraging. As my communication would grow too lengthy to say more of the school, I refer any one interested in it to the catalogue, which they can get by addressing W. Stein, Mt. Morris, Illinois.

Monday afternoon and night, spent with Brother S. C. Price's. With the sisters we had to say of all the visits we ever made never were we treated more kindly and never did we enjoy ourselves better. We all feel our visit has been a benefit to us. By it we can better realize what it is to be *Brethren*. We feel that the church, socially speaking, is just one big social family, and that all the members whom we met were *real* brothers or *real* sisters. These are advantages which the world does not have. Oh, how grateful we should be to our Father for so blessing his children!

Tuesday, 10:20 A. M., the sisters and I separated, they remained for Silver Creek Lovefeast and I took train for Chicago. Arriving in Chicago all right, as soon as P. Ft. W. & C. train backed up to depot I boarded it and took possession of a seat. As soon as I had done this I walked out on the platform. As soon as I stepped outside the car I saw two men who looked like Brethren. One of them smiled and spoke as soon as he saw me. I felt sure I knew who it was, and taking his hand, said, "Why, how do you do, Brother Calvert?" Said he, "When and where did you see me?" Said I, I never saw you any where." Said he, "How did you know me, then?" Said I, "How did you know me?" I knew you were from Lanark as soon as I saw you, by your *hat*; but how did you know me," said he again. There are two ways by which I know you: one is you have on a hat which was sent to you from Lanark, another is by a picture of you which I saw." "Well, well," said he, "to have a *uniformity* in dress is some advantage after all, isn't it?" "Yes, it certainly is," said I.

I arrived at Pittsburg 12:15 P. M. 28th. After getting dinner I took a stroll through the city. There were just two things of which I make special note; one is the dirty black coal smoke and dust that finds its way to everything in the city. As it seemed so dark and just in the middle of the day I thought we were going to have a rain or storm, and that I had better make my way back to depot soon as possible. But I stopped a moment with a confectioner and inquired if he thought it would rain soon. He looked a little surprised at first, and then grinned, as he saw from the innocency of my look that I did not know much about Pittsburg atmosphere. He said it was about as light as it ever gets in Pittsburg, that there were no clouds, that it was only smoke that made it look so dark. In all of my stroll I did not see a clean house, man, woman, or child. I thought if some of our sisters who scrub and scour so much had to live there, here would not be much peace for poor Adam.

The second thing I noticed was the immense number of saloons. It seemed to me there are more saloons than all other business houses together, being about twenty times as many them of the comforts and necessites of life, as there are to supply their wants and render them happy. The first train to leave Pittsburg for Harper's Ferry was 9 o'clock at night. But I got so tired of the dirty place that I took a 4 o'clock train, which went as far as Connellsville, and remained there until Harper's Ferry train came along. Arrived at Cumberland Junction very early in the morning. Here I met Brethren Eby, Forney, Rowland, Moore, Eshelman, and Howard Miller. Several took the train at Meyersdale, Pennsylvania. But all of these whom we knew were Brethren C. G. and W. G. Lint.

As Brethren Moore and Eshelman were all around, up and down the hills and rivers at Harper's Ferry, I presume they will report all that is of interest about that famous place; so I pass it by without further notice at present. To give a description and history of Shenandoah Valley would, no doubt, be interesting, but would not be admissible in this article as it would be sufficiently long to make an article of itself.

Brother Rowland took the train at Martinsburg for Bagerstown to visit old friends; all the rest of the brethren went on to Broadway except myself, I stopping at Mt. Jackson. Am now at the home of Brother Joseph Maphis. Although I had never seen nor heard of Brother or Sister Maphis nor they of me, we are enjoying ourselves as though we had known each other for years. The little girl soon busied herself preparing a bouquet for me. Brother and Sister M. are now in the decline of life. They have seen hard times. During the war their property was all destroyed, and even their lives in constant danger. The Union soldiers and the confederates would alternate in overrunning their country. Certainly we cannot be too grateful for the peace we now enjoy.

May 31st, 2:40 P. M. Took train again for Broadway, place of A. M. The train was much crowded. A large crowd has already collected at place of meeting. A board tent, 154x48, for boarding, with a cooking department added, is constructed. 12,000 pounds bread, 3,000 pounds ham, 30 beeves, butter, pickles, apple butter, coffee, sugar, etc., in proportion, is the amount of provisions provided for A. M. purposes. Guests now at Broadway are supplied with meals at boarding tent. The first house we stopped at after reaching here was that of Brother Cline, deceased. In another place his obituary.

June 1. We are now at the residence of Brother Zigler, the former home of Brother P. Nead, deceased. The brethren will preach all around over the country to-day. It has been and is very dry here.

S. J. Harrison.

Left Home.

ON the night of the 20th inst., Brother Perry Gates, a minister, an insane person. When he left he was riding a sorrel mare, eight years old, with one white hind foot, and small star; and by close examination will find her blind in right eye. When he left he had on a gray mixed suit, black hat, with his name printed on the inside. He had dark hair, dark beard, and moustache. He is 42 years old, and about 5 feet 8 inches in height, and weighs about 130 pounds.

He is supposed to be traveling towards Pittsburg, Pennsylvania. Also supposed he will sell the horse and travel on foot. Any information of his whereabouts, or horse, would be thankfully received by a distressed family. Address, D. A. Merts,

Burnettsville, White County, Indiana.

In Memorial.

JACOB M. Zuck, A. M., was born near Mercersburg, Pennsylvania, in the year 1846, and died in Huntingdon, Pennsylvania, May 11th 1879.

The subject of this notice was a graduate of two of the leading educational institutions of the country, viz., Millersville State Normal School, Pa., and the National Normal School, Lebanon, Ohio. He taught several years in the common and graded schools, both before and after his graduation. On the 17th of April, 1876, he opened a Normal School in Huntingdon, Pa., with less than half a dozen students, but by his untiring energy and constant devotion to the work, against opposition and other serious drawbacks the school had a constant growth from the first; and at the time of his death, a little over three years from its beginning, had over one hundred students in attendance, and is now known as the "Brethren's Normal College," of which institution he was Principal at the time of his decease.

He was a man of very high intellectual worth. Although possessing a weak physical constitution he had a Herculanean intellect, of rare quality. His will power was extraordinary but judiciously directed by his fine judgment rendered him noble in the eyes of those who knew him best.

He was a ripe scholar, and as a teacher had few equals. He was not a surface man; he was a profund thinker, a logical reasoner and elaborate of expression. He was thoroughly conscientious, and lived not for himself, but lived and labored incessantly for the welfare of others.

He was a most devout and earnest Christian. He possessed implicit confidence in God and relied upon him for all things. He had great faith in prayer, especially in secret, in which manner he delighted to approach God in every time of need.

As a teacher he manifested an unusual concern for the spiritual welfare of his students, and labored earnestly for the cultivation of their moral natures, as well as for their intellectual development.

Although greatly attached to the church of the Brethren, the people of his choice, he taught the purest religion in the class-room and elsewhere, both by precept and example, regardless of creed or sect.

Illustrative of his exemplary Christian character and deportment in the school-room, the writer, one of his indebted students, cannot refrain from referring to the following incident:

The morning that those of us constituting his first class in Mental Philosophy entered the class-room to begin the study of the subject under his instruction, he solemnly remarked that owing to its nature and design it being an investigation of the mind of man—the center of the realm of thought—and being closely connected with the study of the soul, and the divine mind, and considering the difficulty of its investigation to a correct understanding of it, he felt that before entering upon such a grand and important work, we should implore the assistance of God for guidance and understanding while pursuing it. He requested the class to kneel with him in prayer, when he fervently and earnestly besought the fountain of all truth and power to guide us aright in the important duty upon which we were entering.

He passed from earth at the early age of 33 years, having accomplished more during his short life than many who possessed superior advantages have accomplished in twice the time.

His work on earth is finished and although he has been called to higher spheres and entered into a glorious rest he has left "foot prints upon the sands of time," which ages will not efface.

"Go to the grave; at noon from labor cease;
Rest on thy sheaves; thy harvest task is done.
Come from the heat of battle, and in peace,
Soldier, go home; with thee the fight is won.

Go to the grave;—no; take thy seat above;
Be thy pure spirit present with the Lord,
Where thou for faith and hope has perfect love,
And open vision for the written word."

W. Howard Flory.

Brethren's Normal College, Pa.

From D. F. Eby.

THE Love-feast in the Milledgeville Congregation is now among the things of the past. It was a Love-feast not only by name, but in truth. I would judge that nearly two hundred communed. There were eight ministers present; among them was Brother Holsinger, from Pennsylvania. Services conducted by Brother David Price. A German brother from Whiteside Co., near Erie, baptized. Baptism administered by Brother Tobias Meyers.

Notice.

THE undersigned desires to consult with teachers capable of superintending a commercial department in a College. Members of the church of the Brethren preferred; but those in sympathy with the Brethren and not members also solicited to correspond.

S. Z. Sharp.

Ashland, Ohio.

From D. B. Gibson.

I BEGIN a series of meetings to-night in the Carrol County Congregation, to continue a week or ten days. This congregation needs an able minister to locate here. Who will come? Address Josiah Knepper, DeWitt, Carroll County, Missouri.

May 31st, 1879.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

In the Clear Creek District, (or at Shock's Corner's) Huntington County, Indiana, June 13, commencing at 10 o'clock. A good meeting is expected, and all are invited. Bro. Calvert will be with us.

Dorsey Hodgden.

In the Wakanda Congregation Ray County, Missouri, September 28th, commencing at 1 P. M. The usual invitation is given. D. B. Gibson.

We expect to have a communion meeting at the residence of Brother David Early, about seven miles nearly east of Salem, Marion County, Oregon, on Saturday the 5th of July. Meeting to commence on Friday evening, the 4th of July, and continue over Sunday. A hearty invitation to all the members, and especially our ministering brethren. Could not some of the ministering brethren from the Atlantic States be with us at said meetings? David Brower.

The Brethren of the Cherry Grove Congregation expect to hold a Love-feast on the 18th and 19th of June. All are most respectfully invited. D. B. Furnaman.

We, the Brethren of Crawford County, Ohio, will hold our Love-feast on the 21st and 22nd of June, at Brother John Brillhart's, two miles from Carothers's Station, on the Mansfield and Toledo division. A general invitation is given. Meeting to commence at 10 A. M.

Philip Probst

Certificates of Membership in Book-Form.—They are neatly printed, and put up in book-form. One of these books should be in each congregation, as they are so arranged as to enable the clerk to keep a record of all letters of membership given. Book No. 1, containing 100 certificates 75 cents; No. 2, 50 certificates, 50 cents.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows

WEST BOUND.

Day Express,	2:06 P. M.
Night Express,	1:58 A. M.
Accommodation,	10:05 A. M.

EAST BOUND.

Day Express,	1:51 P. M.
Night Express,	2:15 A. M.
Accommodation,	7:10 P. M.

Tickets are sold for above trains only. Passengers for other points can connect at Western Union Junction. C. A. Smith, Agent.

Passengers for Chicago should leave Lanark at 12:35 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., June 19, 1879. No. 25

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

J. H. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

J. W. STEIN'S 15TH AFFIRMATIVE.

MY friend fails to respond to my arguments. His objections do not meet the issue on the oath question. Suppose *aliens* are required to enter Christ's church by solemn oath of allegiance? Christ forbids *his subjects* to swear at all. But Mr. R. admits that the oaths allowed by the law are forbidden by the gospel. This condemns the church as violators of the gospel. Paul's saying, "Behold, before God, I lie not," is a very different thing from the common form of oaths of confirmation. The fact that such an oath is to men an end of strife authorizes no christian to take it. Christ commands them to "*swear not at all.*" My friend thinks they may nevertheless swear sometimes. True, God confirmed his promise by oath. He also kills and does many other things which he forbids us to do. I do not believe that Brother Nead called upon the Lord in an impious, irreverent or reproachful spirit so as to blaspheme his name as Mr. R. accuses him of doing. But suppose he did? It would neither refute my argument nor the Brethren's position which regards all oaths wrong for Christians. If the violation of a law on the part of one of its subjects must condemn the law, we will have a species of logic before which no system can stand.

But he thinks it "solemn mockery" and "blasphemous assumption" to do what the New Testament commands. (Jas. 5: 12–15). My friend's church used to do the same thing. (See Mosheim's Eccl. Hist., pp. 501, 729). Was that blasphemous? The abuse of a divine institution by Catholics or others does not invalidate its claims. Anointing the sick and praying over them, is not working miracles. It is obeying Christ. The command to work miracles was to inspired apostles. James addresses the whole church. He says: "Is *any* sick, let him," &c.

But my friend asks: "Where was the 'bride' during seventeen centuries?" Ans. Wherever men and women contended for the faith once delivered to the saints and kept the ordinances as they were delivered by Christ and the apostles. We do not doubt that Christ has always had churches somewhere on earth which have held and practiced substantially what the Brethren teach and practice now. Church organizations of like faith and practice are not "rivals." "God is no respecter of persons, but in every nation he that fears him and works righteousness is accepted of him." Acts 10: 34, 35. "The ministry of Christ and the apostles" continues wherever the christian scriptures are read and faithfully taught. The perpetuity of Christ's church is not contingent upon the acquaintanceship and connection of its associated parts or organizations, but upon the stability of his authority and gospel, and the fact that men and women will always be found somewhere to believe and obey it. Whenever and wherever penitent believers submit themselves to the faith and practice of the gospel, they are churches of Christ, *connected with the apostolic churches*, (not through apostate and rebellious pretenders who claim the keys of the kingdom and keep themselves and others out, but) through the gospel which binds every obedient believer to the throne—through the spirit that unites the faithful in heart; and through Christ himself in whom all the faithful unite as members of one head and branches of one vine. The origin of our faith and practice dates back to the apostolic age. They were peculiar to "religious organizations" *then* as we have shown from the Christian Scriptures. Besides I have shown that the very "organizations" admitted by my friend to be "true churches of Christ" held this faith long before 1708. If *our* peculiarities are "blasphemous" so were *theirs*. If *we* cannot be churches of Christ for the very same reasons *they* cannot be. Churches having the faith and practice of the gospel, of whatever age or clime or by whatever name called, are one in Christ their common head, though they may never have heard of each other, let alone having been organically connected; neither are they "self-constituted," for their *constitution* is from Christ. I ask my friend for just one passage of Scripture proving that "Scriptural church succession" requires an *unbroken organic connection of churches from the apostles to this time through a people just like themselves?* He cannot mention such a denomination, as the sequel of this debate will show.

6th Characteristic continued.

My *third* reason why the Brethren possess this characteristic is, that they refuse to conform to the world in the costliness and fashion of their apparel, &c. Costly and fashionable attire is contrary to the spirit of christian prudence and economy. It often forces a distinction between the rich who can afford it and the poor who cannot, which is reproachful to God. It is ruinous to health, suicidal in character and like drunkenness and war, fearful in its ravages. Yet Mr. R. thinks we cannot be churches of Christ, because we labor to restrain it. It tends to corrupt and degrade the intellectual and moral faculties. It promotes pride, becomes an object of veneration, enslaves to the lust of the worldly eye, and destroys true moral courage. It often leads to hypocrisy, crime and ruin. Dress is an index to the heart, and hence should become the christian. Paul tells us that christians should "adorn themselves with modesty and sobriety; not in braided hair, or gold, or pearls, or costly raiment; but, which becomes women professing godliness, by means of good works." 1 Tim. 2: 9, 10. "Whose adorning," says Peter, "let it not be the outward one of braiding the hair, and of wearing golden ornaments, or of putting on apparel; but the hidden man of the heart, in that which is imperishable, of the meek and quiet spirit, which is in the sight of God is of great price." 1 Pet. 3: 3–5. Yet Mr. R. condemns our efforts to obey this. To indulge in vain attire is to conform to this world. Paul says: "Be not conformed to this world." Rom. 12: 2. "Know ye not," says James, "that the friendship of this world is enmity with God." James 4: 4. "Love not the world," says John, "neither the things in the world. If any one loves the world, the love of the Father is not in him, because all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but of the world." 1 John 2: 15: 16. Vain attire was one chief cause of God's displeasure with the "daughters of Zion." Isaiah says they "are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet," and the Lord was displeased with "their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings, the rings, and the nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods and the vails," &c. Isa. 3: 16–23.

One peculiar characteristic of the apostate church is, that she is "clothed in purple and scarlet, and gilded with gold and precious stones and pearls." Rev. 18: 4. If we look at John the harbinger of Messiah, his attire was remarkably plain. Matt. 3: 4. God's ancient worthies often "wandered in sheep-skins and goat-skins. Heb. 11: 37.

An ancient inquisitor says of the *Waldenses*: "They avoid all appearances of pride in their dress; they neither indulge in finery of attire, nor are they remarkable for being mean or ragged." Jones' Ch. Hist., vol. 2, p. 64. My friend claims them as the true church of Christ. I therefore prove by him that this peculiarity of the Brethren is characteristic of the church of Christ.

At this point I will notice our sister's *head-covering*, of which my friend complained. The woman's head-covering enforced by Paul (1 Cor. 11: 3:–16) is not the hair, but a special covering, designed for special occasions and for special purposes. (1) Had it been the hair, there would have been no need of admonition on the subject. Nature itself teaches that short hair is a suitable *natural* covering for a man's head, and long hair for a woman's. 2 Cor. 11: 14, 15.

(2) The man is to *uncover* his head, while the woman *covers* hers. Is the man, therefore, to *take off his hair?* Is the woman to put hers on?

(3) The original employs different words to represent the two coverings. The special covering is represented by "*kalupto*," "to cover with a thing," "or to put over as a covering," &c. See Liddell & Scott. Our sisters wear a plain, neat cap, because it does this, and as yet they have found nothing more suitable or convenient. The natural covering is "*Peribolaion*," from "*Periballo*," "to throw around," &c.

(4) This distinction is recognized by all leading commentators, as Scott, Godwyn, Gill, Hammond, Lightfoot, Pierce, Whitby, Shaetgen, Clark, Benson, Barnes, Patrick, Lowth, Arnold, Lowmun, and others.

(5) It has been the universal custom of the church through all ages. The putting away of the woman's head-covering is a modern department. It prevailed among the primitive christians. See Cave's Prim. Christianity, p. 130, Writings of Tertullian, 1, pp. 195, &c.; 2, pp. 154–180.

(6) It is a mathematical axiom that "things which are equal to the same thing are equal to each other." If, then, the natural covering (verse 15) is the same that Paul alludes to in verses 4–6, the word "hair" may be used in those verses and make sense, thus: "Every man praying or prophesying, *having his hair on his head*, dishonoreth his head." "Every woman that prayeth or prophesieth with her *hair* off her head," &c. "For if the woman have no hair on her head let her also be shorn," &c. Will that do?

(7) The head-covering is a token of woman's proper relation to man (see verses 7, 8, 9), and hence becomes a token or covenant of authority, and has regard even to the angels (verse 10) who are ministering spirits sent forth to minister to the heirs of salvation.

(8) It is to be observed in time of *prayer or prophesying*. This includes seasons of private and social prayer, as well as seasons of social christian interviews.

(9) It is urged by divine authority. Paul urged it by his authority as an apostle of Christ. 1 Cor. 14: 37. He derives it from the divine relationship between husband and wife in the creation. (See verses 9 and 10.)

The known disregard of the smallest duty enforced by divine authority, is a virtual rejection of such authority. Matt. 7: 12.

MISSIONARY.

BY I. F. KELSO.

ALTHOUGH, living in a land of Bibles, it is an established fact, that the pure gospel is withheld by many ministers. And why? Because they have a lack of fidelity to the Scriptures. If faithfulness is required in him who takes upon himself any secular care, *can* too great attention be given in performing that duty which includes the salvation of souls? Certainly not. An ambassador for Christ. What a responsible calling! "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap," (Gal. 6: 7), print in letters of gold, yet if they have not *charity* it profits nothing. One whole-souled assertion for the Christian religion has more influence over souls than all the unscriptural eloquence that ever has enraptured unconsecrated admiration.

The divine commission directs; "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20. This appointment authority of God, with the universal consent of the Christian church in all ages, gives the ministry of reconciliation a pre-eminence. The congregation will follow the example set by the minister, whether it be arrogance or humility; superfluity or consistency. Then how important to choose one not glorying in popularity, not indulging in unscriptural phrases and sentences for the sake of ostentation. "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." 2 Cor. 17: 18.

Comparatively speaking, how *few* are the ministers who can furnish thorough unobjectional sermons! How vast are the responsibilities of those who are sent abroad over the world to proclaim the glad tidings. They may speak with the tongue of an angel, and that dare not be neglected nor disregarded. Who possessing the prerequisites will refuse to work for the salvation of souls that they may inherit the amanthine bowers of eternal bliss? Hence the most important part is in the selection of ministers. O consistency *where* are the jewels.

IN REMEMBRANCE.

BY JAS. Y. HECKLER.

To Elder Michael Hollinger, of the Cherry Grove Church, Carroll Co., Ill.

DEAR brother, some memories pleasant
Come over me once in awhile,
Like rays of the sun through the shadows,
That soften their glance with a smile.
I think of the seasons departed,
The brethren with whom I conversed—
And tokens of love in remembrance,
Which scarcely I noticed at first.

Dear brother, my love for the brethren
Shall never diminish nor fail,
If even through tempests and trials,
And floods of affliction, I sail.
The love that our Savior has granted—
His love to redeem us from sin,
Must move on the chords of affection,
The sinner from darkness to win.

O, brother, how well I remember
Those meetings and seasons of love,
The time of those many conversions
In your flourishing church, Cherry Grove.
Thank God for his bountiful blessings
Bestowed on his children so free,
To grant them what ever is needful,
And more than is needful, we see.

Dear brother, in your congregation,
The call from young Hansen was heard,
For brethren to cross the Atlantic,
To Denmark to preach the pure word.
And I was a silent spectator,
Whose heart felt aglow for the youth
Just calling from yonder for brethren,
That he might solicit the truth.

O, brother, how small the beginning
Of things that God wants to have done!
How great the achievement of wonders
When things are accomplished or won!
The church that in Denmark is planted,
Is growing on seed that is sown,
The fruit it will yield in its season,
Not only in Denmark alone.

Dear brother, how scant is our knowledge
Of things that are hid from our view!
We scarcely have faith like a "mustard,"
Or know what through faith we can do.
I look for great things in the future,
The spread of the gospel abroad,
And many conversions of sinners,
Who are called with the calling of God.

Dear brother, since writing the former,
Affliction ensnared me severe,
And friends and physicians considered
My feet at the Jordan were near.
But thanks to the Lord for his mercy,
Who wounds and he heals it again.
My health now once more is improving,
And thanking the Lord, I cannot complain.

HOLD THE FORT.

BY J. S. MOHLER.

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

THE world is the great battle field in which for long and bloody ages a fearful contest has been waging between the kingdom of darkness against the kingdom of light. The world was created for the children of light. Our great Commander, in the beginning gave instructions to his children what they should do, and what they should not do. So long as those instructions were obeyed, they were happy—the fort—the heart was safe; and they doubtless often engaged in sweet conversation with their great Leader. But an enemy made his appearance, and through strategy persuaded the children of God to disregard the instructions of their Commander.

Here the first great battle in the moral world was fought. The *fort* was taken. The enemy was victorious. The children of God, for their disobedience, were driven from their beautiful home in Paradise to till the soil, and eat their bread from the sweat of their face; with thorns and thistles to annoy them, till they returned to dust again. Gen. 3: 17, 18, 19.

As a result of this moral, or rather immoral victory, sin with all its damaging results, was introduced into this fair Eden of ours, and has blighted every thing with which it came in contact. Sin in the moral world, has become fearful in its effects, in the material world. It seems to have effected the heavens above, and the earth beneath, and the elements surrounding us; and every thing we eat, drink, and wear; hence the pain we suffer, and the diseases that are contracted because of improper food and drink. The air we breathe is impregnated with malarious properties, hence sickness and death. Our social relations are sadly impaired; hence those petty jealousies, quarrels, suits at law, contentions, and wars, with all their horrible consequences.

But while the enemy gained such great power by his success in Eden, his power is still limited by one that is greater than he; hence the prophetic declaration, that the woman's seed should bruise the serpent's head. Gen. 3: 15.

The introduction of the law with its various applications and restrictions, rites and ceremonies, and the rivers of blood that flowed from Jewish altars was given to define sin. To make it manifest. To bring it to the surface, that we might more clearly comprehend it in all its damning influences. The apostle truly says, "The strength of sin is the law," 1 Cor. 15: 56, *i. e.*, the law gave sin prominence; otherwise our knowledge of sin would be very limited. Not that God through the law created sin. That was already done; and poor fallen humanity is committing sin every day.

But here again, through the subtlety of the enemy, and the deceitfulness of sin and weakness of the flesh, the fort in the main was still held by the enemy. "For the law made nothing perfect, but the bringing in of a better hope did." Heb. 7: 19. Christ, the author of this *better hope*, "brought life and immortality to light through the gospel." For this purpose, "the Son of God was manifested, that he might destroy the works of the Devil." 1 John 3: 18. "In him was life, and the life was the light of the world." John 1: 4. "He that believeth on the Son hath everlasting life." John 3: 36. "I am come that they might have life." John 10: 10. "I am the bread of life." John 6: 35. "He led captivity captive and gave gifts unto men." Eph. 4: 8. Many more kindred Scriptures might be introduced, to show the great power vested in the Captain of our salvation, in order to enable him to grapple with, and finally overthrow the prince and kingdom of darkness.

Naturally, before a person is capable of filling the position of a successful general, it is necessary that he frequently come in close contact with the enemy, that he may fully understand the tactics and strength of his antagonist. This only, will make him a safe leader. For this reason, doubtless, Christ was so severely tempted, and touched with the feeling of our infirmities, that he might be able to foil our common enemy, at every point. Paul says, "To make the captain of their salvation *perfect through sufferings*." Heb. 2: 10.

Doubtless, the most trying time in the mission of Christ on earth, was his betrayal and crucifixion. How intense his sufferings must have been, to have forced his blood in great drops from him! We have read of persons who, while under the influence of some great moral, or physical agony, became wet with sweat, that oozed from every pore; but never did we learn of one, save Christ, whose pain, and agony was so intense, as to wring from him his life-blood in great drops in the form of sweat! How degrading his trial! Every conceivable insult and mockery that the imaginations of wicked men and devils could invent, were cast upon him. How ignoble his death! cast upon him. How ignoble his death! to be numbered with the transgressors, and die the most shameful death the Roman law could inflict.

But while his sufferings were intense, his trials degrading, his death mean and ignoble, yet by his patient bearing, his forgiveness of his enemies during his most intense sufferings, and especially by his resurrection from the dead he achieved the most glorious victory heaven and earth ever beheld. In his resurrection he triumphed over death and hell, and "became the first fruits of them that slept." Says the revelator, "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." Rev. 1: 18. Christ dethroned the devil from the high position he once occupied. In consequence of his great victory, Christ obtained all power in heaven and earth, and will delegate of his power sufficient to all his faithful followers, to enable them to resist the enemy, and *hold the fort*, till Christ comes, the second time without sin unto salvation. "The gates of hell shall not prevail against them." Matt. 16: 18.

The *Old Fort* has withstood many a siege. The rains have descended. Floods of opposition have vented their fury against her. The winds and storms of persecution have threatened her destruction. Her banner has been trailed in the dust, but others have rallied around the cross of Jesus, and to-day her glorious banner is raising over the fort, with this precious motto, "Be faithful until death, and I will give you a crown of life." By the term, or phrase, "hold the fort," we mean the church as a body (at this part of our subject), and as a body the church has always existed, and always will to the end of time; though that body at times was quite small. God will not permit his organization to become extinct. "Fear not little flock." Luke 12: 32.

The church of Christ on earth may be very fitly compared to a fort with a garrison, who are commanded to hold it to the last extremity.

In the Mexican war the chief commander had occasion to go into a distant part of the field of conflict, and left a certain fort with its officers and men, with strict instructions to hold it till his return. During his absence the fort was surrounded on all sides by the enemy. Their communications were entirely cut off. Their sufferings for the necessaries of life were extreme. They could not possibly hold the fort much longer. The enemy pressed nearer and redoubled their fire, while the strength of those in the fort was getting weaker, and their ammunition nearly exhausted. Their enemies were exulting over their anticipated victory. At this critical moment, the enemy was seen to run to and fro upon the field of battle. All was confusion and disorder. Numbers of them ran into the Rio Grande and perished. All ran for dear life. In the fort all was wonder and amazement, at the movements of the enemy. Soon, however, the approaching columns of their late commander came in full view and told the story. How different the state of things now! In the fort where a few hours previously, gloom, and despair, was depicted on every countenance, now joy, and gladness shines forth, and the necessaries of life are bountifully supplied, while their enemies are entirely overthrown. It is thus with the church. Its great Founder has been called away for the time being, but promised to come again. He has left the soldiers of the cross with the officers to *hold the fort*. To keep the church pure and unspotted, that she might be presented as a chaste virgin having neither spot nor wrinkle.

No doubt, just previous to the second coming of Christ will be a dark period in the history of the church. The enemy will deceive, if possible, the *very elect*. Wars will come and rumors of wars, famines, pestilences, earthquakes in divers places: sorrows and troubles upon every hand, and sin with all its deceitfulness will abound, and the true followers of Christ will dwindle down to a small number, comparatively. All these things will have a discouraging effect, to a greater, or less extent upon the true soldiers of Jesus; and they will wish and ardently desire the return of their long absent General. At his return all those proud, blasphemous enemies of the cross will be forever discomfited, and the true soldiers will be delivered from the contaminating influence of sin, will be changed and fashioned like unto Christ's glorious body, and so ever be with the Lord. Hence the important injunction of our great Leader, "to observe all things whatsoever I have commanded you" and hold fast to the doctrine of Christ, that we may be grounded and settled in the truth as it is Jesus.

In the foregoing part of this essay we have applied the phrase, "*Hold the fort*" to the church as a *body*; but will now apply it to us as *individuals*. It is only as we are true individually, that we will be true collectively.

While the world is the *theatre* in which the bloody conflict between light and darkness, has been saying, "the human heart is the *stage* upon which those forces, either for good or evil, have been acting and are germinated. All that we do proceeds from the heart. Naturally, a *fort* must have passages for ingress and egress, that communication can be had with the outer world, and that the necessaries of life may be brought in, as well as weapons wherewith to defend ourselves. It is thus with the heart. It has its passages or avenues through which we communicate with the outer world, and through which things of the outer world make an invade upon the heart, or *fort* within. Naturally, the enemy makes his approaches to the *fort* along the passages and weak points, especially if he can throw the sentinel off his guard; but if those passages are well guarded, and the sentinel awake, the *fort* is safe. This is equally true spiritually. All the evils in the world, first find their way, through the various avenues leading to the heart. If these are properly guarded, the fort within is safe. The great Commander says, "And what I say unto you, I say unto all, watch." Mark 13: 37. Among the most prominent avenues leading to the heart, through which evil may be transmitted to the fort within, are the following:

1. The Eye.
2. The Ear.
3. The Tongue.
4. The Desires—lust.
5. The Affections.
6. The Intellect.

Other avenues might be noticed, but these are sufficient for our present purpose. It is not necessary that all the above avenues, or gates, be left unguarded to give the enemy success. If but one of them, be left open, or unguarded, it is sufficient to let the enemy with his forces in, and overpower us. Among the many gates of ancient Babylon, but one was left unguarded, and the enemy

here entered the city and took it by storm.

We shall briefly notice the above incidents separately that we may be the more impressed with their importance

The eye—the organ of vision is one among the greatest blessings of our organism. By it, we behold the wonderful works of God. By it we see our way to go from place to place—to our daily labor, to the house of merchandise, to the house of mourning, to the house of God, to read the pages of inspiration, to eat and drink, &c. To be deprived of this blessing—of seeing, is one of the most unfortunate things that can befall us in this life.

But while the organ of visioo is such a great thing, it is also susceptible of being a curse to us. We hear the apostle speak of the *lust of the eye*. It was through this avenue that the Devil tempted and overcome mother Eve, in Eden. *She saw that the fruit was fair.* It was through this inlet that the enemy tempted Lot's wife. *She looked back* and became a pillar of salt. It was through this avenue that David was tempted to sin in the case of Bath-sheba. He saw the woman wash herself. 2 Sam. 11: 2. It is through this important inlet that many have fallen, by permitting themselves to be thrown off their guard. It is through this passage that fashion with all its evils has attained such prominence in the world. Dr. Franklin once said, "that our *own* eyes only cost us a pair of spectacles; but other people's eyes cost us so tremenduously much." "What I say unto you, I say unto all, watch." Watch every avenue. *Hold the fort;* for I am coming; "and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

(Concluded next week)

FAITH.

C. S. BOON.

"Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 11.

THIS fundamental element is acknowledged by all men to be essential to salvation. We can see what great wonders men of olden times wrought. Daniel, that holy prophet through faith closed the mouths of the lions (that is the angel did). Through the great faith which Daniel had in the living God, he was saved from the dreadful jaws of the king of beasts. But what became of his accusers when they were cast into the den of lions, not believing on the living God? "And the king commanded and they brought those men which had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces or ever they came at the bottom of the den." Dan. 6: 24.

The faith of Abraham, the father of all the faithful was willing to sacrifice his well beloved Son (in whom the families of the earth were to be blessed), looking forward at the benefits to be derived therefrom. God promised, and Abraham believed, and because of his faith what great blessings the Lord pronounced upon him. He said, "in blessing, I will bless thee, and in multiplying, I will multiply thy seed, as the stars of heaven, and as the sand of the sea."

Noah, when he was warned of things to come, believed, yet not seen, through fear prepared an ark for the saving of himself and family, according to the directions God gave him, and by that means God saved him from being swept away, as all those who did not believe were.

Peter says, "The like figure whereunto baptism doth also now save us." Paul says, "the just shall live by faith." James says, "faith without works is dead, being alone." We now see what a great thing faith is. "For without faith it is impossible to please God; for he that will come to him must first believe that he is, and that he is a rewarder of all them that diligently seek him." What we see with our eyes, seems to me ought to prove that there is a great Ruler or kind and merciful God. But when revelation steps up and declares the existence of a God, who created *all* things, visible and invisible, who made the great light to rule the day, and the lesser light to rule the night; most assuredly we ought to believe. Now, *all* these evidences are so plain, who is it that will not reverence such a Being? honor, love, serve, and obey him who has given us the promise of eternal life upon gospel terms. I fear that there is too much loose living in the church. Lives are not marked by that faith that should characterize the saints on earth. True faith and humility do not always constitute their adornment. It may be of many, truthfully said, "They are not shining lights." Some seem no better after their conversion than before, and if religion make people no better, it is of no use.

Oh, that we all had faith as a grain of mustard seed that we might "press forward to the mark for the prize of the high calling of God in Christ Jesus." "Believe on the Lord Jesus Christ and thou shalt be saved." Bible faith, practical faith, faith that works by love.

Big Lick, Roanoke Co., Va.

BY-AND-BY.

What will it matter by-and-by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look back on it, by-and-by?

What will it matter by-and-by
Whether, unhelped, I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel nigh,
Bidding me think of the by-and-by?

What will it matter by-and-by,
Whether with laughing joy I went
Down through the years with a glad content,
Never believing, nay, not I,
Tears would be sweeter by-and-by?

What will it matter by-and-by,
Whether with cheek to cheek I've lain
Close by the pallid angel, pain,
So nothing myself through sob and sigh,
"All will be elsewise by-and-by?"

What will it matter? Naught, if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the how, the why,
If I but reach him by-and-by.

What will I care for the unshared sigh,
If, in my fear of slip or fall,
Closely I've clung to Christ through all,
Mindless how rough the path might lie,
Since he will smooth it by-and-by?

Ah! it will matter by-and-by,
Nothing but this: That Joy or Pain
Lifted me skyward, helped to gain,
Whether through rack, or smile, or sigh,
Heaven—home—all in all, by-and-by!

—Selected.

THE JUDGMENT DAY.

[Selected by Elizabeth Early, a deaf mute girl 14 years old].

YOU know that Jesus will come again in the clouds. Little children, do you know when he will come? Shall I tell you when Jesus will come? You would like to know; but I cannot tell you when; I don't know what day it will be. No one knows but God. There will be many wicked people in the world then; and some good people. An angel will blow a great trumpet, and Jesus will say to the people who are dead, Come out of your graves. The bodies of all the dead people will come out of their graves. Those who love Christ will be like the angels, and will fly up in the air. Those who are alive when Jesus comes, he will take up into the air to meet him. He will come in the clouds, shining brighter than the sun, and *all* the angels with him. He will sit upon a white throne, and he will wear a crown upon his head, and everybody will stand around his throne. He will open some books, in which are written down *all* the wicked things that people have done. God has seen *all* the wrong things you have done. He can see in the dark as well as in the light, and knows *all* your bad thoughts. He will read everything out of his book before the angels that stand around; yet God will forgive some people, because Christ died upon the cross for them. Whom will he forgive? Those who love Jesus with all their hearts. He has written down their names in another book, called the Book of Life. He forgives their sins, wipes away their tears, and lets them live with him forever.

Do you hope that Jesus will write down your name in his book? Ask him to give you his holy Spirit. Then you will love Jesus, and hate to do wickedly. What will God do to those who do not love him? He will put them in a lake of fire, called *hell*. There they will gnash their teeth, and weep and wail forever. God will put Satan in the same place, and all the devils. Satan is the father of the wicked, and he and his children will be punished forever. They will not have one drop of water to cool their burning tongues. Many people in hell will say, How I wish I had listened to the words of my teachers! But I would not mind; and now it is too late. I can never go out of this dreadful place. How foolish I have been! Once God would have heard my prayers, but now I weep and wail in vain.

I hope, my dear children, that none of you will ever speak such sad words. Remember, Satan goes about as a roaring lion, seeking to devour you, by tempting you to displease God, but God will keep you from wickedness, if you pray to him.

One day God will burn up this world we live in. It is dreadful to see a house on fire. But how dreadful it will be to see this great world, and all the houses and trees burning! The noise will be terrible; the heat will be great. The wicked will not be able to escape from God. The world will not burn forever; it will be burned up at last, and God will make another much better than this. If you are God's child, you will not be frightened when the world is burning, for you will be safe with Jesus, praising him for having loved and saved you.

A LIKENESS OF JESUS.

BY A. E. O. HANOVER.

IN No. 20 of the BRETHREN AT WORK appears a description of our Savior which needs correction.

The original letter of Publius Lentulus is as follows:

"There appears in these our days a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a Prophet of Truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of diseases. A man of stature, somewhat tall and comely, with very reverent countenance, such as the beholder may both love and fear, His hair the color of a chestnut full ripe, plain to his ears, whence downward it is more orient and curling about his shoulders. In the midst of his head is a seam or partition in his hair, after the manner of the Nazarites. His forehead plain and very delicate, his face without spot or wrinkle, beautified with a lovely red, his nose and mouth so formed that nothing can be reprehended, his beard thickish, in color like his hair, not very long but forked, his look innocent and mature, his eyes gray, clear and quick. In reproving he is terrible, in admonishing courteous and fair spoken, pleasant in conversation mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body most excellent, his hands and arms most delicate to behold. In speaking very temperate, modest and wise. A man for his singular beauty surpassing the children of men."

This letter serves as a margin or setting to the photographic copy of the likeness of the Redeemer. In the center of the letter, in an oral form, is the profile of that wonderful Person who is "God manifest in the flesh." The photograph is taken from a portrait carved on an emerald by order of Tiberius Cæsar, which emerald the Emperor of the Turks afterwards gave out of the treasury of Constantinople, to Pope Innocent the Eighth, for the redemption of his brother taken captive by the Christians.

The letter is taken from a manuscript in possession of Lord Kelly, and the picture was bought eleven years ago by a lady in London, and a copy given to a friend in New York State, by whom it was sent to Brother C. H. Balsbaugh, of Union Deposit, Dauphin Co., Pennsylvania.

There are many points about the picture that strongly incline the critical observer to believe that it is a true likeness of the Divine human Son of the virgin Mary.

SELECTED GEMS.

There is no grief like the grief that does not speak.

The hardest thing in this busy world of ours is to do nothing.

We *all* do more harm than we intend, and less good.

A man is called selfish, not for pursuing his own good, but for neglecting that of his neighbor.

True genius is modest; and modesty is often the handcuffs of true genius.

It is conferring a kindness to deny at once a favor which you intend to refuse.

As charity covers a multitude of sins before God, so does politeness before men.

God's presence with a man in his house, though it be but a cottage, makes that house both a castle and a palace.

The nearer Christians get to Christ the nearer they get to each other. The more Christ-like they become, the more loving they are, the more loveable becomes their character.

A returned missionary was recently invited to a party where all the ladies appeared in low cut dresses. Said he to his host: "I don't mind it at all, I've spent ten years among the savages."

Whosoever hath Christ cannot be poor; whosoever wants him cannot be rich.

Righteousness and self righteousness is as far apart as the east is from the west.

A wise man seeks to shine in himself; a fool, to outshine others.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } EDITORS AND PROPRIETORS.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1 50 per annum in advance. Any one who will send us eight names and $12 00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - JUNE 19, 1879.

ORANGES and lemons in Palestine are as cheap as Irish potatoes in this country.

SINCE the death of Brother J. M. Zuck seven of his pupils have united with the church at Huntingdon, Pa. May others be induced to do likewise.

DO not fail to read "On the Way to Palestine" on the sixth page of this issue. Mr. McGarvey's letters are becoming quite interesting to many of our readers.

MR. MCGARVEY, now traveling in Palestine, thinks it an excellent country for wheat growing, and with proper care would be hard to excel. The fruit raised there is delicious.

WHILE getting on the train at Winchester, Virginia, Brother Harper of Ashland, Ohio, had his pockets picked of $60.00 and his railroad ticket. He was on his way home from A. M.

MR. MCGARVEY'S next letter from Palestine is the most interesting one he has yet sent us. It was written in Jerusalem, while sitting in his room near the pool of Hezekiah. It will be published next week; do not fail to read it.

THE order at the late Annual Meeting was excellent—the best we ever saw, in fact we saw no misconduct at any time during the meeting, hence we concluded that the Virginia people know how to behave themselves at meeting.

BROTHER Jesse Calvert, of Warsaw, Indiana, our traveling agent, is duly authorized by us to labor in the interest of this institution, taking subscriptions, selling books and pamphlets, or whatever may pertain to the business of this office.

IN our article on the Origin of Sunday-schools last week, the types made us say that Ludwig Hacker established a Sunday-school, at Ephrata, Pa., "21 years" before Robert Raikes introduced his system in Gloucester, England. It should have read 41, instead of 21.

BROTHER HOPE writes that their feast was an enjoyable one. Brother Torensen was chosen to the ministry and Brother Jens Madsen to serve as deacon. Both are active young men. The church has three Sunday-schools, and the interest and prospects are good.

THE late Annual Meeting, in Rockingham County, Virginia, was held within forty yards of Elder John Kline's grave. Thousands visited the sacred spot to pay their last respect to one who had been of so much service to the church. For a number of years Brother Kline had served as Moderator at the Annual Meeting.

THE Annual Meeting recommended that each congregation should pay its proportional part of the Danish Mission expenses, which will be an average of $2.00 to each church. Wealthy churches should pay more to make up for poor churches that may not be able to pay so much. Send the money to C. P. Rowland, Lanark, Illinois.

SOMETIME ago, organized bodies of emigrants commenced flocking into the Indian Territory, with a view of settling on lands belonging exclusively to the Indians. This was a violation of the treaty made with the Indians, so the President ordered the business stopped, and demanded that all those who had thus entered the Territory to leave at once. The result is that these Indians have great confidence in the government and feel that they are protected. Treat the Indians right, and we need have but little trouble with them.

WE never did like the unbecoming habit of grabbing hats and leaving the house just as soon as services are over. People should take time to stop and shake hands, and impart and receive friendly greetings. Regard each other as belonging to the same family, and part as though you had some respect for each other and the church of God.

IN England is a man who calls himself "Elijah the Prophet." He addresses large crowds of people, and attempts the identification of the British nation with the ten lost tribes of Israel. He said he had received six heavenly visitations, and his holy visitor told him that henceforward he was Elijah the Prophet, and that he was ordained to do this work. He is oddly dressed in sheepskin clothing, with a hat of the same material; his jacket has scarlet cuffs, and he wears a scarlet scarf, both of which are in some way emblematical. He also wears top boots. He is a handsome, tall, gentlemanly-looking fellow, and has paid a visit to the most of the towns in Kent.

IT was encouraging to see how many of those who attended the Annual Meeting were dressed in the order of the church. At present, we can remember of but three ministers whose clothes were not in the order, and one of these said he was now fully convinced that uniformity in dress is a convenience, and that he was coming to it. Thank God for that. The sentiment in favor of uniformity, on the ground of convenience, is increasing rapidly, and in a few years we believe it will be adopted all over the Brotherhood, for at present the opposition to it is fast dying out, and reason is taking the place of prejudice.

IT is sincerely hoped that none of our sisters will take up with this idiotic fashion of cutting the hair short in front and combing it down over the forehead, or frizzling it up so as to make the hair look as though it had not been combed for a week. If there is anything in the world we detest it is the making of civilized people look like heathen. It will be but a short time till this style will be out of fashion, and then the women will have a fine time getting their hair to grow out long enough so as to be combed back in a respectable manner. Queen Victoria is so disgusted at this *idiotic* fashion, as she calls it, that she has forbidden it among any of her maids or female visitors.

OUR late visit to the Shenandoah Valley, Virginia, afforded excellent opportunities for learning much regarding the condition of the churches, and we must say we were very favorably impressed by what we saw and heard. Not only editors and preachers, but every body else who attended the meeting, were treated with becoming kindness and respect. The members here are dressed much plainer than at other points which we have visited. Their attire, however, is neat and presents a good appearance, and with proper care and wisdom we believe they can maintain this distinctive feature. May God help our churches to keep clear of the vain and foolish fashions of the world.

THE immense loss of life at the burning of a large hotel in Hagerstown, Md., and at several other points this season, ought to be a warning to the traveling public, and is of sufficient moment to cause them to avoid hotels not properly supplied with means of escape in case of fire. Every hotel should be supplied with means of escape from each window above the first floor. This can be done at a small expense. We suggest the following to tavern keepers: Have a rope, of sufficient length, made fast to the inside of the window frame and coiled up and hung on a hook. In case of fire this rope could be thrown out of the window (one end being fast inside) and would thus afford a means of escape. Were this adopted but few lives would be lost by the burning of taverns.

OUR evangelists are meeting with excellent success in the Wisconsin mission field. From a private letter, written June 11, by Brother D. M. Miller we make the following extract: "We had three council meetings. Two at Brother Stout's. One yesterday in the Woodstock Meeting-house. Last Saturday, in Camp Creek Church, the church elected Wm. Peiser to the deacon's office. Yesterday, in West Pine Church, Charles Brown was elected to the ministry; James Henderson and Morris Brown were elected deacons. They are all good men. George Turner was advanced to the second degree. The members are wide awake and active in the Master's cause. Many supposed this move, last Winter, was spasmodic, but now they view it differently. Up to this date we have baptized nine. Prospects are good for more. The Love-feast will commence at four o'clock next Saturday, the 14th."

WHILE getting on the train at Winchester, Virginia, Brother D. N. Workman had his pocket picked, losing his railroad ticket and memorandum book, but no money. In the book were several letters from parties whose names and addresses Brother Workman did not remember, hence if they fail to receive a reply from him they will know the reason why.

JEREMIAH SHOEMAKER, son of Philip Shoemaker, of Armstrong County, Pa., died near this place at 5:30 P. M., June 10. Aged 26 years and some months; disease, diphtheria. Deceased was a native of Pennsylvania and came to this county in March 1878, and was making his home at W. H. Harrington's when taken sick. He suffered a little over four weeks, and died without a murmur. A number of neighbors called at the house and listened to a discourse by Brother Michael Kimmel. The meeting commenced about nine o'clock at night and closed near eleven. After midnight all who were present accompanied the corpse to the Lanark depot and saw the body carefully placed on the night express in care of Brother Philip and Sister Shoemaker, who came here some weeks ago to care for their son. They return to their former home with sad hearts to bury their dead in Armstrong County, Pa. May God bless them in their old age that they may bear this stroke with Christian fortitude.

THE MOOMAW PROPOSITION.

BROTHER Moomaw's proposition, to have the gospel more fully preached in the cities of the United States, has been received with general approval, and already about $200 have been pledged for that purpose, but just how the ministers, who are to do the preaching, could be satisfactorily chosen by the donors, many of whom are not sufficiently acquainted with the ministers, was not clear to our mind, and for that reason but little was said about it; but while at the Annual Meeting we consulted with Brother Moomaw and several others who saw the same difficulty, hence it was thought best that we select three brethren who would receive the money, select the ministers and carry out the wishes of the donors as in the judgment of the Board might be thought best. Brother Moomaw selected S. T. Bosserman, of Dunkirk, Ohio; the *Primitive Christian*, James A. Sell, of Newry, Pennsylvania, and the BRETHREN AT WORK, Daniel Vaniman, of Virden, Illinois. As Brother Bosserman lives in the center it is suggested that he act as treasurer. Next week we will publish a further report of the amounts promised, and then turn the whole matter over to this Board. These brethren are in full sympathy with missionary work, and we feel confident that they will do what is right in this movement, and further, we think all the donors will readily assent to this arrangement.

J. H. M.

FROM THE ANNUAL MEETING.

NUMBER II.

SOUTHERN Illinois came next in order.

1. Asked A. M. to reconsider Art. 24 of 1877, and so amend it as to give more extended privileges in changing from the double to the single mode of feet-washing. The discussion was long, and a little perplexing on account of the peculiar nature of the case. The request not granted.

2. Asked for permission to change from the single to the double mode of feet-washing where the majority was in favor of the change. It was thought best not to change on the ground of a simple majority, but endeavor to obtain the unanimous consent of all the members, as it is a matter affecting the fellowship of each member, hence forbearance for the present was recommended.

[In this connection we want to suggest that minorities use much caution in matters pertaining to the interest of the church. If the majority desires a thing that is in harmony with the decisions of the A. M., minorities should have forbearance enough to submit willingly. Some, however, say they cannot conscientiously submit to that which is contrary to their way of thinking, and hence plead conscientiousness. This they should not do. Men and women should not sear their consciences against a thing that has been sanctioned by the united voice of the Brotherhood. The better way is to submit to the majority in all such matters, and not allow a small minority to rule the church, and in some instances ruin it. Minorities may sometimes become self-willed, and in that way greatly injure the cause. In all matters of this kind, however, one party or the other must yield; either the minority or the majority will have to give way, and reason would dictate that the small minority should yield to the wishes of the large majority, especially should this be the case in matters approved by the Annual Meeting. The A. M. permits the practicing of the single mode of feet-washing where it can be done in peace and harmony, but sometimes two or three will stand out against the whole church and say, "the Annual Meeting will not allow you to change, for if you do it will make trouble." These two or three propose to take it upon themselves to make the trouble, and thereby prevent the body of the church from doing what she would like. This I maintain is not just right. Two or three members ought not to rule the whole church, not that I am in favor of forcing small minorities into measures, but it is my candid opinion that no one should allow himself to become self-willed when he finds himself to be with the minority.]

Northern Indiana had no queries. After this we found it a little difficult to keep trace of where the queries came from.

1. Referred to sisters breaking bread at times of communion the same as the brethren. The query was somewhat complicated in form, hence tabled without discussion.

2. This query referred to the impropriety of sending committee brethren such a great distance, thus incurring heavy expenses, when they could be had near where the difficulties existed. Approved.

3. Whether a part or all of the officials could withhold from the church questions on which the church desired to act. The discussion was long and pointed till five o'clock, when the meeting adjourned till the next day.

Wednesday morning opened with a clear sky, though a little muddy under foot. By 8 o'clock about four thousand people were on the ground, and the crowd continued to increase till it reached at least twelve thousand.

At 9:15 the Standing Committee entered the stand ready for business. The unfinished matter, left over from the day before, was then taken up, and decided that no matter in harmony with the decisions of A. M. could be withheld from the church.

4. Asked whether ex-Masons should be permitted to answer Masonic signs? The discussion was long, tedious, and at times a little perplexing, but it was unanimously decided that a brother who had once been a Mason should no more answer Masonic signs, and if in doing so he disregarded his oath, he should disregard it.

5. Asked A. M. so to amend a former decision that a small minority could not prevent a large majority from organizing Sunday-school. After considerable discussion the meeting adjourned at eleven, to meet at two.

The Standing Committee came in at 2:5 and the unfinished business was then taken up and pretty freely discussed. The Moderator made a long speech showing the difference between matters of expediency, and those affecting fellowship. He stated that anything which affected the fellowship of every member in the congregation should not be decided by a mere majority, but by the unanimous voice of the body, but matters of mere expediency, such as building meeting-houses, Sunday-schools, and the like—matters which did not affect the fellowship of members may be left to the majority. Others spoke at length on the subject. Decided that small minorities could not prevent large majorities from organizing Sunday-schools.

6. Referred to employing police forces to keep order at Love-feasts. Decided to make no change from former decisions, and recommended that police forces be employed only in cases of absolute necessity.

7. The next business before the meeting was the reading of a number of queries from five different districts, referring to schismatic articles published in the *Progressive Christian* and other papers. These queries urged that the Annual Meeting take a firm stand against the publishing of anything that would prove detrimental to our holy religion, and the unity and peace of the general Brotherhood, and we were glad to see among our people a disposition to stand up in defense of our distinctive features. The whole business was referred to the Standing Committee for an answer to be presented to the meeting the next morning.

8. Is it right for the minority to oppose the majority in matters that have received the sanc-

tion of the A. M.? Answered, not right.

9. Referred to members availing themselves of the benefits of the homestead laws, &c. Referred back to the congregation from whence it came.

10. Is it right, and according to the order of the church to baptize so fast that the candidate has not time to take breath between dips? Tabled in less than half the time it took to read it.

11. Is it wrong for members to take part in organizing a mutual fire insurance company? Not wrong.

12. Asked A. M. to reconsider a former query forbidding sisters to wear plain hats. After a little discussion it was tabled, leaving the decision as it stood before. It was suggested by some that if members would quit talking and writing about this hat question there would be but little trouble growing out of it.

The meeting adjourned at five o'clock to meet the next day at nine. During the entire day the crowd was immense. About 6,000 persons were in hearing distance, listening to the discussions.

Thursday morning was delightful. The air was cool and refreshing. The Standing Committee did not reach the stand till 9:50 when the meeting was formally opened for business. The paper matter, which had been given into the hands of the Standing Committee the evening before, was the first business before the house. The Standing Committee presented their report only a part of which could be adopted by the unanimous consent of the meeting. The meeting demanded that the editors of the *Progressive Christian*, *Vindicator*, and *Deacon*, make an humble acknowledgement for writing and publishing schismatic and inflamatory articles in their papers. It also demanded satisfaction from other members for writing similar articles against the church, and appointed a committee of three brethren to see that these demands were properly carried out. It took till nearly four o'clock in the afternoon to dispense with this part of the business, thus detaining the meeting nearly, if not quite one entire day. This more than ever convinces us of the importance of running our papers in peace, and in exact harmony with the distinctive features of the church: had these been strictly adhered to the late A. M. might have closed much sooner and with far better feelings. It is sincerely hoped that future Annual Meetings will not in any way be annoyed by similar difficulties.

The time was already far spent, and it was necessary that the meeting should close at five, so the remainder of the business was rushed through in a hurry — too fast to do justice to the cause, and much was deferred for want of time to attend to it.

13. Asked A. M. to sanction the Brethren's work evangelism. Deferred for want of time to consider it.

14. Asked A. M. to amend a former query. Request not granted.

15. On the divorce question. Deferred, no time to examine it.

16. This query had some fair points in it about the qualifications of delegates to the A. M., but would have required considerable discussion to shape them, hence tabled.

17. Asked A. M. to advise the giving of thanks at the beginning only and not at the close of the Lord's Supper. Decided to make no change.

18. Referred to members who claim to have been improperly dealt with and desire to know how to get justice. It was recommended that they first refer to adjoining elders, and if not heeded call on the Standing Committee for a committee.

19. Shall persons who have been baptized by trine immersion, by other churches, and conscientiously believe the baptism was valid, be required to be rebaptized before joining the church? Thought best to make no change.

A resolution was then passed thanking the Railroad Companies, the members and people in the vicinity of the meeting for favors conferred in the interest of those who attended the meeting. In fact every body felt that they were never treated better, and of course could consent to the passing of this resolution with a hearty amen.

Next in order was the announcing of the committees appointed by the Standing Committee to visit and assist in settling difficulties in various churches. About twenty-one requests were made for committees, but only seven granted. We could not get the names of all, hence give none in this article.

The meeting closed at five o'clock, and in a short time the vast crowd began dispersing, most of the people having but little time, after supper, to stop and say good-by. In fact, every body had to be in a hurry, *i. e.*, those who wanted to get home that week, for the train was due at six. Crowds were seen rapidly making their way to the depot, but we concluded to linger and not start till the next day, as the traveling in such vast crowds is not always so convenient and then is attended with more or less danger. Thus closed the Annual Meeting of 1879.

In company with a number of others we left the next day, and after a long and tedious ride reached home Monday afternoon and stepped into the office just at a time when our hands were not looking for us, but we found them as busy as bees folding and mailing No. 24 of the BRETHREN AT WORK. All parties have done their work so well in our absence that we would not fear to leave the paper with them again. We found all well in our families for which we thank the Lord.

We are now at home, well rested, and feel just like going to work. May the Lord help us to work to his glory and honor, that what we do may be for the advancement of his cause. We feel more than ever constrained to labor in defense of primitive Christianity, and stand up boldly in defense of the faith once delivered to the saints. We are set for the defense of the gospel and shall aim to give no uncertain sound. We realize more fully than ever before the necessity of conducting a paper on peace principles.

During the meeting, and our visit among the Brethren, we had many opportunities of studying the condition and wants of the general Brotherhood and will therefore know a little better how to direct our efforts in order to accomplish the most good. We are not working for selfish ends nor for personal interest, but for the good of the church and the cause which we have espoused. As long as we believe the church to be right, and remain a member of it, just that long do we deem it our duty to work for the interest of the church. J. H. M.

HOME FROM ANNUAL MEETING.

ON Thursday evening, when A. M. closed, we started for home in quite a hurry. Thanks be to Brother John Beechly and M. M. Eshelman for making arrangements with the B. O. R. R. to take us on special train to Harper's Ferry and connect with the next bound train for Newark. We made the connection by the train waiting a little. We rejoiced to be seated in the coach, though crowded it was, because we were *en route* for the West on one of the best managed roads in the world.

We wheeled on finely till next morning when we telegraphed ahead for breakfast at Grafton. When we got there all could not be seated at the table; still our conductor was able for the emergency; he waited till the second table had eaten. We thought thus to wait till we all could take a good wash and two table-fulls eat was a little ahead of any kindness we had ever seen to railroad passengers. As we had to eat at the second table we thanked the B. O. R. R. for that breakfast.

But one thing disturbed our quiet a little. By some means a few of our company had been left on the way; one brother telegraphed for his wife to wait for him at Grafton. Of course we wondered how he had been left, as traveling was not a new thing to him. We hope he came all right on the next train. I felt a little bad over this mishap because the brother and his wife had given me their seat that I might lie down and get some sleep. We enjoyed this ride more than most of them, we suppose, because, during the meeting, we had but little time for social enjoyment, but gave us a favorable opportunity to talk with the brethren and form some new acquaintances we are glad to remember.

From Grafton we made all connections at three changes and arrived home safe on Saturday morning about nine o'clock; found our family some better than when we left home. We slept about two hours when another disappointment came: there was an appointment for a funeral and baptizing about eighteen miles from home. This we hoped others would attend to, but at one o'clock we got word that we must tend to that. Then a drive in the buggy, all alone, found us at place of meeting at night very much wearied, and thinking if some of those brethren, who oppose helping in missionary work, could have some of our experience, they would not say so much against helping the ministry whose time and strength are spent until exhausted, they feel like the burden is not equal.

On Sunday we had a very large congregation; many could not get in the house. After preaching we baptized one sister, then drove home again about dark.

This is Monday evening and we still feel that our strength is not much recruited, but if the labors of our A. M. is made a blessing to the Brotherhood we do not regret any labor we have done, but hoping God will bless our labors in the past that are consistent with the truth and pardon those that are not, we turn our attention to the future and by his grace hope to do more and better. R. H. MILLER.

PRIDE.

HERE is an article handling pride without gloves. Do not fail to read every word of it:

"And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a plain heart, but depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, 'When you see the fox's tail peeping out of the hole you may be sure the fox is within.' Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

"But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride, and its consequences? The large majority of that class of men died and were handsomely buried some time ago. The pulpits have nearly all shut down on that style of preaching. The fact is we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshipped in plain churches, and sung old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and when they left the world they stuck to it to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going.

"But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches, the majority of the choir are not even members of the church; and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard, but the sound is glorious. Sometimes one sings all alone for a little while, and then two, and pretty soon the whole choir will chime in, until the whole house is filled with most transporting sound. Now, if this is not singing with the spirit, and with the understanding, also, then what is it? that's the question. I know that it is a little risky to speak out against pride at this day, because the church is full of it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs, they don't even bark at it. They just let it go, and go it does with a vengeance. And in proportion as pride gains in a church, spiritual life dies out. They will not, cannot dwell together, for they are eternal opposites.

"It is a sin and a shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the gospel of Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, 'Ye people of Aberdeen get your fashions from Glasgow, and Glasgow from Edinburg, and Edinburg from London, and London from Paris, and Paris from the devil.' Now I cannot say that we get our fashions by that route, but I am tolerably certain that they originate at the same headquarters.

"The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one Spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven nor earth as a proud Christian; there never was nor never can be.

"Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a dinner of greens. This was a costly morsel for him. But now men sell out 'cheap for cash or produce.' Churches that were once powerful for good are now well-nigh lost in form and fashions. We may shut our eyes and wink and whine, and cry old fogy, and grandfather, and Moses, and Aaron, and all that, but the fact is before us—pride, fashion, and extravagance, are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride 'thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven.' And it will shut many more out of heaven who are now prominent in the church. Neither death nor the grave will change the character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The ANGELS of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their taste at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

"'Ma,' said a little girl, 'if I should die and go to heaven, should I wear my *moire antique* dress?' 'No, my love, we can scarcely suppose we shall wear the same attire of this world in the next.' 'Then tell me, ma, how the angels would know I belonged to the best society?' In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. 'If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God.'" BISHOP J. WEAVER.

OUR Palestine correspondent, when last heard from, May 5th, was at the Ruins of old Jericho. His entire company consists of eight pack mules, three donkeys, two horses, one interpreter who speaks and writes five languages, one cook, two waiters, five muleteers, two guides, and Mr. Taylor, Mr. Thompson, and Henry S. Earl, from this country. The party had been trying their skill at tent life nearly three weeks; had crossed the Jordan twice, and was having a good time generally.

IN our notes of the Annual Meeting we mentioned that the Northern District of Missouri was not represented, but it seems their letter failed to reach the Standing Committee, of which fact we will publish a further notice next week.

BROTHER Isaac Rowland, who accompanied us to the Annual Meeting, returned home last Friday, and Brother H. Slifer, who has been away about six weeks, reached home Saturday morning.

BROTHER D. Long, of Falls City, Nebraska, called on us last Saturday morning. He drove through in a buggy, stopping a few weeks in Iowa.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. In order to promote Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department, must be short and to the point.

Will some one explain Heb. 1:1? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one please explain John 10:9? In particular the phrase, "And shall go in and out and find pasture." M. M. DIETZ.

Will some one please explain 1 Pet. 3:19? It reads as follows: "By which also he went and preached unto the spirits in prison." Who is the preacher? Who are the spirits? Where is the prison? J. W. BARNHART.

BLOOD AND THINGS STRANGLED.

Will some one explain Acts 15:20? In particular the phrase "and from blood, and from things strangled?" FRANKLIN ANGLEMYER.

THE use of blood as an article of diet is emphatically prohibited in the Holy Scriptures. When the grant of animal food was made to Noah after the flood, it was added, "but flesh with the life thereof, which is the blood thereof, shall ye not eat." This prohibition was still more explicitly enforced in the law given by Moses. "Whatsoever man there be of the house of Israel or of the strangers that sojourn among you that eateth any manner of blood; I will even set my face against that soul that eateth blood and will cut him off from among his people." After the prohibition is given the reason is assigned, namely, "For the life of the flesh is the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh an atonement for the soul." Blood is prohibited because it is the LIFE, and it is the blood that maketh an atonement. It is this substitution of life for life, the life of the animal sacrificed for man's life, that gave blood its sacred appropriation. And this is one of the restraints, which it seemed good to the Holy Ghost to lay upon the believing Gentiles, that they abstain "from blood, and from things strangled," which would, of course, retain the blood.

In the face of so express a law three times repeated, and so solemnly enjoined, how any one calling himself a Christian can eat blood, is indeed a wonder to us. MATTIE A. LEAR.

STONES CRY OUT.

Please explain, through the paper, the meaning of Luke 19: 37, 40. It reads as follows: "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out." S. C. C.

WE suppose our querist wishes an explanation on the last sentence. In Scripture a heart of stone, when applied to persons, means one who is stubborn, senseless, and untractable in disposition. One who receives no kindly impressions from the Word, Providence, or Spirit of God. The Savior would then say, should these my disciples, to whom I have tender, tractable dispositions, cease to love me, should they hold their peace, and give no expression of their love, these very stones, these hardened, unfeeling Jews and Gentiles would immediately cry out. Christ must be adored, his majesty and power extolled, if not by his humble followers, then by those who do not profess to love him. And how often do we see the authenticity of the Scriptures most powerfully attested to by its avowed enemies. Frequently those who denounce Christ bear the most unequivocal testimony to the truth of his prophecies. Such was the case with Volney and Gibbon, the former of whom is the best commentator on the prophecies of Isaiah, and the latter on the Apocalypse.

When the light that should be emitted by professed Christians becomes so dim that its light is not sufficient to illuminate a benighted world, then from some other quarter, a quarter least expected, will come a voice clear and powerful, echoing and re echoing the truthfulness of God's precious Word. Surely he can make the wrath of man to praise him.

MATTIE A. LEAR.

As by your sermons you preach "in season," so by your lives you may preach "out of season," and to all men: that they, seeing your good works, may glorify God on your behalf and on their own.

ON THE WAY TO PALESTINE.

NUMBER IX.

The Red Sea and the Crossing.

[From the "Christian Standard" by special Arrangement.]

I FIND a necessity for omitting many things from this correspondence which are deeply interesting, for the sake of others which I think of more importance.

We left Cairo on Monday, April 12th, at 11 A. M. for Suez, and reached our destination at 6 P. M. all the way by rail.

Our object in visiting Suez, was to study the question of the crossing place of the children of Israel; and for this purpose we gave ourselves two days there. Three theories have been advanced on this subject by explorers, the careful study of which left my mind in uncertainty and confusion. Our excellent Consul at Cairo, Mr. Farman, of New York, who has been at Suez, told me that I would probably be worse confused after visiting the place than I was already; but I was resolved to fully test the matter, let the result be what it might.

One of these theories is, that the Red Sea in the time of Moses, extended so far north as to connect with the Bitter Lakes, a series of shallow lakes north-west of the present head of the sea, distant at their south-eastern end about 50 miles; and that the crossing occurred at the head of these lakes. Those who adopt this theory suppose that a heavy wind blowing off shore at low tide carried the water out, leaving a dry beach on which Israel crossed over, and that as Pharaoh and his host followed, the wind changed, the tide came in, and they were drowned.

The second theory adopts the same supposition in regard to the northward extension of the sea, and assumes that the crossing occurred a short distance above the present head of the sea, where there is a depression a mile or so wide in which the miracle and the disaster might have taken place. Dr. Robinson, whose judgment I have learned to regard with the highest respect, adopted this view when he visited the place in 1838.

The third theory, and the one which was universal until the former two almost entirely supplanted it among Europeans and Americans, is, that the crossing occurred several miles south of the present head of the sea, where the water is deep, and its width is from 8 to 10 miles.

I came to the place determined that on this question, as on all others pertaining to sacred geography, the Bible should be my guide-book, and that I would accept no place as the one at which Moses crossed which fails to meet the requirements of the Scriptures. These requirements are as follows:

1. The place was so situated as to require Israel to turn from the direct route toward Canaan, in order to reach it (Ex. 14: 2).

2. It was such, that when Israel reached it they were "entangled in the land," so that Pharaoh was encouraged to pursue them (14: 3).

3. It was such, that when Pharaoh overtook them there was no way of escape for them except by going through the sea (14: 10, 13, 16).

4. It was such, that in opening a passage the waters were divided, not driven away to one side, and that they were "a wall on the right hand and on the left" (14: 16, 21, 22, 29).

5. The distance across was sufficient to allow all the six hundred chariots, and the horsemen of Pharaoh, to be within it at one time, and the water was deep enough to prevent the escape of a single person when they rushed together (14: 7, 9, 28).

6. The place was near enough to Marah, now Howwarah, 33 miles below Suez, to allow Israel to march thither in three days (15: 22, 23).

7. It was where Israel, after crossing, could find an immediate supply of drinking water, so that they did not suffer for water till they came to Marah (15: 22, 23).

With these requirements before us we may dismiss the first theory mentioned above at once; for although in a slight degree it meets the first three requirements, it is utterly inconsistent with the other four. Indeed, it denies entirely the miraculous character of the crossing, and if this event was not miraculous it was nothing.

It required only my observations from the train in approaching Suez, and a few minutes spent on the flat roof of the hotel next morning, to satisfy me that the second theory is also untenable. I stood on the rear platform of the car (it was one built on the American model) for many miles as we approached the head of the sea, watching for the indications on this subject, and I searched for them carefully at Suez; but although the supposition of a passage at or above Suez would meet in a good degree all the requirements of the text, had there been enough water there, the absence of water is fatal to it. If Moses had been led by this route he would have reached the head of the sea, and he would not have been required to make a detour of more than a mile to pass around it. Only on the supposition that the main body of this arm of the sea extended many miles above its present head, can this theory be accepted; and this supposition is utterly void of historic evidence. Indeed, the historic evidence is in opposition to it. In order to be safe in our conclusions we must take the sea as it is, without stretching it, and the Bible as it is, without mutilating it.

Our next task at Suez was to test the third and last theory, and to this we devoted our two days there. The first day we went down to Ayun Mosa, the Fountains of Moses, about 8 miles below the head of the sea on the east side. We took one of the rude Arab sailboats which abound in the harbor of Suez for about half the distance, carrying in it, beside the four boatmen and ourselves, our guide, five donkeys and two donkey-drivers. After landing, we rode one and a half hours on the donkeys, the drivers running behind to make them go, and to guide them—the rider can do neither. Mine was well gaited, and we had no little fun on the ride. The fountains lie about a mile from the seashore, and are about seven in number. We dismounted at the largest one, took its dimensions, and ate our lunch in a rude building by its side, intended for this use.

The fountain rises in the center of an oblong inclosure which has been made around it by building a stone wall some three or four feet high to keep out the sand. This wall is even with the ground outside, and the basin inclosed is 46 feet long, 36 feet wide at one end and 27 feet at the other. The water forces itself up through soft mud in the center, and with it rises a constant succession of gas bubbles, which explode as they reach the surface. Through an opening in the wall at the north side the water flows away in a lively stream 2 feet wide and 4 inches deep. This stream is led through a garden of three or four acres to irrigate it. The garden is filled with a luxuriant growth of date palms, acacia and pomegranate trees, and under these, beds of garden vegetables and patches of wheat. Another fountain, which sends off no stream, helps to supply the water for irrigation. There are three such gardens, standing in a line parallel to the sea shore, and separated from each other only by passways like roads. They are watered by five fountains, and they constitute a most beautiful oasis in the midst of a perfectly barren desert. In the hands of a European of taste and means they could be made a little paradise for resort from the dirt and the heat of Suez.

All these fountains rise on top of a sandstone ridge, 15 or 20 feet above the beach which spreads between them and the sea, and nearly that high above the sand immediately east of them; yet they are 30 feet below the general level of the desert which stretches away to the southeast, and along which the Israelites continued their journey after crossing the sea.

We could see at a glance that this spot answers all the demands of the Scriptures as a landing place for Israel after crossing. A gently ascending beach one mile wide, and stretching about five miles up and down the sea-shore; an abundant supply of water for their immediate use, and an easy march of three days to Marah, only 25 miles distant, are the features it presents: whereas, but a short distance above, there is no sea to cross, and immediately below, there is a perpendicular shore at least 50 feet high. Looking directly across the sea, we saw plainly what appeared to be a gap in the mountains on that side, suitable for Israel's approach to the shore, and we determined to explore it the next day.

A range of mountains called Jebel Atakah, presents an almost perpendicular wall on the west side of the sea, beginning at its head, and stretching along the shore about eight or nine miles. Further down the shore, there rises the high and dark wall of another range, called Jebel Abu Duraj. Between these there is a gap, and for this gap we started in our Arabian boat the next morning. A pleasant breeze was blowing, making the temperature delightful, but it was a contrary wind, compelling us to sail in a zigzag, and making our progress very slow. As we approached the south-eastern extremity of the Atakah bluffs, we discovered that a low sand beach, stretching out like a cape two or three miles into the sea, lay in our way. Our boatmen said that they were afraid to pass around it on account of the heavy waves then rolling in the open sea beyond, and that it was only a half a mile across it; so we landed and struck out afoot. Instead of half a mile, we found it two miles across the beach. We also found that though we had now come abreast of the hill which had appeared to be the last of the Atakah range, another had come into view, beyond it, and apparently about a mile away. After taking lunch, we struck out for it, but found it three miles away instead of one; and we found on reaching it, that instead of being a hill about 50 feet high, as it first appeared, it was at least 300 feet high, and its front was almost perpendicular. We had not yet learned to estimate distances and hights in this clear atmosphere by the eye.

Though somewhat fatigued, we clambered to the top of this cliff, and found, that though we had not even yet reached the terminus of this mountain range, the hills beyond grow rapidly lower, and there were unmistakable evidences of a valley several miles wide between it and the mountains below. Here, then, is a valley by which Israel may have descended between two mountain ranges to the sea-shore, and the entire scene of the crossing, meeting in the minutest particular all the requirements of the Scriptures, lay in full view at our feet. About three miles to the south of us and a little west, was the mouth of the pass between the mountains, probably three miles wide. On reaching the sea through that pass, Israel could not turn to the right because of the Abu Duraj mountains in that direction; but to the left a smooth beach, almost as smooth as a floor, and gently sloping to the sea, opened a line of march two miles wide and diverging about thirty degrees from their former course. When their marching column had stretched out nine miles along this beach, its front rank found its progress checked by the body of water four miles across, over which we had sailed in the morning. Here, then, they camped beside the sea, as the Lord had commanded, with the sea on their right, and a mountain wall on their left, the sea also passing around their front and meeting the mountain wall to the left of their front rank. While thus encamped, Pharaoh's host came down the mountain pass behind them; the cloudy pillar stretched itself across the valley in their rear, hiding them from the Egyptians, while it spread itself over Israel and the sea, a canopy of light. The sea was opened from the Abu Duraj mountains on the southeast, to the projecting beach on which we landed in the morning on the northwest, a width of about five miles, and the entire column of the host of Israel marched by a flank movement directly across the dried bed of the sea. The fountains of Moses, distinctly in view from our hill-top, are nearly directly opposite the center of this line of march, and the depth of the water before us, according to the British and French soundings quoted by Boedeker in his guide-book, varies from nine to sixteen fathoms, in the midst of the sea. On both sides, the approach to this depth is gradual, as we can testify from having taken a delightful bath in the water on both sides during two hot days of our excursions; and the distance across was about 8 miles for the head of the column, and 10 or 12 for the rear.

I came down from our hill-top with my mind at rest on the subject of the crossing place, and I felt well paid already for the time and money invested in my journey. We walked to the sea-shore at a right angle to the line of our former walk, and then started for our boats. I had directed our boatmen to come around the beach as far as they could, to meet us; but they had not moved the boat from where we left it. I got back to it leg-weary, foot-sore, and almost ready to drop on the sand. Estimating the distance by my pace and the time occupied, as I have learned to do with great accuracy by my walk of a mile and a half to college every morning, we had walked since noon, *twelve miles*, and it was growing dark. I reached the shore near the boat last of all company, and found that the ebbing of the tide had compelled the boatmen to withdraw their vessel a hundred yards from the shore. I thought I would have to wade through the shallow water to it; but the first thing I knew, one of the Arabs went behind me, stuck his head between my legs, and lifting me up a-straddle of the back of his neck, walked straight to the boat with me, turned around, and seated me on it. The wind had fallen to a gentle breeze; we had drunk up, several hours previously, all the water which we had brought with us from the hotel, and at least two hours of slow sailing before us. My feet were almost blistered and very painful. I pulled off my boots, and sitting on the side of the boat, hung my feet in the cool salt water as we sailed along. The effect was almost magical. I felt refreshed all over; the soreness soon passed away; my thirst was partially quenched; and after enjoying this bath about half an hour, I stretched myself on my back, looked up at the stars, thought of home, listened to the sigh of the wind around the edge of the sail, and the ripple of the water as it broke past the rudder, and fell into a sweet sleep. I was awakened by the mutterings of one of the Musselmans going through his evening prayer, and found that we were passing the ships in the harbor, and were nearly home. Thus ended the most toilsome, but the most satisfactory, day of our wanderings. J. W. MCGARVEY.

Correspondence.

These things write we unto you, that your joy may be full.—John.

Notes by the Way.

Dear Brethren:—

ON the evening of May 16th, in company with Brother J. W. Smouse, left home, and met Brother J. B. Wampler at Indiaoa, where there was an appointment for preaching in the Baptist Church. The congregation was small, but listened attentively to an interesting discourse delivered by Brother Smouse.

On the morning took leave from sister and Friend Jacoby, whose hospitality we had shared during the night, and were soon on board the train, bound for Johnstown, Pennsylvania. We sought out a few brethren residing in town, and met with others from the country, who earnestly requested that we should labor for them over Lord's Day. Having a desire to go on to the next town, (Scalp Level) where I expected to do some visiting among relatives, I would not consent, but agreed to leave one of my companions in travel, if they could prevail on him to stay, which was done. Brother Wampler labored for the Brethren in the suburbs of Johnstown and vicinity. Brother Smouse accompanied us to Scalp Level, and labored there, with acceptance. On Lord's Day two were restored. Here we also made the agreeable acquaintance of Brother C. Berkley. Visited a few relatives. Among whom is my aged father, now nearly four score years old, in good health and spirits. His companion, our mother, was not there. This was my first visit to the scene of my childhood since her departure. I could only see the little mound in the family graveyard and drop a tear for the departed, while her maternal counsels and instructions seemed to come vividly to our recollection. Sweet is the memory of the pious dead.

On Monday morning we took leave and were soon *en route* on board our brother's hack, bound for a trip across the Alleghanies, on whose summit we saw the evidences of the fact that last Winter will long be remembered for its abundant snow fall, some of which still remained visible on the afternoon of May 19th. On the 21st it had all gone, yielding to the benign influence of the sun's rays—a lesson to the servant of God. Day after day did the grand luminary send down his rays of light and heat bringing his dissolving influence to bear on that bank of chilly crystals at first with but little effect, but by and by those parts most easily influenced began to yield and responded to the bidding of nature, when at last, during the two days in which our council was in session, the last vestige of Winter in the Alleghanies yielded and hastened to return on his path to the vast ocean from whence it came.

Brethren, take courage. Perseverance is sure to result in the accomplishment of the right.

Our council meeting was organized by electing Brother Joseph Berkey, Moderator, the writer, Clerk, and H. R. Holsinger, Reading Clerk.

The meeting was small so far as delegates were concerned. Twelve queries and petitions were considered, embracing nearly all the grave questions that had for years claimed the attention of our councils. The adultery and fornication questions were discussed. Article 8 of 1842 and article 2 of 1855, were recommended as a proper disposition of these questions. The hat question also came up and was forwarded to A. M. for Scripture authority, etc.

The mission question claimed considerable time and was warmly discussed. There was no real difference in regard to the necessity of missionary efforts, but there was some difference in sentiment in regard to the organization of the "Brethren's work of evangelism."

It is hoped that measures will be taken at the A. M. that will remove the difference, and indicate to all what is best to do, which organization, if any, to support. It is the desire of all that the work should go on, and we pray that it may be so managed that it may secure the confidence of all.

Council closed with good feeling. Measures were also taken to hold a Sunday-school Convention. The time and place were selected, and a committee was appointed to prepare a programme.

On Wednesday evening, May 21st, we, in company with a number of others, returned to Scalp Level, where Brother J. C. Johnson preached an interesting sermon to an appreciative audience, on the language of our Savior, "I am the way."

On Thursday evening we tried to direct the mind to the kingdom through the scene of transfiguration. On Friday evening we tried to hold forth on Benshoof Hill. On Saturday we walked a distance of fifteen miles to reach an appointment at Belsano, where we labored in the evening and on Sunday morning.

A very good feature among the labors of the brethren where we met with them in our trip, is the Sabbath-school work, of which we have neither time nor space to speak at large.

Ample provisions were made to entertain the delegates and others at the District Meeting, which was held with the Brethren of Dunning's Creek Congregation, Bedford County, Pennsylvania. Brother J. S. Holsinger is the bishop, assisted by an able board of ministers, but one of them, his brother, (C. S. Holsinger) has a call from Northern Illinois. He is now *en route* for that place, and if he should permanently leave Dunning's Creek it would be a loss felt in Western Pennsylvania. But still we trust his talents and labors will be well directed.

Arrived home on Sunday evening, May 25th, at 9 o'clock P. M., and was very tired, having done a great deal of walking on my trip; found my family well. Thanks to the protecting care of Providence.

JOSEPH HOLSOPPLE.

From Deep River Church, Iowa.

OUR Love-feast in connection with the D. M. of the Middle District of Iowa is among the things of the past, ever to be remembered.

On the morning of the 17th of May, brethren from nearly all parts of the district assembled for worship. Late in the afternoon one precious soul made it known that he desired to unite with the church. Accordingly a little band of brethren and sisters repaired to the pleasant waterside, where "prayer was wont to be made," and the applicant, in sweet submission, was buried with Christ in baptism. We rejoice to see sinners turn to God. Especially did his companion rejoice who has been a member for many years. At the waterside she said, "I have rejoiced before, but never felt the joy I now feel."

In the evening we gathered around the Lord's table, once more to commemorate the death and suffering of our blessed Master. May the God of love grant that we may continue in well doing, and grow in grace, that we may be recognized around the table when the Lord will serve his people.

On Sunday the brethren delivered two able sermons. No preaching in the evening. Monday morning at eight o'clock we assembled in council. Churches well represented. Business transacted in order, and to the general satisfaction of the brethren. We can say we had a good orderly meeting, enjoyable by all.

To-day two precious souls obeyed Christ's command, by being baptized, and arose to walk in newness of life. We, with the angels in heaven, rejoice to see sinners turn to God, especially when our young associates are made willing to go hand in hand with us, and battle for the Lord. But a few weeks ago five young persons turned their backs to sin, and are now serving the sympathizing Jesus. Dear young reader, you who are in sin, follow the example of those young soldiers who are now battling for Jesus. You have only the present time allotted to you. Then improve the precious moments by saving your precious soul, and work in the Master's cause. Some may read this who know to do different from living the way they are. Remember the Scripture, "He that knoweth to do good and doeth it not, unto him it is sin." What would your condition be if you at this time should be hurled into eternity without a moment's warning? Though you are almost persuaded, remember the touching poem,

"Sad, sad that bitter wail,
Almost, but lost."

Then, as one who loves your soul, I say to you, give ear to the knocking at your heart. The spirit may never again plead with you as now. Do not wait for a more convenient time or until you are older. Give your heart to God in the days of your youth, that your years may be spent in the service of the Lord. By your standing out of Christ may be the means of others doing the same.

We all have an influence, either for good or bad. Then enlist in the army of the Lord, help the poor minister by an example of piety, and be not a stumbling-block for your young friends.

Oh for a more perfect knowledge of the Lord, and practicing the same. May our petitions be more earnest, and our song be,

"Nearer, my God, to thee,
Nearer to thee."

We have opened our Sunday-school for the season, with a growing interest. Since we organized our first school two years ago in April, new workers have entered the field. I can speak from experience and say, that the Sunday-school has been the means of me seeking to save my soul at an early day, while yet in youth. We think our school has wrought a good work, and pray for future success.

Yours in the bonds of love,

JESTINA MILLER.

June 1st, 1879.

From Elk Lick, Pennsylvania.

Dear Brethren:—

WE have no additions to report since our last, except one sister by letter. One of our old and faithful fathers of the Summit Congregation has passed away nearly two weeks ago. He was the father of Sister D. M. Miller, near Lanark, Illinois. It must have been joy to her to have had the pleasure of paying her last visit so shortly before his demise. Brother John C. Lichty was one of our oldest and much respected citizens, and widely known throughout the brotherhood. He was the father of Solomon Lichty, (deceased) in Dutchtown, Carroll County, Illinois, and lived to see another of his sons reach the highest rank of honor in the church—that of ordained elder, and lived to see all his children grow up, and many filling high stations in the church, and all members. Some passed away many years ago. May his children, grand children, and great grand children, (of whom there are many) remember the good admonitions he gave them, and may they strive to follow him in his humility in his Christian warfare, and may we all strive to be in peace with God.

My visit in company with Brethren N. Merrill, John R. Lichty, and Samuel P. Maust to our District meeting held at Dunning's Creek Bedford County, Pennsylvania, on the 20th of May was very pleasant, as the Brethren had arranged to meet us at Napier, and Brother Snowberger met us and conveyed us to his home four miles from R. R. Here I perused a copy of the BRETHREN AT WORK, as Brother S. is a subscriber.

On the evening of the 17th we held a meeting at the Point School-house; had three meetings there during our stay with the Brethren, and two at New Paris. All were well attented and good attention. There seems to be room there, too, for a mission work. Hope the Lord will bless the labors of the Brethren.

Fraternally,

S. C. KEIM.

May 26th.

From Lynch's Station, Campbell County, Virginia.

Dear Brethren:—

THE Brethren from Bedford were with us on the second Sunday at our school-house; met a good congregation; had a doctrinal sermon. The prospects, we think, are still better.

On the third Sunday met with the Brethren at another school-house, near Elington, same county. Had good congregation and good attention, and still more calls for preaching. We felt that the Lord is with us, and that he is working with this people, as well as many other places. We love to read the letters from so many places and hear of so many coming to the church. Brethren and sisters, let us not wait for the ministers to do all; let us be up and doing; let us tell our neighbors about Jesus, and tell them what a good friend he is to those that love and obey him. There is plenty for all to do, and we should try to obey that new command, for he says, "A new commandment I give unto you, That you love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Brethren, if we show this love to the world, it speaks for Jesus, for he is love. Then let us pray the Lord to give us more of that love, that we may do more good. "We know that we have passed from death unto life, because we love the Brethren. He that loveth not his brother abideth in death." 1 John 3: 14. Yes, brethren, we must love one another, and do just what Jesus tells us to do, and then ere long we will get to the King and see him just as he is and we sometimes think it is near at hand. The Lord help us to be ready to meet him in the clouds, is my prayer.

Yours in love,

THOMAS C. WOOD.

May 24, 1879.

From Clinton, Missouri.

Dear Brethren:—

BROTHER Lemuel Hillery is now at my house, in the enjoyment of good health. About a week ago he passed through these parts from Kansas and South-western Missouri, bearing north-east with a probable view of returning to his home in Illinois, immediately; but, learning in the Mineral Creek Church, by a letter from his wife, that his home affairs were favorable, he, with Brother S. S. Mohler, came to us, (Grand River Church, Henry County, Missouri) on the evening of May 21st. He preached that night and the night following, acceptably to appreciative audiences.

Friday following, those brethren, with myself thrown in, visited the church at Osceola, and assisted in adjusting some difficulties.

Lord's Day morning, returned to our (Grand River) church for services. Met a large audience in our new church-house; also services at night. Both meetings were well attended, and the services were ably conducted. Monday evening, services were held by Brother Hillery in the suburbs of Clinton, with good impressions.

Tuesday morning, Brother Hillery, with Brother S. S. Mohler, started for Mineral Creek Church, Johnson County, Missouri, where Brother Hillery expects soon to meet his companion from Illinois. His present intentions are to spend the greater part of the Summer in South-west Missouri, preaching to isolated members and weak churches.

J. S. MOHLER.

From Abilene Church, Kansas.

Dear Brethren:—

OUR communion meeting is now among the things of the past. It was held at the residence of Brother Abram Baer, as formerly announced, on May 17th, 1879. A good attendance and good order. The word was preached with power and simplicity. The brethren tried to teach the old apostolic rule, faith and works. We had a refreshing season long to be remembered. Brother George Thomas, from Peabody, Marion County, was with us, and preached twice for us. Our elders, Brethren John Humbarger and John Forney, wishing to press more laborers in the field, councilled the church, and received a unanimous consent of its members, and an election was held. Brother Abram Baer was advanced to the second degree of the ministry, and Brother Haugh elected to the ministry, and Brother Jesse Shick and George Sappington to the deacon office. May God help them faithfully to perform their duties. And so the great work goes on; some sinners are made to tremble, while others give no heed to the great work before them.

Meeting closed and each one departed for their home, yet some seemed loth to leave the place. May God add his blessing, is my prayer,

S. A. SUTTER.

Bible School Report.

Dear Brethren:—

THE Brethren met to organize on the 6th of April; selected D. J. Whitehead, Superintendent; Aaron B. Miller, Assistant; and other officers necessary.

Our average attendance, thus far, has been 60; the interest has been good and is increasing. Number of verses committed up to now, 240. Number of papers distributed, 366. *(Children at Work.)*

We use the Joy Bell to learn the principle of singing, for which we have a suitable teacher selected by the school; though we open and close with the Brethren's Hymn Book.

We had the pleasure of having Brother Sharp in our school on the 4th of May. After he addressed the school we felt encouraged. Brother Sharp has done a good work in this locality. He preached once every Sunday, and in connection, visited two schools.

We, as often as possible, have the school addressed on some topic or subject of the Bible, though not to exceed five minutes.

Yours truly.

AARON B. MILLER.

New Paris, Elkhart Co., Ind., May 17.

From Wabash, Indiana.

Dear Brethren:—

THE ark of the Lord is still moving in this part of God's moral vineyard. We held our council meeting on the 17th, and were made to rejoice in seeing one precious soul come out on the Lord's side, to walk, we trust, a living epistle known and read of all men, for those are the kind of Christians we love to have in our fraternity. Also had before us the Sunday-school question, which, I am glad to say, was agreed upon.

On Lord's Day, at 10 o'clock we organized the school, which is to be strictly a Brethren's school. Our prayer to God is that it may be a

fruitful one. The officers of said school are as follows: S. M. Ackerman, Superintendent; the writer, Assistant; J. R. Marquis, Secretary; W. Harris, Librarian; D. W. Jones, Treasurer.

N. F. Brubaker.

Echoes from the Antioch Church, Ind., for the Month of May.

THE Antioch Church is a part of the Middle District of Indiana. It has three points at which meetings are held regularly.

On the first Sunday we met with the Brethren at this place to discourse upon God's Word. Found an attentive congregation, which shows their respect for the house of God. On our way home we called to see our aged Sister Bowman, who is afflicted with paralysis, and has been so since last Winter. Found her a little better. Trust and pray that she may bear her affliction with Christian fortitude, and with the hope and assurance that "Affliction shall not rise the second time."

The second Sunday was our regular meeting at Dora, where we endeavored to lead our minds to Jesus, so that all may enjoy this life the more, and after death an eternal life of bliss.

There being no regular meeting on the 3rd Sunday, Brother J. B. Lair held meeting in a schoolhouse in the north-western part of the district. Brother Joseph Leedy met with the Brethren in the Eel River Church. Brethren J. Baker and J. Tinkel, who have been preaching in the southern part of our district, baptized three. We met with the brethren and sisters of the Salimony Church, where we labored in the Master's cause, we trust, to the edifying of one another. The Brethren here have a large church, which seems to be in peace and harmony, and we prayerfully hope they may so continue until it is said, "it is enough, come up higher."

On the 4th Sunday Elder Joseph Leedy preached in the forenoon in Hart's Schoolhouse, which is one of our regular points, and in the afternoon at Monument City, a village near by.

On the day previous we drove to Ogan's Creek Church, and met with them in regular council, which passed off harmoniously. There are a goodly number of young members here, which seem to be active in the cause. Preached on Saturday night, and also on Sunday; but was deprived of meeting with them in their Sunday-school, owing to the fact it rained very hard so there was no Sunday-school.

On last Monday, Elder Joseph Leedy, as delegate for Middle District of Indiana, left home to attend Annual Meeting.

J. W. Southwood.

Lincolnville, Indiana, May 30th, 1879.

From New Sharon, Iowa.

AS I am not permitted to meet with the brethren and sisters to-day I thought I would drop a few lines for the Brethren at Work, knowing that you desire to hear from all the churches. The church here seems to be in union, but am sorry to say that all are not as punctual in attending meeting as we would like to see; but they all have excuses, some one thing and some another; whether their excuses will justify them in staying away from meeting we are not able to say.

The Brethren here have organized a Sabbath-school at our new meeting-house, but it is not all in the hands of the Brethren, because there are not enough of us. Perhaps there would be if they would all take an active part. What a pity it is that many of our brethren and sisters are so backward. Our school numbered about fifty last Sunday, and we think the number will still increase. It is our earnest prayer that much good might be done. The Brethren's Sabbath-school is something new to this community, as many of the people thought the Brethren were opposed to Sabbath-schools but this was a mistake.

Your sister in Christ,

Lizzie Hilary.

May 21st, 1879.

Fron Harlan, Shelby County, Ia.

Dear Brethren:—

BROTHER George Baker, of Polk County, Altoona, Iowa, came to us on the 12th of April. Had meeting in the evening and also on Easter Sunday; organized a Sunday-school; preached again in the evening; and also on Monday and Monday evening. Brother George spoke the word with great plainness and with power, giving to both saint and sinner their portion of meat in due season. The church was much built up. My prayer is that the seed that Brother George sowed may bring forth its hundredfold.

We organized our Sunday-school with 27 scholars, and now we have 40. Our school is increasing in interest.

May the Lord bless Brother Baker for his labor of love among us. The Brethren here have had their ups and downs. The tide has turned in her favor. We are in love and union. They have built a meeting-house. It is not yet completed, but it is so we can hold our meetings in it; and we would invite brethren going West, to stop with us, and if ministers to preach for us. Brother George Baker is our house-keeper.

J. H. Fillmore.

From Pettit, Indiana.

Dear Brethren:—

I JUST closed a series of meetings in Bachelor Run Congregation. Preached six days; baptized twenty-two, and reclaimed one. Some years ago this meeting was one of the best I ever attended or conducted. All the dear brethren and sisters seemed to be alive to the work.

Brother Abraham Miller was to assist me, and did preach two very good sermons, when he received a dispatch to return home at once, and baptize a dying man. Oh! why will men put off the Lord until the dying hour? Serve the enemy all the days of their lives then at death want God to accept them. I am glad that God is very merciful.

Brother Miller returned again just as the meetings closed, on his way to Annual Meeting. During the progress of the meeting the Brethren held an election for three ministers and four deacons. The dear old brethren who have labored here for many years, viz.: Brother Isaac Ikenberry and Jacob Flory, begged the church to grant them more laborers, and were then administered to pray the Lord to send forth more faithful laborers into his vineyard with much solemnity. The church cast her vote, and the following dear brethren were elected: Brethren Sanford Seawright, A. J. Flory, and Balser Gorden to the ministry, and Brethren Jonas Flory, Abraham Brubaker, John Kingery and Henry Landis as deacons. O may the Lord bless these dear brethren that they may be efficient workers in their several callings. Dear Brethren, you have voted and wept when the dear brethren were installed into their office, help them; never discourage them; but pray the Lord in his behalf. May God bless all his dear children.

Yours fraternally,

George W. Chipe.

From Dorrance Church, Kansas.

Dear Brethren:—

WE had our Love-feast on the 17th and 18th of May. We organized and called this the Dorrance Church. Brother John Newcomer was ordained to elder and Brother Daniel Shank and Jacob Keller were elected to the office of deacon. Four were received by baptism, fifteen by letter, one was reclaimed, and some came since our feast.

This church is in union and love, and in a prosperous condition. It numbers about fifty members, and prospects of others coming soon. We have preaching at four different places, and intend starting meeting at two or three other places. We have five speakers, viz.: John Newcomer, Casper Hosfelt, William Heim, Calvin Cover, and John Hollinger; and Daniel Shank and Jacob Keller are our deacons. We have a very large territory to work in. We could use more help to advantage. The speakers from abroad at our feast were Brother Jonathan Lichty, of Pony Creek; Brother Allen Ives, of Burr Oak; Brother James Bailey, of Salem; Brother John Fuller, of Twin Creek. We had our Love-feast in a tent.

John Hollinger.

From Turkey Creek Church, Ind.

OUR Love-feast was held on the 29th of May. Brethren J. Knisely and D. Baer were the speakers. The church was much edified. Indeed it was good to be there. We had a profitable waiting before the Lord. In the farewell address in the morning many tears were seen to flow at what the brethren said. Perhaps this may be the last time for some of us to commune.

On Pentecost two were baptized,—a man and wife. The man was stricken down with a fever, and having been under conviction for two years, he became alarmed of his condition, having lost a son shortly before, so we hauled them to the water and baptized them. When he came out of the water he was heard to praise God. May others take warning.

J. H. Miller.

Milford, Indiana, June 2nd, 1879.

From Oaktown, Indiana.

MY wife receives the Brethren at Work sent her by Father David Mayor, which we read with great interest. After reading it we send it to our neighbors. We live fourteen miles north of Vincennes or forty-five miles south of Terre Haute on the E. & C. R. R. at a point called Oaktown.

I never saw a Dunkard in this part of the country. I think there would be a good opening for a church. We have a good many old people, sixty years of age, that belong to no church. If any of the Brethren ministers will come I will see that you get a house to preach in. No doubt a good reward could be reaped by holding a series of meeting here. Many are astonished at your doctrine. They say they would like to hear you preach any time you come. Write me; my doors are open.

James W. Kable.

From Belington, Barbour County, W. Va.

Dear Brethren:—

THE Valley River Church is still prospering. Seven additions since last January. One recently baptized was a very able minister of the Campbellites. I filled one of his appointments at their church recently. In the afternoon their minister reviewed my discourse, and tried to show to his brethren that it was erroneous, and then he challenged us for a discussion. We are not sure whether we will discuss with him, but if we do will probably give you some report of it. The weather is dry and crops are very backward.

Yours fraternally,

W. A. Gaunt.

June 6th.

From Silver Creek, Ohio.

THE Brethren here met in church council on the 31st of May. After the opening service, the report was heard, which seemed to say all is well, with two exceptions. A very few are picking at things that they ought not for their own good and for the good of the church. But all was passed by for the present, and we hope for good. After which arrangements were made for a communion meeting to be held on Thursday, June 17, at the Silver Creek Meeting-house. A general invitation is given.

We have two Sabbath-schools in progress, with good attendance and good interest.

A. K. Brown.

A Correction.

IN my report of District Meeting of 1879, the following typographical errors occur: "*I* present to the meeting for adoption," should read, *and* present, etc. Also instead of "deficiencies discovered and *evangelists*," should read, deficiencies discovered and *explained*. Then also in your editorial item concerning North Missouri mission work you fail to remember that Brother William B. Sell was also in the mission field with myself last year, and it is due him to note this. C. C. Root.

[Thanks for the correction. We had forgotten about Brother Sell being appointed on the mission last year. Hope he will pardon us for this slip of the memory.—Eds.]

From Roann, Indiana.

Dear Brethren:—

THE good Lord has blessed us with rain. We have not had any rain for three weeks till to-day.

Our district of church known as the Squirrel Creek District is in a prosperous condition. Four weeks ago four were baptized, and we have had others that came to the church this Spring. Our ministers preach every Sunday and sometimes twice. Lord, bless the missionary work that the Brethren are about to engage in.

Arthur Brubaker.

May 25th.

From D. B. Gibson.

I HAVE done four days preaching in the North Missouri missionary field, near DeWitt, Missouri. The second night they closed the school-house on me, which did not stop the meeting, as I was offered the use of private houses, by Brethren and other denominations. Quite an interest succeeded, and there were four baptized and one applicant. One was a Methodist and one a Campbellite. Our field is too large for the force and time allotted. This is in advance of the specified time to begin.

From Modesto, Cal.

THE Stanislaus Church was organized in November, 1874, with thirty-one members, including seven ministers and three deacons. At present we number thirty-three. During the time—about four and one-half years—eighteen members left us, mostly with letters of membership, but some were disowned; one died, making nineteen in all since our organization.

Peter S. Garman.

May 20th, 1879.

Business Department.

Not slothful in business, fervent in spirit, serving the Lord.—Rom. 12:11

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately.

Lizzie Wright 50; M. M. Smith 50; W. Meyers 1.00; D. D. Snowberger 50; W. Holsopple 1.25; W. D. Tyson 1.50; S. A. Mohler 15; J. S. Lawrence 50; Jno. Wichman 50; Adam Hack 75; Benj. Barger 1.00; E. Henrickson 1.00; I. F. Peterson 25; S. Johnson 1.00; J. S. Flory 50; L. Sutphin 1.50; J. P. Oakley 85; L. Stambaugh 1.50; J. Johnson 2.00; A. Shellabarger 1.00; S. L. King 15; Henry James 2.00; M. Lehman 1.00; J. Spangler 50; J. M. Hilbert 2.00; W. H. Avis 2.00; I. Hephner 2.45; T. Harnell 1.00; C. D. Messenore 3.75; A. Westland 2.00; J. R. Bellinger 6.00; Lizzie Hillary 1.00; D. Zumbrum 1.00; J. W. Burns 2.15; Jno. Reber 1.50; H. Landis 1.00; H. Rohm 1.25; J. W. Barnhart 50; D. Hoover 1.00; P. Puckett 1.00; J. Rider 50; T. C. Wise 2.00; P. M. Correll 17.85; Ella Hassard 1.00; Jacob Hildebrand 7.45; W. A. Pearson 3.50; W. Rock 50; W. A. Gaunt 25; A. R. Snyder 1.00; G. W. Daily 1.75; D. B. Hirt 1.00; H. Borger 1.75; C. L. Jones 2.50; J. Ellberger 1.00; Peter Reinter 50; J. Zook 2.00; N. Nicholson 1.00; W. Stockmyer 2.00; H. W. Krellenum 7.70; Jno. A. Weitz 1.00; A. Hensel 2.15; Paul Meyers 25; L. B. Brallier 1.00; A. Kreiner 25; J. S. Glick 3.00; J. F. Echelts 1.00; Mattie Echelman 50; D. J. Yutzy 3.00; J. H. Swihart 2.00; Francis Wheeler 70; T. A. Robinson 2.00; J. J. Cover 5.00; J. Bakner 1.50; J. P. Wolfe 1.80; D. P. Saylor 1.00; A. B. Rumble 75; G. Hedrick 2.00; H. Shuck 3.50; J. F. Sanger 6.70; S. H. S. pogle 8.00; J. W. Burns 1.00; D. Brower 25; Jesse Reap 5.00; Geo. Hoover 11.00; E. B. Copp 10; S. Rhodes 25; W. Smith 1.50; J. Wine 1.50; S. Pfautz 2.25; S. S. Clary 3.50; J. P. Dyke 25; J. Anick 25; A. Miller 70; S. Leatherman 5.00; D. Brubaker 15; J. H. Wilson 1.00; W. A. M. dough 1.25; S. Fry 50; J. B. Berkey 25; M. H. Meyers 25; A. M. Shank 50; J. Lutshaw 25; A. W. Vaniman 15; M. A. Hornish 50; J. Garber 50; H. Billheimer 80; Lizzie Cline 50; J. B. Mathias 50; H. G. Lint 50; D. S. T. Butterbaugh 1.00; J. Zimmerman 1.00; S. S. King 75; E. Lehman 1.00; J. M. Hilbert 1.00; A. Wise 1.50; S. Stoner 1.47; L. Allen 1.00; C. L. Pfautz 80; M. H. Shaver 80; J. W. Early 80; J. Garber 80; M. G. Bright 80; A. Harmon 80; J. M. Cline 80; J. Berkley 80; S. Driver 80; J. Myers 1.50; E. C. Kreiger 1.50; B. Gmit 1.00; J. H. Shirkey 1.50; J. Shinsperling 50; J. Baker 1.50; B. A. Myers 50; B. D. Hinegardner 75; H. Smith 1.75; J. M. Wampler 80; A. A. Ownby 1.00; W. W. Sayger 1.50; J. H. Fishel 80; D. Early 1.00; M. S. Newcomer 1.00; Eld. Dye 18; L. H. Dudley 1.00; T. Hornes 5.00; S. Brumbaugh 4.62; E. Troxel 70.

POOR FUND.

Below we acknowledge from week to week money, received to be used for sending the Brethren at Work to poor members, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the Poor Fund. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

J. E. Campbell	$ 25
Mrs. T. A. Robinson	50
S. S. Scholar	50
A. A. Ownby, Iowa	50
D. Horner	2 50
Previously reported	94 17
Total to date	$ 98 12

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper:

J. W. Z., Palmyra, Pa.	$1 00
Previously reported	90 00
Total to date	$91 00

OUTSIDERS' FUND.

There are thousands, not members of the church, who might be greatly benefited by reading the Brethren at Work during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer. Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them on a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us. When sending money for this purpose, always state distinctly that it is for the Outsiders' Fund.

Below we acknowledge, from week to week, all donations received and papers sent out:

D. Horner	$ 3 50
Previously reported	126 87
Total to date	$130 37

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

The Brethren of Big Grove Church, Benton County, Iowa, intend to hold their Love-feast on the 5th and 6th of July, commencing at 10 A. M. The usual invitation is given. Any one coming by rail will get off at Garrison. The train will arrive there at 9:40 A. M.

George Ashbrenner.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.	
Day Express	2:06 P. M.
Night Express	1:55 A. M.
Accommodation	10:05 A. M.
EAST BOUND.	
Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:35 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. SMITH, Agent.

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., June 26, 1879. No. 26

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

H. MOORE & M. M. ESHELMAN.

—:o:—

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

ELD. D. B. RAY'S FIFTEENTH REPLY.

OUR friend "fails to respond to our arguments" based on the Tunker church succession. As we surmised, he dares not answer our question, "Where was the bride during seventeen centuries prior to seventeen hundred and eight, when the first Tunker church was organized in Germany under Alexander Mack. Who and where were the men and women that "kept the ordinances as they were delivered by Christ" from the third to the eighteenth century? By what names or nicknames were the true church known during the dark ages? Mr. Stein says "not doubt that Christ has always had churches somewhere on earth which have held and practiced substantially what the brethren teach and practice now." Now if our friend is so strong in the faith of church succession as to have no doubt on the subject, he must possess the evidence to prove it. Will he tell us of even one local church on earth during the fifteen centuries prior to the eighteenth that possessed all the characteristics which he regards as essential to a church of Christ? Will he answer? And if Christ had true churches prior to the eighteenth century, why did not the original Tunkers unite with them instead of starting a new organization? Will Mr. Stein answer another question? Has an unbaptized person child of the devil a right to administer baptism and originate a church of Christ? According to their own testimony, the original Tunker church was composed of those baptized by an unregenerated child of Satan without any connection with the true church.

We again insert our proofs that the Tunker churches are not churches of Christ because they had their origin in 1708. The Tunker historians freely confess that their "origin and history" dates from the year 1708, having taken its [their] rise in Germany about that time." "Some eight persons in number, who had been bred Presbyterians, except one who was a Lutheran," "all were baptized by trine immersion, organized themselves into a church, and chose Alexander Mack for their first minister." This self-organized society, with Mr. Mack as the first preacher, was the first Tunker church, by the confession of the Tunkers themselves, that ever existed upon the earth. But the churches of Christ had their origin under the ministry of Jesus Christ and the apostles; therefore the churches which had their origin under the ministry of Mr. Mack and his disciples, in the eighteenth century, cannot be churches of Jesus Christ. The Tunker churches are wholly destitute of the scriptural church succession. The original church of Christ was established in the first century, but the original Tunker church was established in the eighteenth century; therefore, the Tunker churches, which sprung from this origin, are not churches of Jesus Christ. Mr. Moore, the Tunker editor, is so hard pressed for church succession that he attempts to tie to the Greek church "as one branch of the christian church" which has "preserved both the mode and form of baptism in all its divine and apostolic perfection." If the Greek Catholic church was one branch of the christian church when the Tunkers started, why did they not unite with it instead of setting up an opposing society?

On the oath question, Mr. Stein surrenders by granting that "*aliens* are required to enter Christ's church by solemn oath of allegiance." But he tries to dodge the force of his own admission by holding that *aliens* must enter the church by solemn oath; but Christ's *"subjects"* must swear not at all! But it has already been shown by overwhelming testimony that every true believer is already a child of God and is therefore not an alien from Christ, therefore, the children of God are to be received into his church "by solemn oath of allegiance." As Mr. Stein holds that christian ministers are to administer this *solemn oath of allegiance* to others, therefore they are not opposed to swearing allegiance to Christ. Even according to the Tunkers themselves the prohibition, "Swear not at all," must not have a universal application.

We did not call it "solemn mockery" and "blasphemous assumption" to anoint the sick with oil, but to anoint with oil for "the forgiveness of sins," as held by Mr. Stein, is blasphemy and assumption. If we are to pretend to do everything which was enjoined upon the inspired apostles, then we must "cleanse the lepers, raise the dead, and cast out devils"! Do the Tunkers obey this command? The apostles "cast out many devils, and anointed with oil many that were sick, and healed them." (Mark 6: 13.) It is not true that Baptists have ever attempted to forgive sins by anointing with oil.

We are not discussing Baptist church succession now, therefore our friend's questions on that subject are not pertinent.

Mr. Stein's third reason why the Tunker church is the bride of Christ lies in their peculiarity of dress! He says, "they refuse to conform to the world in the costliness and fashion of their apparel." Some orders in the Catholic hierarchy are not allowed to conform to the rest of the world in their dress; do they therefore belong to the true church of Christ? The Quakers do not conform to the rest of the world in the costliness and fashion of their apparel." Is the Quaker church therefore the bride of Christ? We make no apology whatever for extravagant and superfluous dressing; but when a pretended church attempts to establish conformity in dress, we know that it has thereby partaken of one feature of anti-Christ. We are commanded to "be not conformed to the world;" but when we conform to the ecclesiastical nonsense of the Tunker church in its pitiful whims about the style and fashion of our dressing, we have conformed to the world in the most emphatic sense.

While the ancient Waldenses avoided all appearance of pride in their dress, they did not, like the Tunkers, in violation of the Word of God, enact laws prescribing the fashion, cut, or color of the garments to be worn. The Tunkers have just as much authority to decide that "sheep-skins and goat-skins" shall furnish the only clothing for their members, as to attempt to ape the miserable flummeries of the church of Rome by establishing conformity in dress.

Should the next annual council, which rules the Tunker churches, make this improvement, then Mr. Stein could make the following wonderful argument: 1. Ray admits that the ancient Waldensean churches were true churches. 2. He might find some historian to say that the ancient Waldenses wandered in "sheep-skins and in goat-skins." 3. Then, with an air of triumph, Mr. Stein might say, "I therefore prove by him, that wearing 'sheep-skins and goat-skins' is characteristic of the church of Christ!" Such quibbling is unworthy of average school-boys.

Again, we illustrate our friend's arguments as follows: 1. We admit that the ancient Waldensean churches were churches of Christ. 2. We also admit that many of these Waldenses lived in "dens and caves of the earth"—therefore, according to our friend's argument (?) dwelling in "dens and caves of the earth" is one of the essential characteristics of the true church of Christ!

As an example of the superstition of the Tunker churches in regard to conformity in dress, we call attention to the following statements in a small work called, *"One Faith,"* by M. M. Eshelman, pp. 29, 30. He says: "But that the long hair, put upon the head, is the power or spiritual covering alluded to in verses 5, 6, and 10, we do not believe." Again: "The apostle evidently meant just what he wrote, viz: that the long hair of a woman was given for a glory (vs. 15) and that this glory covering should be covered with a veil, in order to spiritual strength and power." But instead of the ancient veil, or head-dress, worn by the sisters in the ancient churches, the Tunkers have established what they call a "spiritual covering," very much like the night-caps of our grandmothers. The wearing of this cap the Tunkers regard as essential to salvation!!! And they are so extravagant in dress that, in addition to this "spiritual covering," the Tunker ladies wear a bonnet, which they usually take off in church. Such ridiculous laws and customs established by the Tunkers, do not deserve serious consideration. The Tunkers have enacted laws enforcing conformity in dress, contrary to the word of God; and, therefore, they are not churches of Christ.

HOLINESS.

BY MARY C. MILLER.

"But as he which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. 1: 15.

HOLINESS means purity, freedom from guile. God says, "be ye holy, for I am holy." It is written of Christ that no guile was found in his mouth. He was called the holy one of God, and if we follow him in his pathway through the life that he lived here upon earth, we will no doubt find out something what constitutes holiness, or a holy life. This is very needful for us to know, for it is written, "without holiness, we cannot see God." The Christian *must* live a holy life. Guile means craft, cunning, duplicity. Craft means artful, and duplicity means doubt in heart, speech or dealing. How do we find Christ in regard to these things? Do we find any of them in his walk or conversation? If not, then we may be sure they should not be found in ours. Paul says to one of the churches, "being crafty I caught you with guile," then he had to reprove them, for they had departed from holiness, and had become cunning and crafty. But we *know* that in Christ there was no guile, for it is the opposite to holiness. He was pure, free from sin; "when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." 1 Pet. 2: 23. Then we find that Christ reviled not, when he was reproached or censured for a fault, or a supposed fault, in a severe manner; he did not answer in the same way, and if we wish to walk in his footsteps, we must be careful that we do not revile. When he suffered, he threatened not, but what did he do? he committed himself to him that judgeth righteously. Here is comfort for the weary traveler. Though we may suffer wrongfully, if we do our duty, put our trust in our Master, we will be judged with a righteous judgment, we need not fear. And we have the apostles also for examples of true holiness. We read it in their actions; when they reviled, they blessed; when persecuted, they suffered it; when defamed, they entreated. Defamed means to be accused falsely, and knowingly.

See, dear reader, if we wish to be holy and free from sin, we have a work to do, and that work consists largely in watching ourselves, lest we step aside from the narrow way marked out by our Forerunner, even Jesus. To be holy, then, we must lead a life of purity. Our eye must be single. We must consecrate ourselves and our all unto him with whom we have to do. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and communicate forget not: for with such sacrifice God is well pleased." Heb. 13: 15, 16. Then to be holy we must not defile ourselves with sin.

Marshalltown, Iowa.

THE RICH POOR.

A POOR but pious woman called upon two elegant young ladies, who, regardless of her poverty, invited her to sit down with them in the drawing-room, and entered into conversation with her upon religious subjects. While thus employed, their brother, a dashing youth, by chance entered, and appeared astonished to see his sisters thus engaged. One of them instantly exclaimed, "Brother, don't be surprised; this is a king's daughter, though she has not yet put on her fine clothes."

How truly rich and noble is every child of God, however, poor and humble may be the circumstances of the earthly life.

How much we may differ in regard to theories, ways and means to be used, all true men an women will agree as to the great object to be attained and the object for which the Father sent his beloved Son into the world. It was to save men from sin, and bring them to righteousness and peace forever. We all agree that the end and aim of all law and gospel is a noble manhood and a true womanhood. We are called to be honest and loving sons and daughters of God. The value of all doctrines, creeds, systems and religions must be estimated by their power to make men better. All true religion helps men to build true, pure, beautiful characters, living characters that shall stand the test of fire, and shine brighter and brighter unto the perfect day.

A single sigh breathed from the bottom of a burdened heart is a loud cry in the ear of God.

"I WILL GIVE THEE THE DESIRES OF THY HEART."

A CIRCLE of children were sitting
In the shade of the olives one day;
Their heads crowned with roses and lillies,
At rest from their innocent play.

"And so you saw Jesus?" said Ezra,
Who leaned on a sheaf of ripe corn,
For he had been out with the gleaners,
Since the first breaking of morn.

"Oh yes," cried the children, and Ruth said,
"He stopped at the way-side to rest,
And called us, and little Nathaniel
He lifted up unto his breast.

"And that's why he wears those white lillies,
We crowned him for love of the Lord
Whose lips kissed his dear little forehead,
And, Ezra, you ought to have heard

"All the sweet words he said to us children!
We could not go on with our play,
But have sat here and talked it all over,
And wished that he always would stay."

"I wish he would stay—" sighed Nathaniel,
"I love him a thousand and one:
I wish I could lie on his bosom
Till mother the gleaning had done."

And Ezra arose with his corn sheaf,
And thoughtfully went on his way.
"O if I could see him!" he whispered,
"I wish I had been here to-day.

"But maybe again he'll be coming
This way,—I will watch as I glean,
I should know him the chief of a thousand,
The kingliest form ever seen.

"But they say he is tender and gentle
As ever a woman could be;
I long to behold, him this Jesus,
And yet would he look upon me?"

"I only would speak of my mother,
If just for a moment he'd hear,
For they say that he healeth the palsy,
O Jesus the blessed!—draw near!"

And Ezra went on to the cottage
Where all through the long weary day,
His mother, alone, sick of palsy
In sorrow and helplessness lay.

And lo as he entered, a stranger
Passed out of the cottage door,
And laid his hand on him, and blessed him,
And his heart thrilled as never before.

And his mother sprang forward to meet him,
With footsteps as light as the air,
"O Ezra," she cried, "It was Jesus,
My heart was so heavy with care,

"And he came in, he said thou hadst asked him,
And bade me arise to my feet,
And I stood, and I walked, and behold me
In strength and in vigor complete."

And Ezra was silent with wonder,
And beat out the sheaf he had gleaned,
And his mother thought he was like Jesus,
For his face with such strange beauty beamed.

—*The Golden Censer.*

HOLD THE FORT.

BY J. S. MOHLER.

NUMBER II.

"Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4: 23.

THE ear is also of infinite value to us. By it *we hear* the words of our fellow-beings, those of our families, the prattling voices of our children, the beautiful songs of praise to our Creator and Redeemer, and the sweetest strains of music. By it we also hear the rushing of the mighty winds, the *rolling* of the terrific thunder, and the sweet notes of the wooded songsters.

But, great as this blessing is, it, like the *eye*, is susceptible of being used for very base purposes, and needs to be strictly guarded. By it we hear men curse and swear, and use very filthy language. By it we too often *hear* foolish songs sung. By it we *hear* men slander their *fellow-being*. By it we hear men lie, and *hear false doctrine preached* which may *lead* men to destruction; because of this Christ says, "*Take heed what ye hear.*" Mark 4: 24. "Be *watchful*, and strengthen the things which remain." Rev. 3: 2. "For behold I come quickly," — *Hold the Fort*. "Keep thy heart with *all diligence*, for out of it are the issues of life."

The tongue, or organ of speech, is certainly one of the greatest blessings and most remarkable organs of our being. By it we make known our wants to one another, and pass many hours in social conversation. By it we make known our wants to God, and sing songs of praise to his great name. By it we praise our fellow-being, and express our pain, our sorrow, our joys, and happiness. To be deprived of this privilege is one of the greatest misfortunes that can befall us in this life. But while the tongue, or organ of speech, is of such immense value; it is also much abused. By it men will curse, slander, and abuse their *fellow-beings*. By it men, and women, will misrepresent, and lie to one another, and speak evil of the God that made them. By it (by good words and fair speeches) men deceive one another.

A certain great man of Athens once sent his slave to buy the *best thing* he could find in the market. When the slave returned, he presented his master with a basket full of animal's tongues. "What!" said his master in astonishment, "do you want with all these tongues?" "Why" said the slave, "I was sent to buy the best in the market, and I could find nothing better than tongues. By it we talk of *all* that is great, and noble, and good, and even praise the gods." "Well," said his master, "now, go back and buy the *worst thing* you can find." The slave returned with another basket full of *tongues*. His master in amazement wanted to know, what he meant with another lot of tongues. "Well," said the slave, "they were the meanest thing I could find. By it we curse men, slander them, abuse them, and every evil thing under the sun is communicated through the tongue." The master commended the wisdom of his slave. We need an extraordinary sentinel at this avenue. It is one of the most difficult to control. The sentinel seems to be more easily thrown off his guard than at the other passages. The apostle James says, (3: 8), "But the tongue can no man tame; it is an unruly evil *full* of *deadly* poison.

Again, "If any man offend not in word the same is a perfect man." James 3: 2. Again, "But of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Jas. 3: 10." But above all things, my brethren, swear not." Jas. 5: 12. Christ says, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12: 36. Here we see the importance of chaste conversation. Christ, and nearly all the apostles, urge it in strong language. Hence when our passions are aroused and we are tempted to use improper language, let us be on our guard, be vigilant, close the avenue quickly, *Hold the Fort*, for the enemy is trying to force an entrance. Again, when temptations offer, to misrepresent the truth for a little worldly gain let us be on the look out, for the enemy is surely trying to steal a march upon us. Plant the battery of truth in the passage. *Hold the Fort*. Again, when the way to heaven is made broad and easy, and the doctrine of non-conformity sneered at by some oily-tongued preacher, (transformed into a minister of righteousness) look out. Do double duty, redouble your diligence to make your election sure; for if possible he will deceive the very elect; use the sword of the spirit, *Hold the Fort*. "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God." Rev. 2: 7.

The desires are an important element in our being. *Desire* is a manifestation of something we have not. *Desires are* strengthened as they are gratified. If a man *desires* truthfulness and gratifies or fulfills that *desire*, he will become a very truthful man. If he *desires* holiness and uses all lawful means to gratify that *desire*, he will become holy beyond doubt. It is thus with all the virtues attainable. We only attain them and grow strong in them in proportion to the *desire* we have for them. Without this element in our nature we would have nothing to prompt us to duty. But while *desire* is an important part of our organizatioo, it is also much abused. Some *desires* preponderate. Our strongest *desires* bring the weaker ones into subjection; onless they are not gratified. Some men's strongest *desire* is money, and if it is gratified will become stronger and stronger till it absorbs every other *desire*. Other's strongest *desire* is intoxicating drink. If gratified, will also absorb every other noble *desire*, and at last that unhallowed *desire* will possess the man, instead of the man possessing the *desire*. It is thus with all evil desires, if we permit their gratifications. We have the power to gratify them, or to crucify them. Then if evil desires spring up, have on the helmet of salvation, that those desires can find no gratification within you. Give them no lodgment in your heart. Close the avenue, no matter how tempting the *desire* may be; whether it be for money, or for intoxication, or for honor, or fashion; the object of the enemy is to deceive you. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5. *Hold the Fort, for I am coming.*

The affections are another important part of our nature. The *affections* are the medium through which we make known our attachment, love and esteem for any person or thing. If we manifest great attachment for our fellow members in Christ, our affections are there. If we manifest esteem for our ministers, our *affections are there*. If we manifest high regard for the Bible, our *affections* are there. If we love God well enough to obey his Son in all things, our *affections* are on heaven and heavenly things. But while this is an important element of ours, it is also often perverted to a base purpose. Our affectioos may be placed on things that are dangerous, and will finally destroy us. Our *affections* may be placed on money, stock, lands, houses, honor, position, husband, wife, children, (unduly) and where our *affections* are, our hearts are also. Our affections like the desires are susceptible of cultivation, of being taken from one thing and placed on another; hence says, the apostle, "set your affections on things above, not on things on the earth." Col. 3: 2. Then if our common foe would tempt us at this passage by placing before our mind some idol for worship, whether it be the mammon of unrighteousness, or ourselves, or some one else. Let us watch even unto prayer, and bring into captivity every thought unto the obedience of Christ; having on the Christian armor ready to defend every passage whereby the enemy might make an inroad upon us. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. 21: 7. Occupy till I come. *Hold the Fort.*

The intellect or mind is the great feeder to the fort within. By it, matter is thrown upon the heart that is either healthy or poisonous. The safety of the fort depends largely upon this passage. With our intellect we read the Bible and become acquainted with its sacred contents which is able to make us wise unto salvation. With our *mind* we also read good books and sound religious literature, which often throws light upon some mysterious portion of the Bible. With our *minds* we also study God's great book of nature, the world beneath, the beautiful landscape, the trees of the forest, the mountains and hills, the valleys and plains, the brooks, rivers, seas and oceans. We stand in awe before the sublime falls of Niagara, or the snow-capped summit of the Rocky Mountains or Alps. We also survey the wonders of the starry worlds above us, and are led to exclaim with the Psalmist, "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language *where* there voice is not heard." Psalms 19. Again, who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain: Who layeth the beams of the chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind. Psalms 104: 1, 2, 3.

The intellect in point of activity also far exceeds any thing else of which we have any knowledge. It is swifter than light or electricity; one moment the mind may contemplate things in our immediate presence; the next moment it may be contemplating things thousands of miles away—in the Eastern Continent—the very next moment it may soar millions of miles above us and contemplate the wonders and beauties of heaven and its blessed inhabitants, with loved ones gone before and their sweet employment. The next moment the mind may be scanning the regions of dark despair, and picturing to itself the miseries of that awful place.

But the intellect, like other avenues to the heart within, may also be perverted. It may be used, and too often is used, in reading low, degrading, obscene literature, novels of the worst character which have a tendency to damage the efficiency of the fort, and by, and by, give the enemy an easy victory. We may also with the intellect contemplate things that are wicked, for our imaginations are wicked continually; hence we need a vigilant sentinel at this post; for it is through this passage that evil thoughts are communicated to the castle within. Hence, when we are thus tempted to use our intellect, in imagining, or thinking of unlawful things, of indulging in sinful pleasure, and of momentarily doubting the existence of a God, let us have on the *shield of faith*, whereby we may be able to quench all the fiery darts of the wicked. When the fort is thus guarded at every passage, there is no danger of its being taken. And thus it must be judged; for the Devil, like a roaring lion, is constantly going about seeking whom he may devour. If he finds a sentinel asleep, or off duty, we may rest assured that there he will use his utmost skill to decoy the sentinel still farther from duty, that his own entrance and victory may be the more successful. Christ, our great Captain says, "Blessed is that servant whom when his master cometh, he findeth watching." "Watch ye therefore, for ye know not what hour your Lord doth come." The

...stle says, "take unto yourselves the ...hole armor of God" (not a part of it) ...the eye-gate we need our *eyes* anoint... ...with eye-salve that our vision may be ...ed to see the enemy afar off. At the ...r-gate, we need a gospel ear trumpet ...id us in detecting the voice of the ...epherd from the stranger. At the ...ague-gate we need the battery of truth ...d the sword of the spirit which is the ...ord of God. At the gate of desires, we ...ed a coat of mail, covered all over ...ith the helmet of salvation. At the ...te of affections, we need the breast... ...ate of righteousness. At the intellect... ...al gate, we need the whole armor of ...od.

Let us then use all diligence in doing ...uty for our great Leader. It will not ...e long till he will return to relieve the ...rst of its danger—raise the siege and ...estroy our enemies, and take us all ...ome to himself, to be forever freed from ...the dangers, trials, and sorrows here.

The signs of the times indicate his ...ear approach. "Blessed is that servant ...hom when his Lord cometh, he find...eth watching." May we all have on the ...wedding garment, be ready, and hear ...the joyful proclamation, "Well done, good ...and faithful servant, enter thou into the ...joys of thy Lord."

THE DEVIL'S BRIDE.

BY C. H. BALSBAUGH.

FIGURATIVE, of course. But that he has a Bride, in this sense, is not any more strange than that Christ should have one.

My "Pivot-word" has stumbled some readers. They have strangely misread my article. They stick fast in the conclusion, seemingly ignorant that there is a premise. When I said "Eve would have been the devil's wife," they quite overlook the conditions that would have made her such, and the sense in which she would have been so. Her contact with the Arch-fiend was gustatory, although there was involved something much deeper than that; had it been connubal, it would have been the ultimate consummation of the marriage-bond. She would not have been his wife after God's ideal, nor by legal sanction, but to all intents and purposes relative to the secondary intention of the conjugal alliance. The dualistic unity of the first pair by God includes propagation, else offspring would be no part of God-ordained wedlock. Multiplication is the legitimate, designed result of duality.

It was easy for Adam to find his mate. He had no choice. We cannot now select our other half with the precision he did. The views of conjugal affinity expressed in letters I receive have a strong Swedenborgian flavor, awakening the suspicion that the minds of the writers have been warped by that kind of literature.

The reference to the woman of Samaria is entirely irrelevant. "He whom thou now hast." Note the word "*hast*" This indicates the personal and physical relation of the guilty parties. "*Is not* thy husband" refers to the absence of legal sanction. The *whole* idea of God in relation to marriage, as unfolded in the first pair, is *personal complement*, *public ratification*, and *self-duplication*. This no one can gainsay without launching out into confusion at all points; and this arrangement makes provision for every principle presented in my Pivot Word.

Fruitage is the highest, most concentrated development in every department of being. It includes all the preceding forms and stages of existence. This is why the *germ* of sin is referred to as though it were the consummation. Matt. 5: 28, and John 8: 4, are but different stages of the same sin. Adultery begins at the point where marriage begins, and both are *processes* composed of spiritual and physical acts.

THEY all went up to Calvary,
To see him crucified.

The Jews crucified him,
And nailed him to a tree.

Mary stood a weeping,
To see her loving Lord.

Joseph begged his body,
And laid it in a tomb.

Down came an angel,
And rolled away the stone.

Christ rose triumphant,
And conquered death and hell.

Shout, shout for victory,
We're on our journey home.

—*Selected.*

OBEDIENCE.

BY H. P. BRINKWORTH.

"To obey is better than sacrifice; and to hearken than the fat of rams." 1 Samuel 15: 22.

WHILE looking over the various religious and political papers of the present day, our attention was called to the signs of the times visibly manifested in the heading of those advertisements calling the people to such and such demonstrations, or asking them to be at a certain festival, or church fair, &c., in favor of the M. E. or C. or B. or some other well-meaning religious association or body. To these various calls made publicly our attention has been drawn, and we have wondered whether all is well—whether or not the present way of conducting the church's affairs is a Scriptural one or not. We would not doubt the ability of those who, as leaders, conduct the churches in the high and solemn office of *leaders* or *ministers* of the Gospel of the humble and lowly Nazarene. But there is a question in our minds as to the reason why Jesus, when here on earth, entered a certain place of worship and drove out the money changers, overthrowed the tables, and with a scourge made of cords drove all out, saying, "My house shall be called a house of prayer, but ye have made it a den of thieves." Was this because there was at that early day those who had lost sight of true worship and had commenced to sacrifice to other gods? Had the religion of Jesus become a by-word among the people? Had they forgotten to worship according to the teachings of their Master, and gone astray in worship? and now had well nigh forgotten who was their Leader. Had they depended on some one else to read the Word for them and tell them the way? Deplorable situation indeed! and why is it? I ask the question, Why?

When I compare the teachings of the word to-day, in the nineteenth century, to the calls for religious support, for the building of churches, paying off church debts, salaries of ministers, and various other things, I am made to consider a moment, and ask the question, Is this of God? And then I can only decide by the Word itself. Again, when I take up a leading city paper, I find the words, "all the fashionable churches turned out." This I compare with the Word; and I hear one say, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "Be not conformed to this world, but be ye transformed by the renewing of the mind: that ye may prove what is that good and acceptable and perfect will of God concerning you." Again, I read "Be ye not unequally yoked together with unbelievers. Light hath no communion with darkness, Christ with Belial, or he that believeth with an infidel." I hear, and oh, amazed I stand for the mass of professed followers of the meek and lowly Nazarene—they turn their heads aside, they are dividing their time, their talent, and their money between their God and ours. The lowly Jesus they want to hear but little about; but if you approach them on the qualifications, or standing and etiquette of their young preacher; you may hear their eloquence displayed in words too polite to find their way into public print. Did you see how well he conducted the Bazaar last evening? I really think he is a charming young man. And when we came to the sale of that lottery cake his voice was purely eloquent as he took the auctioneer's stand and so faithfully labored (in the interest of our church, to pay off our long-continued debt); and in conclusion, his prayer, it was really a master-piece of elocution and oratory.

Oh, when will we hear and understand the word of God to us? "Be not deceived God is not mocked; whatsoever a man soweth, that shall he also reap. Gal. 6: 7.

But there are many who would not go to such lengths in sin and iniquity, were it not that their teacher sanctioned it. They look for him to lead them in the path of true holiness and righteousness. But, alas! they are drifting—they are drifting, and where? Oh, my God! Where? Echo answers, Where? Because the minister, the leader, says, "Go ahead, *I will support you* in this or that, and *I* will be your president," &c. He then removes the burden from their minds, he takes the responsibility, consequently, he leads them into sin, under the cover of religion. Oh, God! how long shall they thus desecrate thy holy and divine will? How long pervert the right ways of our God? and by their hypocritical and contemptuous dealings deceive, if they can, the very elect of God our Father? May they see the error of their ways and turn before it is too late, is my prayer and heart-felt desire.

SELECTED GEMS.

It is the will of God, and the will of every sanctified spirit, that in all things Jesus Christ shall be pre-eminent; but partyism is opposed to the will of God, and to the will of all his saints and angels, in that it loves to have the pre eminence itself.

As a teacher, the Lord Jesus not only told us what to do, but how to do it. And yet, untold myriads, forbidden by Rome to read the words of Jesus, have lived and died in profound ignorance that he left an example that they should follow his steps.

The authority of the Lord Jesus in his own church is absolute and exclusive; but every sect and party has its own separate and independent government. Hence, there are many conflicting interests among Christians, where the Lord has made but one.

By growing up into the likeness of Jesus Christ, we shall outgrow all supposed necessity for any human creed or rule of discipline, or for any possible platform of union and communion which the Lord himself has ordained for all his churches.

HOW SOME PEOPLE MARRY AND LIVE.

A YOUNG man meets a pretty face in a ball room, falls in love with it, marries it, goes to housekeeping with it, and boasts of having a home and a wife to grace it. The chances are nine to one he has neither. Her pretty face gets to be an old story, or becomes faded, or freckled, or fretted; and as the face was all he wanted, all he paid attention to, all he sat up with, all he bargained for, all he swore to love, honor, protect, he gets sick of his trade, knows a dozen faces which he likes better, gives up staying at home of evenings, consoles himself with cigars, oysters and politics, and looks upon his home as a very indifferent boarding house. A family of children grow up about him, but neither he nor his "face" know any thing about training them, so they come up helter-skelter; made toys of when babies, dolls when boys and girls, drudges when young men and women; and so passes year after year, and not one quiet, happy, homely hour is known throughout the entire household.

Another young man becomes enamored of a "fortune." He waits upon it to parties, dances the polka with it, exchanges *billet-doux* with it, pops the question to it, gets "yes" from it, takes it to the parson, weds it, calls it "wife," carries it home, sets up an establishment with it, introduces it to his friends, and says (poor fellow!) that he too is married, and has got a home. It's false. He is not married, and has no home; and he soon finds it out. He is in the wrong box, but it is too late to get out of it. He might as well hope to escape his coffin. Friends congratulate him, and he has to grin and bear it. They praise the house, the furniture, the cradle, the new baby, and then bid the "fortune" and he who husbands it good morning! As if he had known a good-morning since he and that gilded fortune were falsely declared to be one!

Take another case. A young lady is smitten with a pair of whiskers. Curled hair never had such charms. She sets her cap for them; they take. The delighted whiskers make an offer, proffering themselves both in exchange for one heart. The dear miss is overcome with magnanimity, closes the bargain, carries home the prize, shows it to pa and ma, calls herself engaged to it, thinks there never was such a pair of whiskers before, and in a few weeks they are married. Married! yes, the world calls it so, and we will What is the result? A short honeymoon, and then they unluckily discover that they are as unlike as chalk and cheese, and not to be made one, though all the priests in Christendom pronounce it so.—*Selected.*

Carefully prepared statistics show that there are over six hundred thousand drunkards in the United States, and that seventy thousand die annually who go to the grave of a drunkard. Every year one hundred thousand men and women are sent to prison under the influence of intoxicants, while three hundred murders and four hundred suicides occur from the same cause. Two hundred thousand orphans are annually thrown upon the charity of the world by this curse of intemperance. Nine-tenths of our crime and not less than seven-eighths of the pauperism is the immediate result of whisky, and that at a cost to the government—beside individual want—of not less than $60,000,000 every year. What a warning this should be to all rising generations.

The Brethren at Work.

PUBLISHED WEEKLY.

J. H. MOORE, M. M. ESHELMAN, } Editors and Proprietors.

S. J. HARRISON, - - - - - - Clerk.

THE BRETHREN AT WORK will be sent at $1.50 per annum in advance. Any one who will send us eight names and $12.00 will receive an additional copy free of charge, and for each additional name (over and above the nine names) the agent will be allowed ten per cent., which amount can be deducted from the money before sending it to us. Money sent by Postal Orders, Registered Letters or drafts, properly addressed, will be at our risk. When sending draft, be sure that it is not a check. If it is a check, it costs us 30 cents to collect, while a draft can be collected free. Postage stamps may be sent for amounts under 1.00, but always send the money if you can get it.

Subscriptions, and communications intended for the paper, as well as all business matters connected with the office should be addressed

MOORE & ESHELMAN,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - JUNE 26, 1879.

A FEW THOUGTS ON A. M.

WE suppose the business of A. M. passed off as well as was expected by the brethren generally. Some think we are a little too strict in adhering to the rules of conducting business in the meeting; but when we have difficult business to settle, our only assurance of order is in sticking close to the rules that govern our deliberations. They secure the rights of all in impartially conducting the business. The smooth and speedy disposition of business depends very much upon abiding by the rules; and we think our brethren should look more to these rules, for they determine the matter of who is to speak, when to speak, and when not to speak.

The work of last A. M. was as laborious as any we have attended, especially on the Standing Committee. Their incessant labor, and the short time allotted to them, made it impossible to give the attention to every part of their work that it demanded; they were compelled to work till after midnight to get the business ready for the meeting: under such a burden of labor, during the meeting, they are generally about worn out when the meeting is ended.

We propose a remedy for this: Let the Standing Committee meet on Friday before the meeting; they can bring with them all the queries that have not been answered by the Districts; they can form the proper answers on Friday and Saturday. On Monday, they can come to place of meeting, and hear the calls for committees. Thus the work can be prepared before the meeting begins its labors. Our reason for suggesting this is, that often the Committee must consume time preparing business while the meeting waits, near an hour after the appointed time for the business to commence—we have known the morning session to commence near ten o'clock, that gave but one hour for business—while we think the morning session, should begin half past eight, giving two and one-half hours for business. The afternoon session should commence at two o'clock, and run till half past four; but the business of Standing Committee often cuts near an hour off the session. This should be avoided if possible, and the only way we see is for the Committee to meet somewhere in the neighborhood of meeting place on Friday. This may be done with propriety, because their work in putting answers to queries which have none, is a matter in their own hands, and does not require the consultation of any but the members of the Committee. In this way they can have more time for rest during the meeting. We suggest these thoughts because they will hasten the business, and greatly relieve the Standing Committee.

We also thought of the way business is sometimes checked, when trying to obtain unanimous consent to the passage of an answer: it seems difficult to get the consent of all. This is the best rule when it can be attained, but when it cannot, there should be some way of disposing of the case without detaining the meeting so long. Something like referring it to the delegates, and require a majority of three fourths, or four fifths; a very large majority should always be required to decide any case of importance. And we should not deviate from the established rule of obtaining unanimous consent only in cases of necessity.

Another thing suggested by this meeting: It having so many young members on the Standing Committee, caused mainly, no doubt, by the feeling prevalent in the Brotherhood, that we should have frequent changes in the delegates sent by the Districts. At some time the Standing Committee may be mostly composed of brethren who have not had much experience in managing its business. This changing of delegates is a good plan to give the younger brethren an opportunity to learn the duties and labors of the Standing Committee, so when the older ones are gone they may be better prepared for the work. But more than that, it will tend to engage the interest and sympathy of the younger, to become acquainted with the duties and labors necessary to the work of A. M. And it will tend, too, to bring the old brethren more in council with the younger, and dispel the feeling that the younger are not properly regarded by the older. It is important that the younger should be trained in all the business of the church, as the good farmer would train his sons to all the business of farming before it is committed into their hands.

But what we wanted to suggest is this: that the Standing Committee have the right, to go outside of its own body, to select its officers; it now has the right to go outside in selecting its Clerks, but we suggest that it may go outside to select its Moderator also; then if the number of young, or inexperienced members should be very large, they still could have the assistance of the more experienced, by thus electing their Moderator from the brethren present: This would be no uncommon rule of proceedure; for even the President is chosen on this principle. This would also avoid the dangers that might arise from frequent changes in the delegates sent by Districts.

Another thing we wish the brethren to consider: The matter of bringing charges or complaints and having them tried in A. M. Such a public trial of editors and ministers, is not much light to the world, and requires so much time that should be devoted to other business: Over half a day was spent in that kind of work at our late A. M., and one half day costs near five hundred dollars; that is too expensive; then it is a kind of work that requires more time than can well be given it at A. M. We think it would be best if all such business could be settled by a committee, and not detain A. M. with it. A committee might be appointed to settle that kind of trouble, as is done to settle other troubles. Such a course would insure more harmony in A. M., and make it a source of greater good to the church generally.

R. H. MILLER.

OUR office was favored with a number of visitors last week. At one time the front room was nearly full. Well we enjoyed it, and will ask them to call again.

DURING the late Annual Meeting Mr. Wells, Ticket Agent at Harrisonburg, Virginia, sold 1,900 tickets to parties who attended the meeting. In one day, Wednesday, he sold 1,000 tickets.

THREE persons have been baptized at Waddam's Grove since the late Love-feast at that place. It is said that their Feast a few weeks ago had a very salutary effect on the community.

THE Yellow Creek congregation were making arrangements to organize a Sunday-school at their large meeting-house last Sunday. Hope their efforts in teaching the Bible may prove a success.

THAT Unitarian Church in Newburyport, Mass., which recently celebrated the Lord's Supper "without material bread or wine," but regarded it "as a purely spiritual rite" was no less inconsistent in what it did than those who undertake to obey the thirteenth of John by *feeling* a little humility in the heart.

WITHIN the last two months seven have been baptized in the Rock River Church and one reclaimed. The brethren there are making arrangements to erect a meeting-house near Franklin Grove.

IT is said that a committee of nine has been appointed by Congress to give the subject of temperance special attention. It is time Congress was doing something to prevent intoxicating drinks being sold in the Capitol building.

AN anti-church league has been formed in Australia. By this we understand that those who are opposed to "organizations" have organized themselves into a league to oppose the very thing they themselves endorse by their own actions.

A CERTAIN traveler says he saw more drunkards in America in one day than in Syria in five years. There the rule of faith and practice is the Koran, which absolutely prohibits drunkenness, but promises rivers of wine in Paradise if the people will only wait for it.

IT is now reported that the Rothschilds, who are wealthy Jews, have taken a mortgage upon the whole of Palestine for the loan to Turkey of 2,000,000,000 of francs. Thus it is seen that Palestine is about to fall into the hands of the Jews, for Turkey cannot pay that enormous debt, as she is already in much financial distress.

THE Feast at Cherry Grove last week passed off pleasantly. The attendance was very large. Many of the members could not be seated at the tables. We counted twenty ministers present, but it should be remembered that this was the closing Feast of the season, and that Cherry Grove is noted for its large assemblies during these special seasons.

THE *South-western Advocate* says that "500 Catholic ecclesiastical teachers and 2,000 Sisters of Charity are at work among the colored people of the South, visiting from cabin to cabin." —*Bible Banner.*

Will some of our missionaries please read the last half of Luke 10: 37?

THE following statement will show how many persons were accommodated with lodgings nightly, within a few miles of the church during the late Annual Meeting: Michael B. E. Kline, 240; Samuel Kline, 300; Michael Zeigler, 250; J. H. Baker, 40; Mrs. Bettie Sites, 50; D. B. Sites, 50; Jacob S. Rhodes, 30; John J. Bowman, 100; Joseph Shickel, 50; Samuel D. Wampler, 50; Samuel Zigler, 50.

IN the communication from Pettit, Indiana, last week, the first paragraph, instead of reading the way it does, should have read thus: "I just closed a series of meetings in the Bachelor Run Congregation. Preached six days; baptized twenty-two, and reclaimed one that had wandered away some years ago. This meeting was one of the best I ever attended or conducted," &c. The mistake was ours, and was not discovered in time to have it corrected.

BRETHREN and sisters, when a stranger comes into your meetings do not stand off and stare at him; that is ill manners. Do not pass him by unnoticed, but go up and shake hands with him; find out who he is, and invite him to meeting again. Do your utmost to make him feel at home in our meetings. Let him come up in front and sit with the members where he can hear the preaching. It will do him good, and may make a lasting impression on his mind.

WE have on our "puzzle file" a number of letters to which the writers forgot to put their names; some without post-office, county, or State; with post-office but no county or State; some want their paper changed from one office to another, but fail to tell us from what office to change it. For not attending to these matters we are unjustly blamed. Now please don't pass judgment until we are proven to be in the fault.—*Home Mirror.*

The *Mirror* should refer his readers to Rom. 12: 11.

WHILE Dr. Judson was carrying on his missionary work in Burmah, a finely attired lady offered herself for baptism. After the usual examination, Mr. Judson asked her if she would give up her ornaments for Christ's sake. He explained to her the spirit of the gospel, appealed to her conscience and then read to her what the apostle said about ornaments. She looked again and again at her handsome necklace, and then, with an air of modest decision, that would have been a credit to any woman, took the necklace off saying, "*I love Christ more than this.*" She was a heathen woman. Sisters, will you allow a heathen woman to excel you?

IT is said that more candy is made and eaten in the United States than in all the rest of the world combined. Boston manufactures about 5,000 tons annually, New York about 7,000 tons, and Chicago does a large business in the same field. The exports from this country to Europe include the "best French candies." This, in a great measure, accounts for so many bad teeth in this country, and goes far towards making this generation a good deal weaker, if not much wiser.

IT is very unpleasant to meet a man, give his hand a hearty shake, pass on and then have some one to ask us why we did not salute that *brother*. Of course, we have to apologize, and say we did not know he was a brother, &c. We feel bad, he feels slighted, and others do not feel good, all because we did not know the man was a brother. But by the way, is this not a most excellent reason for dressing alike? A uniform in dress would be an excellent introduction, and then how happy we feel when we know each other.

A SHORT distance north-east of Hebron, in the southern part of Palestine, is the traditional Oak of Abraham. This splendid old tree stands alone in a beautiful plain. Under it is the green grass, and near by is a well of sweet crystal water. This venerable tree measures twenty-two feet around the trunk, while its branches cover a space ninety feet in diameter. The tree is still sound, and is a favorite place of resort for pleasure seekers. It is under this tree that Abraham is supposed to have entertained the angels on their way to Sodom.

SOMETIME ago Brother James R. Gish, of Woodford County, Illinois, purchased a good meeting tent, 30x36 feet, with the intention of using it in the Central Mission Field, but having abandoned the idea for the present he now offers the tent for sale. It cost him $125, but he will now take $100 for it. He desired this notice, thinking there were poor churches, having no meeting-house, that would like a tent. It is in good condition, having never been used. For further information, address P. A. Moore, Roanoke, Woodford County, Illinois.

THE "dog in the manger" has served as a text for many sermons and articles, but is as full of meaning as ever. When we hear of a man persuading another not to give anything in support of the missionary cause the old text will come up in our mind, and we would to God that it would forcibly present itself to the man who is making the trouble. Likely the day will come, when those who will neither preach the gospel where it is so much needed, nor allow others to do it will have a little account to settle with him who requires every member to make a judicious use of his talent.

ABOUT the worst thing that can happen a church is when kindred begin to know each other after the flesh and not after the spirit. In some instances it is impossible to do justice; kinfolks will stick together and carry their points in spite of justice. If one of their number is on trial before the church for some bad act they stand by him, and do all in their power to help him out of his scrape. When it comes to taking the vote, every one who can, will vote so as to make it as easy on him as possible, and of course he feels easy for he knows all his kinsfolks will help him, and not allow him deposed. Such things ought not to be. In the church of God we should not know each other after the flesh, but after the spirit.

HERE is an account of some liberal giving; it shows how other people help their enterprises along: The May number of the *Record*, Presbyterian, announces that Messrs. R. L. and A. Stuart, of this city, gave about a month ago $25,000 to the home Mission Board; $25,000 to the Foreign Missionary Board; $25,000 to the Board of Church Erection, and $5,000 to the Board of Ministerial Relief, all of the Presbyterian Church. The *Examiner and Chronicle*, Baptist, states that within a short time eight individuals have given $142,000 to promote the permanent interests of the Rochester Seminary. Of this Mr. John D. Rockefeller, of Cleveland, Ohio, gives $38,000 for a building suitable for library, chapel and lecture-room; Mr. William Rockefeller, of New York, gives $25,000 for books, to be expended as fast as the money can be spent discreetly; Mr. Charles Pratt, of Brooklyn, $25,000 for the establishment and endowment of a Professorship of Elocution; Mr. J. B. Trevor, of Yonkers, $25,000 to endow the Corresponding Secretaryship; Mr. J. B. Hoyt, of Stamford, Ct., $25,000 to endow the Professorship of Hebrew. Besides these, Dr. Nathan Bishop gives $2,000; Mr. S. S. Constant, $1,000, and Mr. Wolverton, $1,000—the last three of New York.

NEXT week we will publish the Prospectus of the Mt. Morris Seminary, giving all the information about the school that may be desired. Persons thinking of attending school should be prepared to give the article a careful reading. We will further state that Brother Stein's prospects are truly encouraging, and every thing indicates that he will commence the Fall term with a full school. His effort in this direction is a noble one, and his institution should be well patronized.

THE following we compile from the *Lena Star:*

During a heavy storm on Saturday morning, the 14th inst., at about 2:30 o'clock, lightning struck the house of Brother Nicholas Weber, living in the Waddam's Grove Church, and did considerable damage to the building. On hearing the storm, Brother Weber got up and lit a lamp and then laid down on the lounge for awhile; he then laid down on his bed and was not there over fifteen minutes when the lightning struck the house, knocking the lounge on which he had been lying, to shatters. He was stunned and was insensible for ten or fifteen minutes. Sister Weber escaped with slight injury. Their daughter was luckily away from home on a visit, or she would doubtless have been killed, as the lightning passed through the room she usually occupied, on the second floor. As soon as Brother Weber recovered from the shock he took his family to a neighbor's house, where they were cared for until morning. The current went to the cellar, where, meeting with a stone floor, it rebounded, and escaped through an open window, tearing out the side frame in its exit. Fortunately the house did not catch fire. This was a narrow escape for Brother Weber, and we sincerely sympathize with him in his misfortune.

ANNUAL MEETING FOR 1880.

A MOVEMENT is now on foot to make the necessary arrangements for holding the next Annual Meeting in Northern Illinois. The West is entitled to it, and this part of the State is thought to be a good point at which to hold the meeting. All the housekeepers have been instructed to council their respective congregations and report to Enoch Eby by the middle of July, and if all seem favorable, a special District Meeting is to be called for the purpose of perfecting the arrangements, and securing permission from the Standing Committee to have the next Annual Meeting in this part of the West. During the Feast, at Cherry Grove last week, a number of elders and ministers consulted together and agreed to bring the matter before the different congregations in this form:

1. Is this congregation willing for the Northern District of Illinois to take the Annual Meeting for 1880?

2. Are you willing that the Standing Missionary Committee shall call a special District Meeting to make arrangements for taking the Annual Meeting?

3. Are you willing to take that special District Meeting in case the Committee decides that it should be held here?

If the different congregations answer these questions in the affirmative, then our Standing Missionary Committee will call for a special District Meeting, when and where they think best, to make the necessary preliminary arrangements for taking the next Annual Meeting. To this District Meeting it will be the duty of each congregation to send delegates chosen by the church.

MOOMAW'S PROPOSITION.

The following amounts have been subscribed since last report:

D. D. Horner, Jones Mill, Pa., Pd.	$ 1.00
A Sister, Arcadia, Ohio,	.50
Hiram Forney & wife, Millford, Ind.	2.00
Jas. T. Dickey, Hooversberg, Ind.	.50
Eliza Thompson, Falls City, Neb.	1.00
Andrew Hollard, Rossville, Ind.	2.00
John Wales, Pd.	1.00
Abraham Toms, Cairo, Iowa.	1.00
A Brother, Pd.	.25
Sarah Trulle, Silver Lake, Ind.	.25
Samuel Smith, (address not given.	1.00
M. Kate Lipes, Fincastle, Va.	1.00
Enoch Beery, Covington, Ohio.	1.00
S. A. Overholtzer, Modes, Cal.	1.00
B.G. Frederic, " "	1.00
D. Houser, " "	1.00
D. Bowersox, " "	1.00
M. Shelly " "	1.00
H. Haines " "	1.00
J. Shelly " "	1.00
L. Shelly " "	1.00
Bettie Swartz " "	1.00
Peter S. Garman " "	1.00
Previously Reported.	180.81
Total to date	$203.30

DON'T STOP MY PAPER.

Don't stop my paper, printer,
Don't strike my name off yet;
You know the times are stringent,
And money hard to get;
But tug a little harder
Is what I mean to do,
And scrape the dimes together,
Enough for me and you.

I can't afford to drop it;
I find it doesn't pay
To do without a paper,
However others may.
I hate to ask my neighbors
To give me theirs on loan:
They don't just say, but mean it,
Why don't you have your own?

You can't tell how we'd miss it,
If it by any fate,
Should happen not to reach us,
Or came a little late;
Then all is in a hubbub,
And things go all away,
And, printer, if you're married,
You know the reason why.

I cannot do without it,
It is no use to try.
For other people take it,
And, printer, so must I.
I, too, must keep me posted,
And know what is going on,
Or feel, and be accounted
A foggy simpleton.

Then take it kindly, printer,
If pay be somewhat slow,
For cash is not so plenty,
And wants not few you know.
But I must have my paper,
Cost what it may to me,
I'd rather dock my sugar,
And do without my tea.

So, printer, don't you stop it,
Unless you want my frown,
For here is your year's subscription,
And credit it right down;
And send the paper promptly
And regularly on,
And let it bring us monthly
Its welcome benison.

Selected by MARY K. FLORA.

CAREFUL research shows that the China history does not extend beyond the period embraced in Bible chronology. The following tradition shows about how far back they are able to trace their history: "They tell the name of their first king, which would sound in the ear of some as a corruption of the word Noah. The time they assign for his reign corresponds with the age of Noah. They speak of this king as being without father; of his mother being encircled with the rainbow; of his preserving seven clean animals to sacrifice to the great Spirit; that in his day the sky fell on the earth and destroyed the race of men, etc. When we remember that the waters of the sky did this in the days of Noah; that Noah was the first of the postdiluvian race, and thus without father; that the rainbow is interestingly connected with his history; that he did take into the ark clean animals by sevens, part of which were offered in sacrifice—we begin to discover that the Chinese account is nothing more nor less than a blotted copy of the truth."

OUR readers want to keep a careful look out for all kinds of sharpers. Another trick is being played on farmers in certain localities. A certain party goes from house to house to buy fowls. He does business very systematically, and when he pays any one money he takes a receipt. Having made a purchase, he takes out his receipt book and proceeds to write the receipt. He writes rapidly and vigorously, as becomes a man of business, but just as he gets to where the signature is to be added—away goes the point of the pencil—"never mind; here is one of those fountain pens," which he takes from his pocket—"Nothing like having two strings to your bow, you know—capital invention, these pens that carry their own ink."—He hands the pen to the farmer, who signs the receipt. A receipt in pencil, with the signature in ink, is easily converted into a promissory note for $150—or $200—as the farmer finds out when he gets a notice from the bank in the next town, that his note of a given date, discounted by the bank, will be due on such a day. Of course this is not a religious item, but we think our readers will thank us for keeping them posted. Farmers and everybody else would better keep their signatures off such papers.

A MINISTERING brother writes that he has been compelled to sell all his property to pay security debts, and is now left with a large family and but little to go on. That is hard, especially for a minister. We make mention of this that other ministers may take warning, and not become too much entangled with other matters so as to hinder their work in the ministry.

ON THE WAY TO PALESTINE.

NUMBER X.

From Suez to Jerusalem.

[From the "Christian Standard" by special Arrangement.]

MY last letter closed with our labors at Suez. The next day we went from that city by rail to Ismailia, fifty miles distant, and half way the length of the Suez Canal, reaching there at half-past 11 o'clock. At 4 P. M. we went down to the Egyptian Mail steamer, which was to convey us from Ismailia through the canal to Port Said. The said steamer we found to be only 40 feet long and 9 feet wide, yet we were asked whether we were first class or second class passengers. After a glance at the dingy little craft, we almost wished that we were no class at all, and felt in doubt whether we ought to laugh or cry at the thought of being compelled to travel on her; but we were encouraged at the thought that, being first class, we would have the best if there were any best, so we deposited our luggage on deck, had a big quarrel with the Arabs who had brought it from the hotel about the amount we should pay them, hunted for the cabin, which we found to be about the size and near the shape of a big omnibus, waited nearly two hours after the advertised time for the little thing to start, and were delighted by the swiftness with which she cut the water when she did start. The swift motion added force to a gentle north wind, in the face of which we sailed, and we were much refreshed as we sat on the little deck, after the weariness of a hot day. Ships are limited to six miles an hour in passing through the canal, lest the waves they stir up should wash in the banks too rapidly; but our little craft scarcely makes a ripple, and is allowed to run as fast as she chooses. We overtook a large ship, and swiftly passed under her sides. A hundred or two passengers and sailors gathered at the rail to look down on us, and appeared amused to see so tiny a boat run by them so swiftly. I waved my hat when we were nearly past them, and cried out, "Good-bye; we'll tell them you are coming."

We landed at Port Said at 11 o'clock at night, and were met by an English-speaking hotel runner, who put us and our baggage into a row boat, and rowed us to the Netherland Hotel, situated on the pier of the harbor, and put us into most delightful quarters. From the verandah into which our windows opened, we could see next morning all the shipping in the harbor, and much of the town.

The cost of the Suez canal was more than *ninety-two millions* of dollars; but it now pays 5 per cent. dividends on the stock; its income in the year 1877 was about $6,000,000, and the expense of keeping it in repair only $1,000,000. All this income is derived from the toll paid by steamships which pass through it, the number of which, therefore, is immense. At Port Said and at Suez they are constantly going and coming, and you can seldom look along the line of the canal from either place without seeing tall masts rising above the desert sands. There were 15 steamers in the harbor of Port Said at the time we left there, two of which had just come in from the canal. One of the greatest obstacles encountered in digging the canal, arose from the want of fresh water. The 25,000 men employed on the work had to be supplied with water from the Nile, and it required 1600 camels constantly going and coming to transport it. Finally a canal was made from the Nile to Ismailia, and thence to Suez, a distance of 153 miles, to convey fresh water, and this canal is now the only dependence of all that region for water for domestic purposes and irrigation. It is large enough to float small canal boats; and although it is used on its course as any little river passing through the country would be, its water, when filtered, is very good. It never rains in Egypt more than two or three times a year, and then it seldom lays the dust; so rain water is out of the question, and the whole country lives, as in ancient times, from the Nile. Whenever the Nile water is not spread over the land by irrigation, the surface is as bare of vegetation as the palm of your hand. I feel tempted here to write much of old Egypt, and of the young Egypt which, under European influence, which is now dominant there, is springing up on the ruins of the old; but I must go on to other matters.

We left Port Said on the Austrian steamer Espero, at 6 P. M., Saturday, April 12, and cast anchor off Joppa the next morning at ten. There is no harbor at Joppa, and consequently passengers can not be landed at all in rough weather; but the sea was calm for us, and our dragoman, with whom we had contracted at Cairo, came out to meet the ship with a boat, took us ashore, and led us to Howard's Hotel. Our walk through the crooked street was among as motley a crowd, and through as much filth as we wish to see again; but we had no sooner entered our rooms in the hotel than we were regaled with so sweet a fragrance as led us to look out at the window to see whence it came; and there spread thickly over several acres attached to the hotel, was an orchard of lemon trees in full bloom. The golden fruit and the pure white blossoms were hanging side by side, and beyond and about the lemon orchard were gardens of oranges showing no blossoms, but an abundance of ripe fruit. When we went down to lunch, a large fruit-stand full of oranges graced the table, and we were so astonished at their enormous size that I measured three or four of them, and found that they averaged 11½ inches in circumference. On eating them we found them as superior in flavor as in size. They are entirely seedless, and though less juicy than some varieties, their meat is so compact and tender that we can eat them as we would an apple. There are 400 gardens of oranges at Joppa, containing from two and a half to six acres each, and the export of the fruit is the principle source of income for the city. There were 2,000 boxes, each containing about two bushels, piled up on the pier ready for shipment when we arrived, and our ship remained at anchor twenty-four hours to receive them. Thousands of bushels are also sent away to the interior on camels and asses. The market in Jerusalem is abundantly supplied with them, and they are almost as cheap as Irish potatoes are in America. It is a sight worth seeing to ride among the orchards about Joppa, and see the stout little trees almost covered with the enormous fruit, the limbs bending low, but never breaking.

We visited, of course, the house of Simon the tanner, saw the room where Peter lodged, and climbed by an outside flight of stone steps upon the flat roof where he prayed and saw the vision of the sheet. The representation, however, was so obviously false, as appeared from the modern date of the building, and its unsuitable surroundings, that we did not care to see the equally veritable house of Tabitha, which is shown in another part of the town. But not far from these spots unquestionably stood the houses in which the memorable events connected with Peter's call to Cæsarea took place, and we could but realize that we were now in the midst of New Testament scenes. We had worship in our own room at the hotel. We afterward learned that there was an afternoon Episcopal service at the English school of Mrs. Hay, conducted by a visiting clergyman from England; but the information came too late for us to attend it. Mrs. Hay's school, by the by, is kept in a framed and weatherboarded house, the only one, I suppose, in Palestine. All buildings here, except the rudest huts, are built of stone—floors, stairsteps, roofs—all except the doors and windows. Many of the huts are also built of unhewed stones laid in abundance of cement; but many of them are built of sundried bricks, made, not of clay, but of the common soil mixed with cut straw. A pile of brush laid across the walls and plastered over with cement, constitutes the roof. They are miserable, filthy holes, scarcely fit for the habitation of an American hog; yet they swarm with women and children.

At Joppa I began my Palestine work. I had prepared for it by spending all the time that my other engagement would allow, last Fall and Winter, in rereading the best books on the subject, and making notes on the places which I expected to visit. These notes were written in a strongly bound blank-book, and blank spaces were left for filling up the descriptions as the places are visited. As I come to each object of interest, I first read what I have already written concerning it, making corrections, if any are needed, and then I write in the blanks any additional details which I think worth preserving. I am provided with a pocket compass with which to take bearings; a tape line two chains in length with which to test former measurements and take new ones; a good field-glass with which to examine remote or inaccessible objects; and a thermometer with which to observe the temperature of both air and water. With this preparation and these facilities I find that I can make quite rapid progress in my work, and I am correcting some errors made by my predecessors. The work is often quite laborious; but my companions lighten it by cheerfully rendering all needed assistance.

From Joppa to Jerusalem, distance 38 miles, there is a turnpike road, constructed a few years ago by the present Pasha, the only one in Syria except one built by a French company from Beirout to Damascus. All other roads are mere bridle paths, impassable for wheeled vehicles. Along the plain this pike is good and smooth, but in the mountains it is so washed and broken in places by winter torrents, that vehicles can pass only with the utmost difficulty. We start-

ed out out on this road the next morning after our arrival in Joppa, mounted on the horses which had been engaged for our entire tour. Our horses are scrub stock, all stallions, and in thin order; but they by no means present the woe-begone appearance represented by Mark Twain: neither do they scratch the flies from the back of their heads with their hind feet: they usually allow the flies to enjoy their feast of blood without molestation. They walk tolerably well, canter pleasantly, and climb the hills, both up hill and down, like goats. Mine frequently trips on level ground, but he never misses his step nor his foothold on the craggy sides of the mountains. We had our choice between Arab and English saddles, but though European travelers nearly always choose the latter, our Western horseback experience taught us at a glance that the former were preferable for a long journey. They are very much like the Mexican saddles, but instead of the large wooden stirrup of the latter, they have an iron stirrup, the bottom plate of which is wide enough to receive the entire foot from toe to heel. Our bridles are very fantastic, being made of woolen stuff of several bright colors, adorned with small white shells, and hung thick along the headstall with red and white tassels. Saddles and bridles are both of the regular Bedouin style.

About four or five miles out from Joppa we turned out of the main road to the left, in order to pass through Lydda, whence Peter was called to Joppa, and where he raised Eneas from his long confinement with the paralysis (see Acts 9: 32–38). It is now a well-built Arab village, surrounded by extensive groves of olive trees. Its only public building is the Greek Church of St. George, the patron saint of England. It was here that the said George was born, here he was buried, and his celebrated feat of killing the dragon is sculptured on a marble slab over the door of the church. There is a St. George's Church in St. Louis, and I once asked a lady who belongs to it what George it was who owned that church, but she could not tell me. From Lydda we turned south, and came into the pike again at Ramleh, a place of much note among the crusaders, but not mentioned in the Scriptures. There we lunched in the Latin monastery, and in the afternoon we rode to Latroun, a village on a hill-top overlooking the valley of Aijalon, where Joshua made the moon stand still. Mr Howard, of Joppa, has here a comfortable new hotel, just opened to the public last November, and furnishing a most convenient lodging place for travelers. The village of Latroun is nestled among the ruins of some massive ancient buildings, and below it, near our hotel, are some ancient Jewish sepulchres cut in the solid rock. Tradition has it that this was the home of the penitent thief, and also the burial place of Judas Maccabees. An artificial pool below the hotel, walled with stone, supplied with water from a well near by, is as well suited for a baptismal pool as if it had been made for the purpose.

We had now crossed the plain of Sharon at its southern extremity, the land of the Philistines, next south of it, having been in sight all day. In regard to this plain, I must use language which I would have thought extravagant before I saw it. It is truly a rich and lovely country, and even in the hands of its present inefficient cultivators, it sends a large quantity of produce to market. It produces, without irrigation, better crops of wheat than are now produced in Egypt, and if I were suddenly put down there, I would think myself on one of the rich and rolling prairies of Illinois or Missouri. There is scarcely a limit to the grain and fruit which it would bring forth in the hands of skillful farmers. It has always been noted, and justly so, for the beauty and variety of its wild flowers. The red poppy blooms every-where except on the plowed ground, and in many places the entire surface is reddened with it. Many others, smaller in size, delicate of texture, and of every hue, but nameless in my scant vocabulary, abound on every side.

Our ride on Tuesday, from Latroun to Jerusalem, was up one mountain side and down another nearly all the way. We lunched in the valley of Sorek, 1,000 feet below the hights on either side. This valley heads near Mizpeh, and opens out below in the country of the Philistines. Samuel chased the Philistines along the entire length of its deep chasm on that memorable day when, at the close of the chase, he set up a stone, called it Ebenezer, and said, "Hitherto the Lord hath been our helper." 1 Sam. 7: 3–14.

We passed the reputed site of Kirjath jearim, where the ark rested so long after its return from the land of the Philistines, and that of the house of Obed-edom, where Uzzah fell when David was taking the ark from Kirjath-jearim to Jerusalem, and where, in terror at this event, David left the ark three months ere he ventured to take it further. 2 Sam. 6.

I knew very well when we were nearing the spot where the Holy City would first come into view, and I had read so much about the varied emotions with which the sight is first beheld, that I resolved to preserve my equanimity, and approach it calmly. But in spite of my effort, I began to be nervous. I remembered the longings of almost a life-time to be here; I thought of Jesus and the cross; and I covered my face with my umbrella to hide the tears which I could not keep down. And now, as I write, the same emotion and the same tears return again. The first object which I recognized was an unexpected one—the dark blue wall of the mountains of Moab beyond the Dead Sea and the Jordan. The next was the unmistakable Mount of Olives,

that dear honored spot,
The fame of whose wonders shall ne'er be forgot.

The next was the dark gray wall of the city south of the Joppa gate. I would have seen, a moment sooner, the more northern part of the western wall, but for new, unexpected and unwelcome objects that intervened. These were the houses and high garden walls of an actually new town which has sprung up on both sides of the Joppa road within the last four years, extending nearly a mile from the Joppa gate. It is a part of a new European city springing up on three sides of the old Jerusalem, and destined, before many years, to be the principal city of the two. I will have more to say of it hereafter.

On entering the city we directed our dragoman to lead us first to the office of the American Consul, Col. Wilson, of Iowa, where we found awaiting us our first letters from home. Though mine was written only one week after my departure from home, I felt as if its news and its messages were all fresh, and I tried to think it had been on the way but a little time.

From the Consulate we repaired to the Mediterranean Hotel, kept by a German named Hornstein, who was baptized by Dr. Barclay while a missionary here. When I entered the room that was assigned me, I parted the window curtain to let in more light and air, when my eyes fell on the pool of Hezekiah, lying like a hidden mountain lake, in the rear of blocks of houses which close it on every side. Looking above and across it, there stood the magnificent Dome of the Rock, miscalled the Mosque of Omar, with the entire slope of the Mount of Olives beyond it. To the right lay the Mosque El Aksa, on the southern part of the temple mount. Looking around to the left, the dome over the Church of the Holy Sepulcher was also in view, and I immediately named all these objects to my companion. I was in Jerusalem at last; and there was not a window in the city that I would have preferred to the one that became, as it by chance, my chamber window. An afternoon walk down David Street to the gate which was once the Beautiful Gate of the temple, thence to Stephen's Gate on the eastern side of the city, thence along the entire length of the Via Dolorosa, and thence along Christian Street and through the Christian Bazaar to the hotel, completed the labors of the day.

J. W. McGARVEY.

HAD NO MORE TO SAY.

BY JOSEPH J. HOOVER.

ONCE while being in the village of Marlboro, Ohio, in the store, the following conversation between two persons took place:

"Well, I am out of tobacco and must buy some."

"Yes, well, don't you get mad when you are out of tobacco and can't have any for awhile?"

"Mad? that is no name for it, but I believe there are as good people get to heaven that use tobacco as there are that don't use it. The Bible says nothing about using tobacco, but it is a nasty filthy habit. It is an evil."

"You say the Bible says nothing about the use of tobacco?"

"Yes."

"And you say the use of tobacco is an evil?"

"Yes."

"Well, you believe it is safe to obey the Bible?"

"Yes, I believe it is safe to obey the Bible."

"And it says, 'abstain from all appearance of evil.'"

The person who used tobacco had no more to say.

PEACE does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain, if we will remain firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from suffering.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering Bible questions, and for the solution of Scriptural difficulties. In order to promote Bible Truth, all questions should be stated with candor, and answered with as much clearness as possible. Articles for this department, must be short and to the point.

Will some one explain Heb. 1: 1? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one please explain John 10: 9? In particular the phrase, "And shall go in and out and find pasture." M. M. DIETZ.

Will some one please explain 1 Pet. 3: 19? It reads as follows: "By which also he went and preached unto the spirits in prison." Who is the preacher? Who are the spirits? Where is the prison? J. W. BARNHART.

RECEIVING THIS SAYING.

Will you or some of your readers please explain Matt. 19: 11, 12? It reads as follows: "But he said unto them, All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." F. J. FRANTZ.

"BUT he said unto them, All men cannot receive this saying." Now, the question, What saying? The disciples said if the case be so that a man could not put away his wife and marry again, except for fornication, if no other cause is sufficient to dissolve the marriage contract, that the law will give a divorce and that contract be dead, and the innocent party be made free, not only by the laws of heaven, but the powers that be that God ordains when one violates that union that God joined together. The one that violates that union and has put asunder what God joined together, and if the innocent party applies to the powers that be, or in other words, the law, and gets a divorce she is no more his wife than if the law of Moses was executed upon the guilty parties. See Deut. 22: 22. But if the case be so it is not good to marry. But God made man and he knew what was in him, and how he was made, and for what purpose.

The beloved apostle Paul also understood the craving desires that the sexes had for each other. When the disciples thought it not good to marry Christ told them that all men cannot receive this saying, and he tells them of a class that could receive the saying and tells how each of them received that power and tells them he that can receive it let him receive. But Paul says better marry than to burn. And again, to avoid fornication let every man have his own wife. Flee fornication. Every sin that a man doth is without the body, but he that committeth fornication sinneth against his own body. 1 Cor. 6: 18. SOLOMON GILBERT.

THE SECOND COMING.

BY N. S. DALE.

WHEN one sees how often the second coming of our Lord is spoken of in the New Testament Scriptures, is it not surprising that so little is said of it in the pulpit and in the prayer-meetings.

Paul tells us that "Christ, unto them that look for him, shall appear the second time without sin unto salvation." And he also says our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body. "The same Jesus," said the angel to the apostles, "which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And we are further told the Lord himself shall descend from heaven with a shout with the voice of the arch-angel and the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, so shall we ever be with the Lord." The Scripture is full of such teachings and the pulpits are empty of it.

John, in his loving style, says to his people, "Little children, abide in him that when he shall appear * * * not be ashamed before him at his coming," and "Beloved, now are we the sons of God when he shall appear we shall be like him," &c. It is the duty and privilege of Christ's disciples to be looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ. Why is it not oftener urged by the ministers? Really it is hard to find a duty pressed more urgently, more frequently than for the looking and praying for his second coming.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

RUDY.—In the Marble Grove District, Ashland County, Ohio, April 25th, 1879, Sister Elizabeth Rudy, aged 82 years and 12 days.

She lived with her oldest daughter, one mile east of Orange. She had ten children, four are dead, and six remain to mourn their loss. DANIEL STONE.

SHAFFER.—In Lower Cumberland, Pennsylvania, May 22nd, William Emery, son of Brother Ephraim Shaffer, aged 8 years, 3 months, and 5 days.

J. B. GARVER.

NEDROW.—In the Indian Creek Branch, Westmoreland County, Pennsylvania, June 8th, Herman Nedrow, aged 1 year, 8 months, and 2 days. Funeral services from John 1 21, by D. D. Horner and others.

STUDEBAKER.—In the Elkhart Church, Indiana, March 24rd, 1879, Jacob Studebaker, aged 86 years, 1 month, and 7 days. Funeral discourse by R. H. Miller.

MILTENBARGER.—In the same church, May 26th, 1879, Susan Miltenbarger, aged 59 years, 1 month, and 16 days. Funeral discourse by M. M. Hess and Andrew Bigler. I. KULP.

VANHOTIAN.—Near the Olive Branch Church, Miami County, Indiana, April 29, David Vanhotian, aged 48 years and 13 days. His remains were taken near Cherrybusco, this State, and there interred to the silent tomb.

The subject of this notice was born April 16, 1831, in Richland County, Ohio. He leaves a kind companion and six affectionate children and a large circle of relatives to mourn their loss. JOSEPH JOHN.

PIPPINGER.—In the Union Center Church Elkhart Co., Indiana, May 23rd, 1879, Franklin Eugene Pippinger, infant son of Brother Daniel and Sister Emma Pippinger, aged 1 year, 4 months, and 5 days. Funeral services from Rom. 8: 28, by John H. Miller and writer.

D. WYSONG.

BOWER.—In the Washington Creek Church, Willow Springs, Kansas, June 4th, Brother John Bower. He was born May 30th, 1800.

HURLBUT.—In the same district, May 30th, Friend Willis W. Hurlbut, aged 36 years 5 months, and 25 days. He leaves a wife, a sister, and two small children to mourn their loss. He was afflicted for some months. He said if the Lord spared his life and permitted him to get well he would live a Christian life. Oh! ye unconverted friends, take warning. E. W. F.

SNYDER.—In the Brooklyn Congregation, Poweshiek County, Iowa, May 22nd, Friend Simon Snyder, aged 23 years, 3 months, and 10 days. Disease, consumption. Deceased was a son of Elder Jacob Snyder. Funeral occasion improved by the brethren, from Heb. 13: 14.

JUSTINA MILLER.

CROWNOVER.—Near Cream Hill Post-office, Franklin County, Iowa, infant child of Brother Benson Crownover. Funeral services by Mr. Gurly, of the Presbyterian Church and Mr. Lutz, of the M. E. Church, to many sympathizing friends. Brother Crownover and family are worthy the sympathy and prayers of all God's children, having just lost his wife, now his child.

N. TRAPP.

BOYER.—In Warren County, Iowa, February 26th, 1879, Brother David Boyer, aged 89 years, 1 month, and 1 day.

He was born in Somerset County, Pennsylvania, and emigrated to Richland County, Ohio, about 1824, and came to Iowa and lived with his son, Brother Joseph Boyer, till his death. Funeral by Brother Geo Kinney. Brother Boyer was remarkably strong and active in mind and body until death. He frequently walked over ten miles in one day during the last year. He was confined to his bed but a week.

KEISER.—In the Silver Creek Congregation, O., May 12, Sister Elizabeth Keiser, aged 77 years, 7 months and 21 days. Funeral services by Brother David Rittenhouse, assisted by Brother Jacob Shanour.

GUILLINGER.—In the same congregation, May 17th, 1879, Brother John Guillinger, aged 32 years and 11 days. Disease consumption. Services by the same brethren. DR. WOLFF.

BOWERS.—On the 28th of April, 1879, after a brief illness, our Sister Elizabeth, wife of Brother Bowers, of Montgomery County, Indiana. Our Sister's age was 65 years, 4 months and 21 days. Disease, congestion of the brain.

Our personal acquaintance, with this sister, was slight, never having seen her but once, but we were favorably impressed with our sister's appearance, her deportment being that of a true humble Christian. We learn that she was a very exemplary member of the Brethren Church. She leaves behind her an aged companion, whose overwhelming sorrow at his great loss drew forth our deep sympathy. But our dear brother has one thing to comfort him, in his sad bereavement, that is the sweet assurance, which he received from the lips of his dying companion, that she was willing and ready to go, yea preferred to depart and be with Jesus. Oh may he, by the eye of faith, behold his loved one basking in the sunlight of ineffable glory. Sister Bowers was the mother of six children and four step children, seven of whom are left with their afflicted father to mourn the loss of a devoted mother. MATTIE A. LEAR.

Correspondence.

These things write we unto you, that your joy may be full.—John.

Echoes on the Way.

Locomotive Powers—The Beautiful Scenery along the B. & O. R. R.—A Visit to Mt. Vernon—To the Capitol, &c.—To Annual Meeting and Huntingdon.

IN company with Brother W. Brubaker and Friend A. W. Pfoutz, I left Dayton, Ohio, May 26th, at 6 P. M. for Annual Meeting, intending to stop at the National Capitol a few days, and visit the various objects of interest. It had rained considerable during the night and morning, which laid the dust engendered by, and accumulated during the dry weather, making traveling pleasant and agreeable.

As the iron horse drew us onward we thought of the various locomotive powers. All in the animal kingdom have some such power, which we call natural locomotive power. Man has such power, but since the dawn of creation, he has made the lower order of creatures, which have greater and fleeter locomotive powers than he, subserve his purposes. Again he unfolds his sails to the winds and crosses the mighty deep. And last but not least he has the stormy gas of water carry him over land and sea, with incredible speed. But great and useful as these powers are, when we compare them with the velocity of the million of stars that bespangle the heavens, and the untold billions behind the curtain of human vision, and the great harmony and silence with which they travel their wonted orbits, they sink into insignificance.

As we were having these silent musings gentle sleep drew her veil over our mind. We awoke with the early dawn, as our locomotive was plowing through the hills in Eastern Ohio. We crossed the broad and placid Ohio at 6 A. M., and sped onward, through and over the everlasting hills of the Apalachian system.

The Baltimore & Ohio R. R. winds like a huge serpent around the mountains and hills, along water courses, through tunnels, over trussel work. The scenery is grand, beautiful, and varied. The mountain slopes are covered with the foliage of evergreen and deciduous trees, dotted here and there with small cottages and patches of grain. The lovely though narrow valleys are cultivated by the mountain peasantry. Sometimes the track on a level with the bed of the stream, again it was many feet above and anon it seemed to leap from hill to hill. All united to call out our minds in adoration of the rules of the universe. And when we consider that it is easier to pluck up the length and breadth of these mountains and cast them into the sea, than for the least of God's promises to his children to fail—that heaven and earth will pass away, but the word of the Lord endureth forever, with what confidence should we trust in the Holy Scriptures. "Lord, increase our faith."

We reached Washington City late in the evening of the 27th. The next day we visited Mt. Vernon, the home of Washington—the Mecca of America. The steamer Corcoran leaves the city daily at 10 A. M. for the place from which we took passage. And an hour and a half ride down the river brought us to the home and tomb of "the father of his country."

Mt. Vernon is beautifully situated on a bend and bluff of the Potomac River, on the Virginia shore, sixteen miles from the capitol. A few minutes walk from the landing brings us to the tomb. Through an iron railing in a brick vault we see the saracophi containing the remains of President and Lady Washington. Many of the relatives are buried here also.

The mansion crowns the bluff already spoken of. From it we have a beautiful view up and down the river. It, with some of the buildings, have been repaired some, but they generally remain as left by the illustrious dead. The buildings are plain, substantial, and convenient, and were planned with rare judgment and taste.

We were shown a chair that came over in the May-flower in 1620, a model of the famous French prison Bastile, and the key to that prison presented to Washington by Lafayette, after its demolishment. Also some of the furniture, wearing apparel, surveying instruments, death-bed, *ad infinitum*. But the whistle of the steamer warned us that we must bid farewell to the pleasant and historical mount. We did so with the following reflections:

1. We thought of the real, fidelity, and disinterested patriotism with which he served his country. His manliness and suavity of manners. His commendable deportment and etiquette. How much more we who have named the name of Jesus and "put on Christ," should let our lights shine, have our speech with grace seasoned with salt, walk in the light and with wisdom towards them who are without.

2. His services and those of his compatriots freed us from the British yoke. And while we render "honor to whom honor is due," we should not forget the honor due the Savior for the truth he brought from heaven to free and purify us from the damming power of sin.

On the 29th we visited the Capitol. It is a grand structure standing on Capitol Hill and commanding delightful scenes in all directions. From its porticos can be seen nearly all the public buildings in the city and others on the hights opposite. It is seven hundred and fifty-one feet long, three hundred and twenty-four wide, covering three and one-half acres of ground, and costing thirteen millions of dollars. Its extensions are built of marble, its center of yellow freestone, painted white, crowned by an iron dome, painted white, upon which is the stature of freedom, the top of which is three hundred and seventy-seven feet above tide water.

The Rogers bronze doors with paintings *alto relievo*, the numerous statues in marble and bronze, the allegorical figures, the pictured canopy, the many beautiful rooms including Congress halls, are objects of interest to the curious and historical visitor.

We spent several hours in Congress Halls, and witnessed their manufacture of electioneering ammunition, etc. The house was noisy and unruly. The Senate, more sedate. They were paying their respects to each other in the form of recriminations, etc. As we were observing their work and spirit, we concluded as our venerable Brother D. P. Saylor did some fifteen years since after he had visited a field of battle,—"The more I see of the kingdom of this world and its glories and strifes, the less I love them, and the more I love the kingdom of peace."

We also visited the Botanical Garden. Here is to be seen a great variety of majestic palms, graceful ferns, camphor, India-rubber, incense tree, coffe tree, cinnamon, black and betel peppers—about four thousand species of botanical interest from all climes and countries. We also visited the Smithsonian Institute, Patent Office, White House, Treasury, State, and Navy departments, Washington Monument, of which an interesting description might be given, but we forbear.

We went to place of A. M. on the 30th, and enjoyed the hospitality of our Virginia brethren, for which they have long been proverbial. As the editors will tell all about the meeting I forbear. One feature of the meeting I notice, and that is this: Many of the brethren and sisters were born here and had gone West in youth; and they returned to the land of their nativity to see the old home again, and have a good drink from the cool spring where they quenched their thirst in childhood. To them it was a choice blessing and they thanked God for it.

The meeting, as all our meetings here, closed, and after several hours riding we reached Huntingdon, Pa., where we poised and were kindly received by the brethren.

JOHN CALVIN BRIGHT.

A Wolf in the Camp.

A SHORT history of an organization of fifty-two members of the German Baptist Church in Clayton County, Iowa, organized February 17th, 1879, by Elders Enoch Eby and Elias K. Buechley. The order of the church was set before them, and with a unanimous voice promised to be subject to the general orders of the church in dress and be governed by the general Brotherhood. Upon these promises they were organized and an election followed for one speaker and two deacons. The choice for speaker was Brother S. Hansel and for deacons Brethren Charles H. Stone and George Seward. These officers were duly instructed and installed by the elders present. But there was a wolf in the midst of the flock; one Benjamin Buechley, who was formerly an elder in the Waterloo Church, but was deposed for a crime of a malignant nature, namely: fornication and a case among the worst. After a short interval, he was received back into the church as a private member. After which he moved to Clayton County, and settled among the members there; and after the organization, he being possessed with a large portion of the subtility that was in the serpent that beguiled our first parents, he was successful in seducing many of the members got them to call a council and got together twenty-four members out of fifty-two, and nineteen of the twenty-four re-instated him to his former position, whereupon Brother Charles Stone, one of the deacons, after doing all he could with the assistance of some of the other members to prevent the action, wrote to the elder, Joshua Shultz, of Clinton County, Iowa. He ordered a council on the 28th of April. The church convened, forty-five members out of fifty-two, this man Buechley being present.

After opening by singing and prayer, proceeded to investigate matters, and soon learned that there was a large majority strongly set to retain Buechley as their elder, and after every lawful means were used to get them to see their error, they were then told what the consequence would be, and they saw there was no other remedy, the minister, S. Hansel rose to his feet and cried out "All that will go with us, rise up," whereupon thirty-one of those present rose up declaring themselves to have Buechley as their leader. They were dismissed, and in a very short time the house was cleared of them. They going away jubilant over their proceedings. Thus the Wagner Valley Church of Clayton County, Iowa, was seduced, in its infancy, by a wicked and designing man. Those Buechleyites (for I do not know what else to call them) have started, and with a prostitute for their leader, to get a name for themselves. The faithful few that God reserved that did not bow the knee to the monster is now headed by the faithful deacon, Brother Charles Stone, he being elected to the ministry, and an other faithful brother, Philip Hansel, who was elected to the office of deacon; S. Hansel first minister elected and George Seward, deacon, being among the apostates; hence, any one wishing to write to the Brethren in the Wagmon Valley Church, Clayton County, can and should address Brother Charles Stone, Edgewood, Clayton County, or Brother Philip Hansel, Elkport, Clayton County, Iowa.

We take this method of informing the Brotherhood of the apostasy and the character of their leader, that the Brethren will be apprised of these things, that these apostates cannot impose on the church or the members thereof. Oh, what will wicked men not do to destroy the church of Christ! It may be truthfully said that this apostasy is the effect of improper teaching in the beginning, or in other words, the truth compromised for the purpose of getting numbers.

The above is the request of the church, and sanctioned by the elder in charge, Joshua Shultz and Elder Elias K. Buechley, who were called to assist, and other ministers who authorized me to write. M. H. FOWLER.

Primitive Christian, please copy.

From the Lone Star State.

Dear Brethren:—

THE organization of the church in Grayson County, Texas, is one of the things of the past. On the 26th of April the brethren and sisters met in council, at our house, and after singing the 254th hymn, exhortations and prayer, and reading the 20th chapter of Acts of the Apostles, and speaking from the same, and exhorting to the duties of the church, as it is now starting in this far away land, that the order of the church might be kept as it is generally understood by the Brethren, so that we might come under the blessing of the prayer of Jesus, when he prayed that we might be one, as He and the Father are one; and also that our faith may be predicated upon Jesus from the words of the apostles, and be united with our Annual Meeting. We then gave the privilege to all to speak their minds, to which all freely expressed their faith and feeling, and then there were handed in eighteen letters of membership, some that were given three years ago, from the different districts in the different States, eight brethren and ten sisters. All agreed to hold a Love-feast, but would not set the time until after the organization in Cook County, which was done on the last day of May, where also eighteen letters were handed in, but twenty-six members were present, three from Clay County, and three from Grayson and Brother Levi Stump and son. After all agreeing, with the help of God, to keep the order of his house, as laid down by Christ and the apostles, we then set the time for our communion meeting at our place, (the Elbow Creek Church) in Grayson County, on the 29th of July, and theirs in Cook County, (the Williams Creek Church, on the 2nd day of August, at the house of Brother Abraham Stutsman, to which we give a hearty invitation to all the brethren and sisters, and hope that the Brethren and sisters who expect to come to Texas this Summer may come at that time to visit us, and be with us at our meeting and especially the ministering brethren.

Also on Sunday the first day of June we attended to the preaching of the funeral of Sister Souder to a very large congregation, who came to hear and to sympathize with the bereft family. Brother Henry Troxel was also present, but was not able to take part in the service. He had preached on Friday night, but had taken a very bad cold on the way coming so that he could speak no more, and we left him quite sick. Hope the Lord will bless him so that he may be able to attend to his appointments, as he has no one to help him. The rest are all well, and in good spirits, rejoicing that the time was coming, that if the Lord were willing, we may commune together.

The Brethren in Clay County are still unorganized, but think of handing their letters in, and communing with us.

In conclusion of the organization of both places, the 253rd hymn was sung, with the chorus,

"I am coming to thee, Lord."

We desire to be remembered by all the brethren, in their prayers, when it goes well with them. JACOB BERKEY.

Sherman, Grayson County, Texas, June 9th.

From Mapleton, Kansas.

I LEFT home Saturday morning in company with Brother William Stockmyer and wife, J. Julian and wife, for communion meeting in Cedar Creek Church, Anderson County, Kansas, at the residence of Brother Peter Watkins, in Brother Jesse Studebaker's District. We arrived in the evening; found a goodly number of brethren and sisters on the ground. Had preaching in the evening, led by Brother D. Harnder.

Sunday forenoon had preaching. After services we repaired to the water where three precious souls were baptized into the fold of Christ. Preaching again in the afternoon, and Monday forenoon again, in the tent, led by Brother Isaac Harshey. After which we again repaired to the water to witness baptism.

In the evening the communion services were conducted in the usual order. The tent was filled with an attentive audience and the best of order prevailed.

Tuesday morning, had farewell address. After which one more was baptized. Then the parting hand, with some regrets to leave the place where Jesus shows his smiling face. The meetings were well attended, with the best of interest and order, which made it a season of rejoicing to all those that love the Lord. Ministering brethren present, to the best of our recollection, I Hearshy, J. Hilky, Brother Flack, D. Harnder, W. Stockmyer, Brother Wise, and our home ministers.

We will close by saying to all our beloved brethren and sisters, east, west, north, and south, we still feel to rejoice in the God of our salvation, notwithstanding the stern oppositions we have to meet. M. T. BAER.

June 4th, 1879.

From Milford, Indiana.

Dear Brethren:—

MY wife and I had the good pleasure to meet with the Brethren in the Eel River Congregation the 8th of June at the communion. A large assemblage; had preaching in the meeting-house and the grove near by. One soul was made willing to follow Christ in the regeneration.

This church seems to be in a prosperous condition. Of late quite a number have been added to the church. J. H. MILLER.

From Northern District of Mo.

I NOTICE in J. H. Moore's report of A. M. "Northern Missouri was not represented." Would simply say, presume our letter was not received. Thinking, however, our brethren might think we as a district are not in sympathy with the general Brotherhood in the cause of Christ and the promotion of peace, love, and union in the church, we wish to say inasmuch as we had no business or queries for A. M. this year, we, nevertheless, concluded to represent by letter, which was left to moderator and clerks for arranging and was written in due time and addressed to "General Conference of the German Baptist Brethren, Broadway, Rockingham County, Virginia." This reported us as being in peace, love, and union, as a district, and a united feeling in the general Brotherhood, for peace, love, and union in the church at large, favoring rather a conservative course in all the deliberations and conclusions in conferences. This is about the substance of

the letter sent. Signed in behalf of the district.

A. Harper, Geo. Witwer, D. D. Sell, W. B. Sell, D. B. Gibson, C. C. Root, W. I. Coalrann, Geo. Shamberger, Joseph Glick, Daniel Glick.

Notes of Travel.

Dear Brethren:—

SATURDAY, the 24th of May, came the day for our District Meeting, and according to arrangements met with the Brethren of the Eagle Creek Congregation. Eighteen congregations out of twenty-four were represented. Business passed off pleasantly. Our home mission system was revised, and we think materially improved.

Brother Eby, of Illinois, was with us; and, by some urging, assisted us occasionally with his experience and judgment. Brother Eshelman was also with us.

We took leave of the brethren that evening, and early Sunday morning, were called for at the city hotel in Piqua by our Brother Dr. Rosenberger, of Covington. We met for morning services at the Sugar Grove Church—a commodious house owned jointly and occupied alternately by the Covington and Newton Brethren.

In the afternoon, met in Covington for Sunday-school. We tried to make our presence a source of encouragement to the school. The Newton Brethren's Sunday-school occupies the Grove Church. Both schools are large and the interest bids fair.

Sabbath evening we were made happy to be permitted to renew our association with the dear members of Covington. Were also made glad to hear of the pleasant ingathering of souls since our visit February last; also of the present encouraging prospects.

Monday evening met with the saints in Newton. Tuesday afternoon, met at the Grove Church for the Newton Feast. Brother Robert Miller entertained the congregation from 1 Cor. 11: 1–17. Subject, the covering. His reasoning was clear, fine, practical and sound. As the subject is undergoing a system of analysis, bordering close on abuse by some brethren known as "modern progressives," we urged upon Brother Robert to commit his thoughts upon the subject to writing. He consented to do so. We hope to see it in tract form. [It is here in the office now.—Eds.]

The Brethren at Newton have, for eighteen months past, been receiving much encouragement. Annual Meeting has been annoyed; committees have been perplexed; and the dear members in and around Newton have been grieved and made to weep over their troubles. The trouble finally resulted in a new organization, with Elder Cadwalader as their leader. They made a demand of the Brethren for what they claimed to be their interest in the Brethren's House; for peace we met their demand. They built a house, and did much to concentrate, and thus rally the alienated portions of the church in different parts; but their encouragement was small. During the year several of their members came back to the Brethren. Their elder, Cadwalader, died during the Winter, leaving a request for Brother Wine to assist in his funeral service. We hope that the present disappearing of the dark cloud that has been overshadowing the interest of the Newton Church, with their present prosperity, instead of having the natural common tendency of exalting them, will produce the happy effect of humbling them.

On the 29th we attended the Feast in the Gingham Congregation. The Gingham branch has been recently organized, and is flourishing. The meeting seemed to be one of solemn interest to all present.

I. J. Rosenberger.

Gilboa, Ohio.

From Laporte County, Indiana.

Dear Brethren:—

IN pursuance to previous arrangements, Brother David Hostetter, of Elkhart County, came to us on the 25th of May to conduct a series of meetings in our church at Ross Mills: this being the day of our regular appointment for council meeting. After ordinary church business done in the best of feeling and unanimity, the members proceeded to contribute the necessary means for holding our Love-feast, to take place the last day of May. This was soon accomplished, and considerable over, as the representation was very good and the spirit strong. To close the day's labor we adjourned to the water, but a few rods distant, where two (husband and wife) were immersed in the name of the Father, and of the son, and of the Holy Ghost.

Thus commenced the week's work of unremitting labor on the part of Brother David Hostetter and a few brethren and sisters, whose united prayers were heard in heaven, and awakened on earth by Him whose ears are never closed to the cries of his people, as the sequel will show. We met every evening for prayer and exhortation, and when Saturday came, the day fixed for our communion, we had five candidates for baptism. All submitting to the ordinance with that becoming fortitude and gladness of heart that should characterize every seeker for a house "not made with hands, eternal in the heavens," making in all seven additions by baptism—the result of our week's special effort. Brethren and sisters, let us give God the glory, in thanksgiving and praise, for He has been very good in crowning our efforts with unexpected success. May God bless those new converts, and enable them to arise in verity to walk in newness of life, is my prayer. Two were River Brethren, of almost life-long membership. Two of the others had made no profession. Two were Methodists and one a Campbellite. This last came from Berien County, Michigan, for the purpose of uniting with our church. He had been a local elder in the Disciple Church, but became dissatisfied, because he could not observe the ordinance of feet-washing, resulting in his entire surrender. Thank God for that, as he is a very intelligent and well informed brother, and with the help of the Lord, will become a useful member of the body.

Our Communion passed off to the entire satisfaction of members and friends. Ministerial aid from abroad was James Miller, from Portage Prairie, and David Hostetter, from Rock Run, Elkhart County, Indiana, with many other deacons and lay members, from South Bend, Portage Prairie, and Berien Congregations. All contributing to make the season an enjoyable one, and long to be remembered by many who were present.

Next morning, at 9o'clock, the members met to carry out a former agreement, that of selecting from themselves one to take part in the ministry. The lot fell upon Benjamin Redding, whose name, together with one in the second degree, was announced as the result of the vote, the first to be received into the ministry, the other to be ordained to the ministry. All of which was done in the most solemn and impressive manner. May God command his blessings to rest upon all the work, that the church may prosper, souls saved, and himself glorified.

Thurston Miller.

From Shoals, Martin Co., Ind.

Dear Brethren:—

THE little congregation here is not in as prosperous condition as we desire; however we do not intend to give up in despair, but shall strive on in our weak and imperfect manner, to do all the good we can. We are but few in number, and are all nothing but new born babes in Christ, *i. e.*, that take any interest in the cause. We have not, as yet, nor neither is it our intention, to forsake the assembling of ourselves together; but we meet every two weeks in our social meetings to comfort and encourage one another by reading and talking out of the Holy Scriptures. We take our meeting from house to house among the brethren. We open our meeting by singing and prayer. Then some brother reads the chapter agreed upon at the preceeding meeting, and spends a short time talking on some portion of it. In the meantime some brother or sister selects a familiar hymn, and when the brother takes his seat we sing a verse or two, and liberty is extended to all the members to take part in the meeting, and most every brother occupies a short time in offering some good instruction and kind admonition from the chapter read for our lesson. When all are through we sing a hymn and close by prayer. The next thing in order is dinner, and all the brethren and sisters and as many of the neighbors as will dine with the brethren.

After dinner a few hours are spent talking on different subjects in the Scripture. Our principal theme last Lord's Day was the glorious coming of Christ.

In the afternoon about four o'clock we generally separate for our respective places of abode, but before we separate we sing a parting hymn, and then, with a friendly farewell and the salutation, we depart for our homes.

In conclusion, dear brethren and sisters, we would say as charity is the most perfect bond of union and perfection among Christians in knitting and binding us together, let us take heed to the holy instruction given by the dear old Apostle Paul, "And above all things, put on charity, which is the bond of perfection."

David A. Norcross.

From Pettit, Indiana.

Dear Brethren:—

OUR communion meeting, 4th inst, passed off very pleasantly. Unusual large congregations, and good order. Many visited us from other congregations, which made us feel happy. Especially the presence of old Brethren Hiel Hamilton, Isaac Ikenberry, Samuel and Daniel Bock, Billheimer—to see the old veterans of the cross stand up for Jesus, with their locks white as snow, stand up and defend the truth, inspired us with new zeal, and we here again made the solemn vows to do better in the future than we have done in the past. God, help us to carry out our desires.

Many thanks to the dear brethren that labored so earnestly for us. God, bless the old veterans of the cross. There were no additions, but the best of feelings. When Brother Hamilton was breaking the bread and passing the cup, entire solemnity seemed to seize the congregation. The Lord bless all to his honor and glory.

George W. Cripe.

From Centerview, Missouri.

Dear Brethren:—

BROTHER Lemuel Hillery came to us on the 31st of May, and continued meeting one week; preached eight sermons in all, and his labors were crowned with success; four precious souls came out from the world, and were buried with Christ in baptism, and rose to walk in newness of life.

Our church is in a flourishing condition, and love and union prevail. We invite all the brethren, especially ministering brethren, to stop with us, who may pass by this way. Our meeting-house is less than one-half a mile from the depot, and brethren living within a few steps of the depot.

Brother Hillery is now holding forth the glad tidings of salvation among the brethren at Walnut Creek Church. We hope that he may be blessed, and his efforts be the means of bringing many to Christ, and he receive for his reward, a crown of life everlasting.

Your unworthy brother,

S. P. Weaver.

From Panora, Iowa.

Dear Brethren:—

THE Love-feast of the Coon River Church, June 3rd and 4th, was very interesting and profitable. More members present than ever heretofore. Ministers were present from Panther Creek and Dallas Center. Two deacons were chosen. The lot fell on Brethren S. C. Devilbise and C. L. Ferree. We hope and pray that they may be faithful, and prove to be helpers in the church.

On the 5th, the writer, accompanied by Brethren M. Deardorff, A. Brower and C. L. Ferre; started to Adair County, to hold a few meetings; attendance and attention good, and much interest. When we first went there last November there were two members; now there are ten.

Fraternally,

J. D. Haughtelin.

June 12th, 1879.

From Allentown, Pennsylvania.

Dear Brethren:—

THE brethren and sisters of Bethlehem and adjoining congregations commemorated the suffering and death of our blessed Redeemer, on Saturday evening, the 7th inst. Good order prevailed. One youthful lamb was added to the fold by baptism. She remembered her creator in the days of her youth. Brother Lewis Bealer was elected to the office of deacon. Ministering brethren present were Moses Shuler, Jacob Booz, Benjamin Hottel, Henry Cassel, Isaac Price, and William Nice.

Health in this part of the country is good. Prospects for all kinds of fruit and grain to yield abundantly are also good. Wishing you God's blessing I remain

Yours Fraternally,

H. F. Rosenberger.

Cetificates of Membership in Book-Form.—They are neatly printed, and put up in book-form. One of these books should be in each congregation, as they are so arranged as to enable the clerk to keep a record of all letters of membership given. Book No. 1, containing 100 certificates, 75 cents; No. 2, 50 certificates, 50 cents.

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary; by J. H. Ingraham. $2.00

Through Bible Lands.—Notes of travel in Egypt, the Desert and Palestine. By Philip Schaff. Finely illustrated. $2.25.

Business Department.

Not slothful in business, fervent in spirit, serving the Lord.—Rom. 12:11

MONEY LIST.

It is not safe to send over $1.50 in a letter without registering. Send money by P. O. Orders or Drafts, or have letters registered. Postage stamps may be sent for amounts under one dollar. Do not send silver in letters. Below we publish, from week to week, a list of money received at this office, by mail, and not otherwise receipted for. Should any errors occur, report them immediately:

Levi Brubaker 2 15 .J Blough 51 .D Ogg 2 80 .S T Swihart 100 .D D Horner 7 00..I C Wakefield 70 .S Johnson 1 00..J H Wittmer 10 00, M McDonough 15 .E C Goldman 50..J S Glick 3 00 .W D Lawshee 2 00 .A Hetstand 1 50 .A S Montgomery 2 70 .D Hodgden 5 00 Allen Byer 6 00..J Ross 25 .N J Blake 2 80 .J G Blauser 1 80 J B Lehman 15 .J H Wirt 99. I Butterbaugh 75 .J G Wiley 3 00 S Brumbaugh 4 75 .J Early 10..J Knob 25 I Lutz 25 .C Sheller 10 .D E Price 1 50 .M Emmert 35. .A Musselman 10 .J Eby 80..I. Miller 75 .A J Shope 2 00..D Senger 25..J M Replogle 21 05 J M Weaver 1 00.

POOR FUND.

Below we acknowledge from week to week money, received to be used for sending the Brethren at Work to poor members, who are not able to pay for the paper. Those sending money for this purpose should always state distinctly that it is for the Poor Fund. We would be pleased to have every reader who feels able, to contribute something to this fund, that the hearts of many poor members may be made glad by receiving the paper, and cheered by reading the good news. Lend a helping hand, and do good to the poor.

S. C. Price, Ogle County, Ill.	$ 1 00
Previously reported	38 42
Total to date	$ 39 42

PAPERS SENT TO THE POOR.—Below we acknowledge from week to week the number of papers sent to poor members (giving the initials only) and paid for out of the above fund, charging but one dollar a year for the paper:

L. F., Reno Co., Kan.	$ 1 00
Mrs. M. H., Ogle County, Ill.	1 00
D. R., Darlington, Kan.	50
E. F. H., Belle Vernon, Ohio	50
E. B., Morrill, Kan	50
M. R., Deman, Ill	50
Previously reported	94 00
Total to date	$ 98 00

OUTSIDERS' FUND.

There are thousands, not members of the church, who might be greatly benefited by reading the Brethren at Work during the debate, and in order to reach as many of this class as possible, we conclude to make the following liberal offer: Send us the names of such outsiders as you think would read and appreciate the paper, and we will carefully enter them in a book, as they come in, and send them the paper as fast as the money can be raised to pay for it, charging but one dollar a year. Hope all our readers will make donations to this fund, and thus enable us to do a good work among those whose names may be forwarded us.—When sending money for this purpose, always state distinctly that it is for the Outsiders' Fund.

Below we acknowledge, from week to week, all donations received and papers sent out:

E. Kline	$ 50
Previously reported	119 37
Total to date	$119 87

PAPERS SENT TO OUTSIDERS.—The following names have been placed on our list, and paid for out of the above fund.

Mrs. A. Bishong	$ 50
Previously reported	116 50
Total to date	$117 00

Forward us the names of those only who will appreciate the paper and do not forget to donate something to the fund.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

The Brethren of Fly Creek Church expect to hold a Love-feast October 4th, 1879, in Cherokee County, Kansas. Brethren contemplating emigrating West are invited to stop off and help our little flock to increase. Those coming by rail will stop off at Columbus, and will be conveyed to the meeting by notifying W. Edgecomb, Columbus, Kansas, or L. Ailand, Melrose, Kansas. The meeting will be held on the ground of Brother Copran, commencing at 10 o'clock.

L. S. Ailand.

In the notice you gave of the Ashland Love-feast in No. 22, I see it bears no date. The meeting will be held June 28th. Please correct at once, and oblige.

D. N. Workman.

In the DesMoines Valley District, Polk County, Iowa, on the 6th and 7th of September. A general invitation is given. Meeting to commence at 7 P. M.

Jefferson Mathis.

The Brethren of Bethel Church, Holt County, Missouri, have appointed their Love-feast September the 27th, at 4 o'clock P. M. Delegates and others wishing to tend our feast are all cordially invited to attend. Those coming from the South should start in due time so they get to Forest City Saturday morning at 4 A. M., where they will be met by giving timely notice to the undersigned. Those from the North will stop off at Bigelow, and arrive at noon. Conveyance will be there by giving timely notice to me.

J. H. Miller.

Mound City, Holt Co., Mo.

DISTRICT MEETINGS.

The Next District Meeting of Northern Missouri will be held with the Brethren in Holt County, at their meeting-house, ten miles north of Forest City, September 29th. A full representation is desired.

J. H. Miller.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows

WEST BOUND.

Day Express	2:05 P. M.
Night Express	1:55 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

G. A. Smith, Agent

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., July 3, 1879. No. 27

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

—:o:—

CONTRIBUTORS will please not indulge in personalities and uncourteous language, but endeavor to present their views "with grace seasoned with salt."

"Ye shall know the truth and the truth shall make you free."

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

J. W. STEIN'S 16TH AFFIRMATIVE.

BECAUSE I do what James commands (Jas. 5: 13, 14) and believe what he says, viz: "The prayer of faith shall save the sick, and the Lord will raise him up, and *if he has committed sins they shall be forgiven him*" (v. 15), Mr. R. pronounces me as a *blasphemer*. His own church formerly believed and practiced the same. See Mosheim's Ecc. His., pp. 301, 729. My Master bore similar charges, Mr. R. (Matt. 9: 3, John 10: 36, 37), hence I faint not. Anointing is not dependent upon the gift of miracles. My friend's argument is the same that the Quaker uses against baptism, &c., and the infidel against Christianity. Miracles belong to those empowered by God to work them. Obedience and faith belong to all his children, to whom his promises are "yea and amen forever."

Christian ministers do not swear when they administer baptism. My friend strives in vain to invalidate Christ's command, "*swear not at all*."

He thinks we cannot be churches of Christ because we dress *uniformly*. 1. We must have some style of dress, and to refuse to follow the world's style is to become peculiar. 2. It is better to imitate the habits of the prudent and pious, than to be enslaved by the changing, restless votaries of pride. 3. Social, uniform plainness is the most successful method of withstanding the world. 4. Uniformity is in harmony with God's arrangements in nature. 5. It is in harmony with the appearance of the saints in light. Rev. 7: 9, 13. 6. It is in harmony with every principle of rectitude, prudence and success in life. In all departments of life, these teach us to bestow our attention on what is tried, good, and substantial, and never to forsake them for the uncertainties of change and chance. 7. Mutual advantages grow out of it to church members. The recognition of each other, though strangers in the flesh, among the crowds of the world; the mutual kindness and interchange of fraternal confidence and affection can be fully appreciated only by those who realize them. 8. Facts show that those churches that socially oppose uniform distinction in dress, do not maintain a distinction from the world in this respect at all. 9. If those who oppose uniformity in dress, but still preach plainness, should succeed in inducing their adherents to observe strictly their teachings, the result would be a uniform opposition to the fashions of the world, which would effectually destroy their own avowed premises at present, and result in the very thing they oppose in us.

It is not true, however, that the brethren make any form, cut, or color of dress a condition of membership. The church's work in this is advisory and persuasive.

Our sisters wear "bonnets" to protect from heat, cold, rain, sunshine, etc., hence, in the house, they remove them as useless incumbrances. Their modest, neat, white caps *do "veil"* their *heads* as the apostle commands. If Mr. R. has any purer, more modest, genteel, christian-like head dress to offer as a substitute, we will listen to him.

Ridicule is neither argument nor sense. Suppose Quakers and Catholics have some christian principles and customs? do they, therefore, cease to be characteristics of Christ's church? I would they were altogether *one* with us in Christ.

But my friend grows quite uneasy under my proofs from *Mr. Ray*. If our Brethren were "sheep-skins and goat-skins," &c., he could not condemn the practice without condemning others whom he calls "churches of Christ." The same is true respecting *our general* peculiarities. My friend's "Negative line" unchurches his whole "Baptist Succession;" hence I consider D. B. Ray a valuable witness in this trial, and cannot dismiss him yet.

6th Characteristic continued.

My fourth reason why the Brethren possess this characteristic, is, that they *will not* fellowship such clerical titles as 'Rev.' &c. This is applied in the scripture to none but God. Psa. 111: 9. Such titles beget respect of persons (Jas. 2: 1), encourage emulations (Gal. 5: 20, 21), elevate a mark for the ambitious, and tend to pride, and hence to destruction. Prov. 16: 5, Jas. 4: 6, 1 Pet. 5: 5. The Waldenses opposed such vanity as strongly as the Brethren do. See Rob. Eccl. Res., p. 314. My friend admits they were churches of Christ, hence I prove by him that this is characteristic of Christ's church.

7th Characteristic. The Church is, Christ's Body. 1 Cor. 12: 27, Eph. 4: 15, 5: 23, Col. 1: 18.

My first reason why the Brethren possess this characteristic, is, that they acknowledge no head but Christ.

Mr. R says: "According to their own testimony, the original Tunker church was composed of those baptized by an unregenernte child of Satan." This is untrue. None of our brethren ever received baptism knowingly at the hands of one who was fighting against God But if an administrator had been a bad man, that would not invalidate proper baptism received by a proper subject. The gospel 'given by inspiration' may be communicated even through men of unholy motives and character (Phil. 1: 17–18), yet it is "the power of God" able to make believers "wise unto salvation," and is adapted to the perfection of the man of God. Rom. 1: 6, 2 Tim. 3: 16. They who *do* God's will "know of the doctrine whether it be of God." John 7: 17. To *hear* Christ's sayings and *do* them is to be built upon the rock (Matt. 7: 24–26), and not even an apostle may gainsay or forbid his work. Mark 9: 38–40, Luke 9: 49, 50. When Mr. R. *defines* what he calls "Scriptural Church Succession," so that we know exactly what he means and gives us some argument in support of his position, it will be time enough to ask us to "respond." Will he do it? In asking him to mention one denomination that can *trace* an *unbroken organic connection from the present time to the apostles through a people just like themselves*, I was not asking him to discuss Baptist Succession,—for they have no such succession, as every intelligent church historian in the world knows,—hence, I press the question again as being "*pertinent.*" Will he answer? We can show as complete a succession of that kind as any example he may adduce, and are willing to abide the comparison. Is that not a *fair* proposition? Our Brethren have never written their history. There is no historical account of them which the church endorses as correct. Bro. B. F. Moomaw, of Va., who has lived and labored long in the church, says: "We are misrepresented and slandered by the historical accounts published of our people. . . . The account of Buck, the History of Va., the religious Denominations of the World, and others . . . are unwarranted by truth." (Letter dated May 4, 1874.) The understandings and traditions of our old Brethren are more reliable on this subject than any thing else we have. With these to guide, I think I could make out a better case of succession than Mr. Ray can. I am informed that many of our older Brethren understood that Bro. Mack, who was chosen the first minister of the Swartzenau organization in 1708, was a *Waldensian*. Bro. A. H. Cassel, of Penn., now advanced in years, whose private antiquarian library contains over thirty-five thousand manuscripts and volumes of rare worth, and who is perhaps better acquainted with the early mind of our Brethren than any one now living, understands that Bro. Mack was a Waldensian. He says he knows he fled to Swartzenau, Germany, prior to this organization as a refugee from religious persecution. Bro. Jesse Calvert, of Ind. informs me that "Smith and English," the large book importers of Philadelphia, informed him that an old German book on the persecution of the Waldenses, containing an account of this, had one passed through their hands, mentioning Bro. Mack as a *Waldensian*. Bro. Cassel informs me by letter that old Bro. Kurtz (a German Brother, with whom he was *personally well acquainted*), who gave our history a good deal of attention and intended preparing a historical work had he lived, who was a fair specimen of the mind of our brotherhood in his day on questions of denominational importance and who founded our *first paper in America*. ("*The Gospel Visitor*,") claimed that there were testimonies of the existence of an apostolic church from the beginning *connecting with our Brethren in America*, through the *ancient* Waldenses and Albigenses. He says, "Bro. Kurtz believes Bro. Mack was a *Waldensian*, and certainly not without a good reason. I heard him preach several times on the subject. He was the best *postal man on Waldensian history that I ever met.*" (Letter to the writer.) Bro. Kurtz says, "Many denominations derive their name from some great and eminent man who is considered their founder. . . . *The Brethren have no such man to boast of.* The name of their *Founder* is too high above every other name to avail themselves of it for their denomination. Among themselves they have no other name but the one granted by their Lord and Savior Jesus Christ—Matt. 23: 8—'*Brethren*'." Gospel Visitor, vol. I, p. 4. Because our young Bro. J. H. Moore has quoted the Baptist account from J. N. Brown in a newspaper article, Mr. Ray picks up his own Bro. Brown's language, a part of which we know to be untrue, and exhibits it as "Tunker History." But the Brethren are not such slaves to tradition as to be under the necessity of tracing such connection. "We prove our church by our doctrine, and not our doctrine by the church." It is enough to know that Christ has always had witnesses somewhere on earth who have been *one* in him, and that all churches organized in the faith and practice of the gospel have "their origin under the ministry of Christ and his apostles," whether in 1st or 19th century.

INGERSOLL SILENCED

SHORTLY after Robert G. Ingersoll was defeated in his race for the governorship of Illinois, he was one day boisterously and blasphemously proclaiming his infidelity on board of a railroad train between Chicago and Peoria. After being for sometime offensively voluble, he turned to a gentleman near him and defiantly demanded, "Tell me of one good and great public result that Christianity has ever accomplished?" The gentleman, not wishing to open an argument with the boaster, hesitated to answer. The train had stopped and all was silent in the car. Just then an old lady of eighty years, who sat just behind Mr. Ingersoll, touched his arm with her trembling hand and said, "Sir, I do not know who you are, but I think I can tell you of one glorious thing that Christianity has done."

"What is it Madam?" said Ingersoll.

"It has kept Robert G. Ingersoll from being governor of the great State of Illinois." If lightning had that moment flashed through the car the effect would not have been greater. Ingersoll turned literally pale with rage, and remained silent. The grand old woman lies under the prairie daisies now, but her courageous act "smells sweet, and blosoms in the dust."

—*Golden Censer*

A RUSSIAN BAPTISM.

THE youngest child of the Russian Czarewitch was baptized recently with much gorgeous ceremony and great discomfort to himself. The Czar bore him to the font where, his little highness was taken out of all his clothes and plunged in the water, head first, three times. The priest closed his eyes and nose with his fingers, but the august new born, as he is styled in large capitals in the programme for the day, screamed like any ordinary baby and evidently did not like it. He was then given to the godmother, wrapped up in blankets, and he dozed quietly while another prayer was said. He was only left in peace for a few moments. The priest anointed his ears, eyes, mouth, hands and feet with holy oil that none of these members should do any harm in life. When the little fellow had recovered from his interruption and just begun to quiet down, he was again disturbed and all his hair cut off.—*Selected.*

Drunkenness in Sweden and Norway is cured in the following way: The drunkard is put in prison, and his only nourishment is bread soaked in wine. During the first day the prisoner receives the bread and wine with much pleasure. On the second day the food is not so acceptable. After that he takes his food with great repugnance. In general, eight or ten days of this treatment suffices to produce such a disgust for liquor that the unhappy man is compelled to absolute abstinence. After leaving the prison, his drunkenness is radically cured, with an occasional exception, and the odor of liquor produces an invincible repulsion.

THE GOOD SHEPHERD.

BY DANIEL BRIGHT.

THE good Shepherd, Jesus, with fondness and care
The tender young lambs in his bosom will bear;
On evergreen pasture his flock he will lead,
Where they on his goodness and mercy shall feed.

He will with his crook, and his mighty strong arm,
Protect all his sheep and will keep them from harm,
When they will but trust him, and humbly obey
And follow his footsteps by night and by day.

He leadeth them gently, he watches his flock,
And is through all dangers their sheltering rock;
When lions come roaring to kill and devour,
Like David He'll rescue his lambs from their power.

He is not a hireling, the sheep are his own;
His voice meek and gentle, is by them well-known;
Their drink is his spirit, his word is their food,
Their joy and delight is the Shepherd so good.

Behold him on Calvary nailed on the tree!
He bled and he died there to set his sheep free
From punishment future, that they should not
In death, but should live in his mansion on high.

In his precious blood he now washes them clean
That in their white fleece no more spots may be seen;
Then gathers them unto his bosom of love,
To praise him in heaven's fair Eden above.

Let me then, good Shepherd, be one of thy sheep;
O may I in death in thy arms fall asleep!
Then bear me, redeemed, to the home of the blest,
Forever from sin and temptation to rest.

CALLING EVIL GOOD, ANO GOOD EVIL.

BY JOHN L. SNAVELY.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Isa. 5: 20.

TO the individual whose virtues and amiableness does not consist principally in those things that are highly esteemed among men, this subject is interesting. To the individual who has *not*, or *has* undertaken to serve Christ, *not* from a principle of *true* love to him, *not* because his virtues consist, and, are connected with a *true* regard for *all* the sayings of Jesus and his Word, to him it is important. Were there justice done to this subject,—fully delineated and drawn out, and the candle of the Lord taken, no doubt many dark spots, and blemishes, and hiding places of the professors of the age would be brought to view. The word *woe* in our text is used as expressing great sorrow, and an "inspired denunciation and foreshadowing of God's wrath" upon those characters, "that call good evil, and evil good, or that say concerning good, it is evil," or in other words, make *truth* the producer of error, *light* the cause of darkness, we can "call evil good, and good evil," both directly and indirectly: for example, take the case that was brought to the Savior "possessed with a devil, blind and dumb and he healed them: but when the Pharisees heard it, they said, this fellow doth not cast out devils, but by Beelzebub the prince of devils:" they willfully and maliciously called good evil, by ascribing the works of the Savior to the Devil, and thus cast contempt upon religion, and the "ministration of the spirit."

Good is indirectly called evil to-day, and that by men that like to be called Christians. We take the position that any individual or church that does not trust in the power of Christ in *all* things, and *will* not contend in their *teaching* and *doctrine* for the literal observance of *all* God's commands, but will take their way, and risk the danger of meeting him in disobedience when he comes, taking vengeance on them that obey not his gospel, are calling "good evil, and putting darkness for light." The church or individual that has become so corrupt and so exalted, and so pharisaical as to love the praise of men *more* than the praise of God, love to be highly esteemed by men, and do what works they *do* to be *seen* of men is going to a *fearful* extremity in guilt, "is provoking the final withdrawment of God's grace." Such churches and individuals are not ashamed to "call good evil, and evil good," are not afraid to speak evil of "dignities," not afraid to pronounce a portion of the blessed sayings, as "non essential," as things indifferent, of no use, are not afraid to "call good evil," by discountenancing those, and the practice of those who are willing to yield in obedience to the commands of Christ, and thus bring contempt upon Christianity, and the works of God.

The righteous are represented as inquiring of the Savior, "When saw we thee naked, and clothed thee; when saw we thee athirst, and give thee drink; when saw we thee sick and in prison, and visited thee?" The righteous judge is found answering, "As much as ye have done it unto these the least of my brethren, ye have done it unto me." So also ye who appear so decent and friendly, with great appearance of love for the souls of men, but have taught some things contrary to Scripture, and some things you did not teach at all, because you loved the praise of men *more* than you did *me*. You wished to prosper in *your* way, to swell your ranks, to increase in numbers, and on account of your evil desires to be praised of men, loving the "uppermost rooms," "the chief seats," "greetings," "salutations," and to be called Master. You did not hold fast that distinctive principle, "the simplicity of the gospel;" you "called evil good," and you did that which directly militates against my Word. By your *own* example you justified the wicked, you put darkness for light, *evil* for good, and shamed those who did not; and as much as ye did it unto "these the least of my brethren, ye did it unto me."

Let any man who has a growing desire to become more wise, and to go forth in the world and fight more valiantly the battles of the Lord, compare the declaration of the apostle Paul, with the language of the prophet, and the condition of things around him, and he is bound to admit the truthfulness of the assertion of the inspired apostle. No doubt the old prophet, and also Paul could look forward to the progress of the age, when this language was uttered; and hence the language, "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy." Again, he speaks of men who are "ever learning, and never able to come to the knowledge of the truth." Oh, yes, *progress!* the boast of the age, "if there be one word," says a certain writer, "which more than another now commands the ear of the British public, that word is *progress*." The mistakes made on this subject are numerous. We are living in an age of discovery: it is an age of action; knowledge is increased: but often the knowledge gained is so ill regulated and perverted, that instead of progressing, we are receding—injured instead of profited, "in the progress of the age, the recognition of God is not always seen," not in its true colors. God may be recognized by many in such a manner as to place him at a great way or distance from the works of his hands. He may be recognized by many simply out of compliment, out of custom; and in consequence of men not properly recognizing the hand of God in all his works, and ascribing the works and qualities to him that do not belong to him, and robbing him of those qualities that do belong to him. They have made "*truth* the producer of error, good the fountain of evil, light the cause of darkness," or in the language of our text, "call evil good, and good evil," in consequence of which the world is far from peace and righteousness. We freely admit progress has been made in things for which praise is due to God for; it is wondrous. The people, no doubt, when he uttered these words could look forward to the progress of the age, and the speculations of vain and designing men, and, that in their progress, they would sever God from his works, and, hence the language: woe "unto them that call good evil, and evil good." "Ever learning, and never able to come to the knowledge of the truth," and why not? Because they are trying to learn independent of him in "whom are hid *all* the treasures of wisdom and knowledge;" because all wisdom is foolishness if independent of God. When will we learn that *all* wisdom and *all* religion is but hollowness, an empty sound if severed from the "fellowship of Jehovah, and his incarnate Son?" Let us learn that that which God has "called good, is good," and that which he has called evil, is evil.

Let us all try and have this true regard for Christ and his sayings, remembering, it is not *all* to die. Beware! the great Judge of all will shortly decide upon all the characters of professed Christians, and their end will be according to their works. Do not provoke God to withdraw his divine grace from you, by "calling good evil, and evil good," the woe, the sorrow, and grief, and lamentation, expressed in the words of the prophet, are only withheld by the power of God. The justice of God is only slumbering,—his wrath is only restrained until the day of judgment.

For the encouragement of those who labor, and work in the vineyard of the Lord, and the beloved in Christ, we offer a few practical thoughts, if they prove beneficial, may we be prepared to use them and carry them out in the purpose of Jehovah, and trust in the powerful arm of God for the promised blessing. Let us remember "the foolishness of God is wiser than men, and the weakness of God is stronger than men." And if we would become wise, we must become fools (in the eyes of the world) that we may become wise." We must "humble ourselves as little children," come to a complete "knowledge of the truth as it is in Jesus." May each member feel his weighty responsibility that we as members of the church of Christ have a mission to fill. Remember our shortness of time, to fight against the teachings of error, the dissemination and vindication of the word of life, for the salvation of souls. Then it surely demands the consecration of our influence, of our means, as members of the church of Christ to the purpose of God. Each member must be interested in doing something in and out of the church. Our influence should be greater since we have become members of Christ's body than it was before. If we do not exert more influence for good, more influence in rescuing others from the soul-destroying monster sin, more influence in leaving none unsaved—none out of the pales of the church—if we fail of this, we fail of doing our duty, and the work assigned us: and consequently are deprived in that which constitutes good and orderly members of the church of Christ. Let us feel that the church is a home to us, and to our families, and trusting, finally, it will be in heaven; only let us be faithful to the sacred promises we have made. The victory is not yet completed, not yet won. Let none who have "escaped the pollution of the world," and have boarded the good ship Zion, and have tasted of the sweets of religion, again become entangled in sin, linger behind, and finally leave our circle of safety, and say to the world, "I have tried both the church and the world, and the world affords me the most pleasure and enjoyment, and by doing this, calling good evil, and evil good."

THE INWARD BEHOLDING.

BY C. B. BALSBAUGH.

To a couple of modern Greeks:—John 12: 20, 21.

SEEING is not merely light, but a sound organ of vision. "If thine eye be single." "God is light, and in Him is no darkness at all," and yet may be all darkness to us, because we are dark ourselves. "The pure in heart shall see God," not in some distant realm in the bodiless hereafter, but here and now. This is the prerogative of moral integrity in all worlds and ages. No soul ever wedded itself to righteousness for the love of right without catching a glimpse of the Infinitely Good and Eternally Beautiful. This cannot be reasoned into conviction, it must be experienced. A Divine generation infuses a divine life and vision. The soul that has never seen Jesus, "who is the brightness of the Father's glory, and the express image of His Person," has not been born of God. In being reborn, the Holy Ghost impregnates the soul with "the divine nature" as really as in our natural generation we were made partakers of humanity. The image defaced and obliterated by sin is restored. The heart that entemples God cannot help seeing Him. The christian shuts his eyes and looks *in* to behold the marvels of grace. He has a double consciousness and a double experience. He knows himself to be a sinner, and more truly knows himself as possessed and actuated by a glorious, soul ravishing, soul-configuring Other Self. When the heart is pure in its intent, aspirations, preferences, decisions, it is prepared for the photographic impression of Deity, and the discernment of the Divine lineaments within. But this means much, and is rare. It belongs to the elect—to those who have shared the death-agony of the Godman as the essential antecedent to the life everlasting.

It requires an ever upward look, an ever God ward struggle, to keep the inner vision unblurred. The least compromise with the flesh dims the Divine image. The holiest have the clearest perceptions of the Father, the sweetest experience of Jesus, the most transforming, peace-giving manifestations of the Holy Spirit. Those alone who are "determined to know nothing but Jesus Christ and Him crucified," will be vouchsafed the Beatific vision. Let us heed the terms well. I rejoice that you purpose to unite with us. Do not expect too much. Look for a devil in every dozen. The proportion has not grown less since God walked the earth in hu-

man forc. You will find mean, selfish, carnalized souls in Jerusalem as in Rome. But you will find one thing which can be found no where else—unquestioning, undeviating adherence to the complete revelation of God in Christ. "The pure in heart" see God in feet-washing no less than in the eucharist. We do not find it necessary to deny the Trinity in order to get a show of logic for single immersion. We do not claim to be practical exponents of the Cross, and then shame the Crucified by vieing with the world in fashion-worship. We believe in love, and the holy kiss as its Divine seal. You are welcome to our fellowship. Enter in through the triple crystal door, anticipative of your passage through the triple gates of Pearl. Let Campbell be Campbell, but Jesus Alpha and Omega.

A FEW WORDS FOR OUR EDIFICATION.

BY WILLIAM BINKLE.

"Verily, verily I say unto you, If a man keep my sayings, he shall never see death." John 8: 51.

NEVER to see death, is to enjoy eternal life. That happiness to be free from eternal death, when we have stripped off this robe of flesh and lain down to our long rest. Hence our aim and our care should be, how to avoid death in the life to come. To die, after our *earthly* life is passed, can in no wise harm us, for *that* death is only a door to the saints, whereby they may enter eternal life; and of this the Lord speaks in our text.

O, if we would only get a true idea of the happiness that awaits the faithful, had we only a foretaste thereof in our souls, we would soon despise the vanities of this world, and seek to be worthy of eternal happiness. Gold, silver, riches, honor, and other things, what will it avail? Everything must pass away,—nothing can help us in the hour of death. Brethren and sisters, let us look in faith upon that which is real; let us seek it.

Happy is the soul entering eternal life, that has been united with God through Christ while here below; for he will remain with him also in eternity.

We may use the things of this life, as far as our duties demand, but should always look upon our chief concern, and that is, how to acquire or obtain eternal life. Let us follow in the footsteps of Jesus; for it is through him, that we may inherit eternal treasures. If we have been planted in Christ, he will raise us up with him unto everlasting life.

Just here one might ask: How can I get into Christ? Jesus says, "if we keep his sayings, we shall never see death." Now, it would hardly be necessary to mention that nothing is meant here, that we should keep *outwardly*, but rather a heart that is pure, and obeys the Lord in *all things*. We should not forget to read the Scriptures, for the more we read, the better we will know what is required of us. The Holy Bible is to us like a letter from a dear friend,—we delight in reading it. To the child of God, the Bible is a letter from their best friend. His disciples read the Word, to profit thereby; to them it is not an empty sound, but reality.

It is evident, then, that those who read God's Word, will show by their walk and conversation that they are his true followers, 'Whosoever loveth me, keepeth my commandments." To keep his commandments, is to love him, to obey him in every thing. If we love Christ, we will gladly obey him. If his love is glowing in us, we shall prove it by a holy life, walk and conversation.

LET IT PASS.

BE not swift to take offense:
Let it pass!
Anger is a foe to sense:
Let it pass!
Brood not darkly o'er a wrong
Which will disappear ere long:
Rather sing this cheery song—
Let it pass!
Let it pass!

Strife corrodes the purest mind:
Let it pass!
As the unregarded wind,
Let it pass!
Any vulgar souls that live
May condemn without reprieve;
'Tis the noble who forgive.
Let it pass!
Let it pass!

Echo not an angry word:
Let it pass!
Think how often you have erred:
Let it pass!
Since our joys must pass away,
Like the dewdrops on the spray,
Wherefore should our sorrows stay?
Let them pass!
Let them pass!

If for good you've taken ill,
Let it pass!
Oh! be kind and gentle still;
Let it pass!
Time at last makes all things straight:
Let us not resent, but wait,
And our triumph shall be great;
Let it pass!
Let it pass!

Bid your anger to depart,
Let it pass!
Lay these homely words to heart,
"Let it pass"
Follow not the giddy throng;
Better to be wronged than wrong;
Therefore sing the cheery song—
Let it pass!
Let it pass!

—*All the Year Round.*

WORDS FITLY SPOKEN.

BY W. J. H. BAUMAN.

"Words fitly spoken are like apples of gold in pictures of silver." Prov. 25: 11.

ONCE while laboring somewhat under mental despondency, I received a letter from a dear brother containing words of encouragement. Gloom vanished and I felt revived, I immediately thought of the words of Solomon, "May kind friends grow up all around you, be not discouraged, lean on the strong arm," were the brother's words. These to me were words fitly spoken and were charming like "apples of gold in pictures of silver." There are dark times in the experience of all; yet none so dark but what a kind word—a word fitly spoken will cause at least a degree of light to shine around us. Oh, how many are driven to utter despair by unkind words! O how heavy falls the blow of treacherous friendship! O how discouraging when the fact stares us in the face that friends who lived in our sunshine vanished when winter came! O how awfully discouraging when we are compelled to see those who profess the holy principles of Christianity which are designed to save and raise up the fallen, to cheer the despondent, to aid the needy, to hide the multitude of sins &c., turn upon us to rend us, and to ruin us! Yet such things are apt to be the lot of many a one, (what we have felt and seen with confidence we tell), and nothing will keep up courage better under such trying ordeals than a practical application of the sentiment in our text. "Words fitly spoken &c." Having an experimental knowledge of the effect that words of encouragement will produce we shall endeavor to apply practically the same, and would say to all who are despondent and heart-broken because of having to pass through the above named trials, be not discouraged, but lean on the strong arm of God, lean on it by faith, and an humble resignation to his will in all things. God will help you and that right early. Stand still and behold the salvation of God. Don't desert the standard of King Jesus when your trials are heavy. Cling the closer to him. In him you have a friend who sticketh closer than a brother. Kind friends will grow up all around you, and you'll find warm, sympathizing friends among the passers by. Their words fitly spoken will be to you like apples of gold in pictures of silver, and though your enemies may be all around you and thirsting for your blood — destruction, the friends you have are true—tried and will stand by you in darkness as well as in sunshine.

"O, stand the storm it won't be long,
We'll anchor by and by."

Yes, anchor on the other side of the stormy ocean of mortality. Anchor in the city of peace from whence the accuser of our brethren has been cast out, where no tears will be shed, no sorrows pierce our breast No death sever the ties of holy friendship, no enemies among us where friendship beams from every eye, and love immortal glows.

May God grant that in the above facts we may all practically profit and find comfort though surrounded by the sorrows of death. Amen.

DON'T GIVE UP.

I MEAN, don't become discouraged, cease making efforts, and thus lose what you have wrought. Very likely you have been burdened, if you are walking in Jesus' footsteps. Resisting sin and performing duty has cost you vigorous effort, severe mental struggles. The burden has seemed to grow heavier, the cares to multiply, while with sick heart and weary brain you could not feel that the work was moving on, that you were accomplishing aught for the Master. Perhaps, care-worn and sorrow-stricken, you have looked to the wrong source for comfort. Thinking only of your own sorrow, you slept instead of agonizing with the Lord. Of course you denied him; and then in your bitter regret, with the enemy triumphing over your downfall, you almost felt to say, "It is useless to attempt to walk in *this way*." But now that he has followed you, and comes with the tender inquiry, "Lovest thou me more than these?" can you refuse to engage the enemy once more in his name? Ah! you have learned a lesson, and from henceforth you will not try to bear your burden alone, but will share it with him. Now you are ready to say, while you feel his sweet smile of pardon for your lack of faith,—Give me some work, and make me able to do it.

'O, blessed work for Jesus! Oh, rest at Jesus' feet!
There toil seems pleasure, my wants are treasure.
And pain for him is sweet.
Lord, if I may, I'll toil another day."

—*Sel.*

There is a pleasure in contemplating good; there is greater pleasure in receiving good; but the greatest pleasure of all is in doing good, which comprehends the rest.

The nail hit. Says Spurgeon: "We ought to have room for enthusiasts, even if they violate every rule of grammar. A grand, blundering, hammering, thundering, whole-hearted. Boanerges is worth a regiment of prim, reverend gentlemen, meek as milk and water, and soft as boiled parsnips."

UNCLE JOHN.

IN Southern Illinois is a town of about 1400 inhabitants, and in that town, as in other towns, live the rich and the poor. The rich have their stylish churches, and the poor don't feel themselves welcome in them. They have their Sabbath Schools, but the poor children don't go there, because they feel that they will be despised because they can not dress as do the rich.

Near the same town lives an old veteran of the cross who has passed the allotted time ordinarily to men's lives, but he is still strong, vigorous, both in body and mind. The people, generally, and, especially, the poor children of that country, call him *Uncle John*.

A few years ago he concluded to build a meeting-house in town, and although he commenced the world poor and has spent, perhaps, as much time and money in the service of the Lord as any man now-in the Brotherhood, he says the Lord gave him all he has, and to the Lord he will lend again by providing for the poor. He procured the ground and built a house 40 by 45 feet, with a brick basement, costing him over two thousand dollars besides the ground. While he was building this house, poor children would be about him and ask him many questions after this sort: "Uncle John, will you have free meeting in this house? Your people are all plain, the poor people of town can meet with them, can't they, Uncle John?"—"Yes, they can all come." "Uncle John, will you have Sabbath-school, in your new house?"—"Yes, I hope we will."—"Then we poor children can come to Sabbath-school, too, can't we, Uncle John?" "Yes, I want you all to come and be good children," &c.

When the house was finished he made the following proposition to the church over which he presides as Elder—not as a lord, but as an example to the flock:

Proposition: Here is the house. I will deed it to the church, in fee simple, upon the condition that it can never be sold from the brethren while the world stands; and second, that there is no unbecoming performance in it, such as would not be in harmony with the Brethren's view of christian doctrine; and, third, that there shall be no objections to holding Sabbath school in the house, and be so conducted that all the poor children will feel at home there. The offer was accepted, and he donated it all, a free gift to the church. This is one of Uncle John's acts of benevolence. We might mention more. The town is Cerro Gordo; the man is John Metzgar; and to such men honor is due, more than to the hero of a hundred battles.

—*P. J. Brown in Progressive Christian.*

The story is told of a woman who freely used her tongue to the scandal of others, and confessed to the priest what she had done. He gave her a ripe thistle top, and told her to go out in various directions and scatter the seeds one by one. Wondering at the penance, she obeyed, and then returned and told her confessor. To her amazement he bade her go back and gather the scattered seeds: and when she objected that it would be impossible, he replied that it would be still more difficult to gather up and destroy all the evil reports which she had circulated about others. Any thoughtless, careless child can scatter a handful of thistle seed before the wind in a moment; but the strongest and wisest man cannot gather them again.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON. } PROPRIETORS.

THE BRETHREN AT WORK will be sent to any address in the United States or Canada, for $1.50 per annum. Those sending eight names and $12.00 will receive a paper free of charge. For each additional name the agent will be allowed ten per cent., which amount he will please retain and send us the balance. Money sent by Post Office Orders, Registered Letters and Drafts, properly addressed will be at our risk. Do not send checks, as they cannot be collected without charges.

All communications intended for the paper, or any business connected with the office should be addressed

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - JULY 3, 1879.

PLEASE do not send us any more ten-cent stamps. For fractions of a dollar send three's and one's.

ALL matter intended for the *Children at Work* should be addressed to J. H. Moore, Lanark, Illinois.

MINUTES of A. M. 10 cents each, or 75 cents per dozen. Reports 25 cents each, or $2.00 per dozen. For sale by BRETHREN AT WORK.

THE Brethren at Ashland, Ohio, have concluded to erect a boarding-house 40x110, and four stories high; to cost about $10,000, of which about $6,000 is yet to be raised.

BROTHER JESSE CALVERT says they had a pleasant Love-feast at the Solomon's Creek Church, his former home, June 20th, and all were revived with the gentle dew of heaven.

BROTHER BASHOR has been holding meeting with the Brethren at Waynesboro, Pennsylvania, and when last heard from was at Accident, Maryland. We learn that, by the grace of God, he is enabled to wield "the sword of the spirit" in his usual vigorous manner.

BROTHER J. W. STEIN, Principal of Mt. Morris Seminary, Ill., will thankfully receive useful books as gifts to the school. Friends of education are requested to aid him in collecting a library of good and wholesome literature. Address all donations as above.

Bishop Haven said he never knew but one preacher who refused to accept a city appointment, and that was Jonah, who refused to preach in Nineveh. And Bishop Simpson, as a warning to other ministers, adds that Jonah got *whaled* for refusing to go to his appointment.

IF ministers would get into the habit of preaching TO their text a little more, and not FROM it quite so much we would have more real gospel preached than what we now get. Most any body can preach *from* a text, but preaching *to* it is what the work requires.

BROTHER THOS. D. LYON, of Hudson, Ill., writes that the time of holding the District Meeting for the Southern Illinois District has been changed from Oct. 28 to Sept. 30. He will wait for objections to the change until Aug. 20, and if none are presented, the meeting will be held as proposed.

A VERY serious typographical error occurs in the Seminary Prospectus. J. W. Jenks, Professor of American and Modern Languages, should be "Professor of Ancient and Modern Languages." We regret that such mistakes do occur, and so much the more in this case, since the same error appears in the pamphlet.

A CALL has been made by Brother J. T. Meyers for a State Sunday-school Convention in Pennsylvania. Huntingdon has been suggested as the plan of meeting. May wise counsels prevail for the good of our dear youth. To lift up the youth from sin and ignorance, and set their feet upon the true foundation, is indeed noble work.

BRETHREN MARTIN MYER and Daniel Miller returned from Wisconsin Mission field on the 26th ult. Sixteen were baptized and one received. The Love-feast on the 14th and 15th of June in the Disciple meeting-house at Woodstock, was an enjoyable one. There are now two churches in Richland county aggregating about one hundred and twenty-five members.—This field of labor has proved quite interesting and demonstrates what may be done when the proper efforts are put forth. Love and peace prevail, which, if faithfully maintained, will secure continued prosperity.

As will be seen in another column, all business communications intended for this office must be addressed BRETHREN AT WORK, Lanark, Ill. If you would have your business promptly attended to, please observe this change. By close attention to business, and promptness in filling orders, we hope to merit the continuance of your favors.

THE prospectus for the Mt. Morris Seminary was put in the paper before the present firm had thought of taking charge of the BRETHREN AT WORK. We say this lest some of our readers might think that the new firm had suddenly gone in the school business wholesale. It is unusual to print such matter in a religious paper. We hope however that it will be interesting to our readers in general. The same matter is ready in pamphlet form, and can be had by addressing J. W. Stein, Mt. Morris, Illinois.

OUR readers will please regard with considerable liberality, any errors that may appear in this issue. The additional labor incident to a change did not permit us to watch the contents of the paper as we desire. The next number will contain some improvements; and then, too, we want to have a little talk with our contributors and agents. Altogether we anticipate a pleasant meeting with you each week, though it will be through hard and earnest labor. But then there is no reward without constant labor, therefore we cheerfully press onward.

J. H. MOORE'S FAREWELL.

WITH this issue I close my connection with the BRETHREN AT WORK, not, however, without many regrets; for I have been closely identified with the paper from the beginning, and have learned to love the work connected with the office; but a change on my part seemed advisable, and I have sold my interest to Brother Eshelman, who takes charge of the paper in the future. May success crown his efforts.

In taking charge of the BRETHREN AT WORK, he assumes many and great responsibilities; for few persons know the difficulties attending the publishing of a paper, especially financially. Right here, I would say, that every one who subscribes for a paper should be prompt in paying for it. It is very embarrassing to have small amounts distributed all over the country, and it requires no small outlay to collect these small sums. Please, then, remit all amounts due Moore & Eshelman, and thus aid the new firm in properly discharging its several obligations.

I now take charge of the *Children at Work*, though smaller in size, yet having the largest circulation of any paper in the Brotherhood, and I shall endeavor to make it so interesting that no family having children will want to do without it. My Master told Peter to feed the lambs, and that is just what I am going to do—prepare a paper for the children and young members. Let every reader of this article please send for a sample copy, or to further and more widely introduce it, I will send it from now till the end of the present year for 20 cents. Address J. H. Moore, Lanark, Ill.

Finally, gentle reader, farewell; may God be with and bless you; live in peace, do not fall out by the way, and don't forget the lambs of the flock.

J. H. M.

THE CHILDREN AT WORK.

TRULY this is a world of changes. Twenty-four hours ago, I had no idea of saying "Farewell" to the *Children at Work*. I expected to spend many pleasant hours with the "little ones" through the *Work*, but alas! that hope has fled. Brother Moore now takes the children in hand, and will, no doubt, do all he can to lead them in the way of the Lord. We bespeak for him the support and sympathy of all lovers of youth, and trust that his labors among the young may be beneficial both to him and them. We have enjoyed our associations with the youth; and however severe our labors, however irksome the duties of life may be, we shall, with pleasure, look back to our *Children at Work* days, thank God, and take courage. The tender Father above direct and uphold the dear children of this busy, progressive world! We want to meet them all "on the other shore," "in the sweet by and bye," where the pangs of parting will be felt no more. So be it.

M. M. E.

OUR BOW.

EARLY in life we formed an attachment to church literature. The contents of our church periodicals were read with thrilling interest. Many times when we beheld a pen picture by a spirited writer of the problem of life have we found

"The lightest word
Would harrow up our soul; freeze our young blood;
Make our two eyes, like stars, start from their spheres;
And each particular hair to stand on end,
Like quills upon a fretful porcupine."

As years rolled on the necessary changes from boyhood to manhood came. The burden of life was placed upon our back, and increased rapidly in weight. We not only doubted our ability to be happy in this world, but of "shuffling off this mortal coil" without having attained to that Divine nature which all do who have their robes washed white in the blood of the Lamb. This was a matter of no small moment to us, and many sleepless nights did we spend in meditation upon it.

Feeling the necessity of a better education in order to drink deeper from the fountain of truth, we left our home in Iowa and went to a school in Southern Ohio. We had no acquaintances either in the school or in the State. The last words of our mother, when leaving home, and as she bade me good-bye, were, "Keep good company." These words rung in our ears and involuntarily formed most of our thoughts by day and our dreams by night.

The first good company we missed after entering school was the *Christian Family Companion*. This paper had been a *family* companion to us at home. We sent for it at once. It came promptly, and oh! how eagerly did we scan its pages. It seemed to carry us back to the old home circle. Its form, its print, its doctrine, and the names of the writers, all combined to add to its charms. We have read this paper ever since, though its name has been changed several times.

Next came to us the BRETHREN AT WORK. We did not become much interested in it, until Brother Bashor became one of its editors. We felt a deep sense of gratitude which we owed to him for his untiring zeal and unwonted devotedness to the cause of Christ; consequently as soon as he became a member of the firm we became wedded to the paper. (We did not know either of the other editors then yet.) Our occupation was school-teaching. This our health would not permit us to follow, and therefore accepted a position in the BRETHREN AT WORK office as "clerk." Since we have been in the office we have become still more attached to the work. We find that thousands of souls have been loosed from the shackles of sin and death by the truth disseminated through the papers. They have been the means of imparting the truth as it is in Jesus, and of opening to view that "marvelous light."

This much we have to encourage us to go forward in the work. But there is another side; unborn nations may yet live and suffer for what we do. "Their works do *follow* them," is no more true of the accurate than the inaccurate. With those who have left bad books behind them which have found their way to almost every family in the civilized world, what an awful reckoning there must be on the day of judgment! Let all heed, that while *we* may soon pass away, our "works do *follow*." The flight of time will only increase the influence of our work for good or evil.

Our object will be to teach the truth, whether popular or unpopular. A fact is no more a fact because believed by many, nor any less a fact because believed by few. Being an imperfect and fallible creature, we shall doubtless make mistakes. These we hope our brethren and friends will not overlook; but in a christian spirit, point out and correct; and may God give us grace and honesty enough to accept such favors with due respect and gratefulness. We further trust that the great things of which we form no part will ever be in our view, causing us to keep low in the valley of humility, where the storms of ambition and selfishness never blow, nor the floods of pride and arrogance never wash; but where the rich pastures of Divine grace never wither nor decay.

S. J. H.

BURDENS GROW NO LESS.

WE know not what the future will bring forth, for God holds that in his own hand, but we can say, as the Apostle James, "If the Lord will, we shall live, and do this or that." We can only resolve to *do*, and then, by the grace of God, "perform the doing of it." 2 Cor. 8: 11

Conscious that I have assumed no less responsibilities by the retirement of Brother Moore, I cheerfully press on under the leadership of Him who has upheld me in days that are past and gone. Sweet has been his name, and lovingly has he borne me along the rugged road of life as he doth all his elect. Back yonder are the mistakes, the way-wanderings, and the crooked marks—bad enough, indeed, but the precious promise of Jesus, "Him that cometh to me, I will in no wise cast out"—John 6: 37—urges me onward.

The BRETHREN AT WORK will continue to be an earnest exponent of "the true light, which lighteth every man that cometh into the world;" and not shun to declare the whole counsel of God. It maintains that "whatever was written aforetime, was written for our learning," and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," that all of us "may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. In view of this we are not unwilling to be reproved, corrected, and instructed in the Spirit of Christ. We have no use for error. We have no idea of trying to become wiser and better by groveling in darkness, hence rather invite correction and reproof wherever necessary. Truth injures no man, therefore let the Truth be the basis of all our doings. What God has written by holy men of old, will be accepted as final on all points. We appeal to the Record of God, stand by it, accept it, teach it, and by the grace of God shall die by it, be raised by it, crowned by it.

M. M. E.

TO OUR EDITORIAL BRETHREN.

WE extend to you our fraternal hand and good will. For you we entertain the most kindly feelings, knowing somewhat of the struggles incident to editorial life. We do not feel that we alone are worthy the patronage of our dear brethren and sisters, but trust that they, by their good judgment and Christian principles, will distribute the "cheerful support" as may seem good. We all need sympathy, the prayers and blessings of the whole church.

And while we shall spare no efforts to make our paper instructive and attractive, we shall not fret and worry if you many times excel us in dealing out the word of the Lord.

No person should be kept in ignorance of the true light, by any peculiar whims of an editor. The world is large, the fields in which to work are numerous, therefore we shall endeavor to fill our paper with "bitter herbs" for the enemy of our souls, and with "honey-comb sweetness" for the elect of God.

Our road will be rough enough without inviting any one to set snares and put up stumbling-blocks for us, hence invite none of these upon the beaten track. The pathway of our contemporaries will be thorny enough without an effort on our part to "sting" them. God bless you all in every good work; and may he help us all not simply to seem to be "kindly affectionated one to another," but to be so in deed and in truth.

M. M. E.

BUSINESS NOTICE.

IN assuming the control and management of the BRETHREN AT WORK we also accepted all book accounts, and agreed to pay all debts. In order to meet payments that will soon be due, we heartily invite all persons indebted to the late firm, Moore & Eshelman, to remit at once to BRETHREN AT WORK, Lanark, Illinois. All accounts must be settled, as we need money, and wish to balance books. Statements will be sent to all, and if any errors are found in accounts, we will cheerfully correct them. We wish to do business honorably, and have the assurance that our beloved Brethren also have this desire, therefore shall look for those owing us to remit the amount, that they may feel that they have done their duty in this matter. The amount due from each one may be small, but suppose 2,000 readers

should each owe $1.50, would not the aggregate be quite large? Yes, large enough to impede the progress of the paper if not carefully watched. We hope, therefore, that you will give this matter prompt attention, and continue to labor in the good cause of Christ.

If you have ordered your paper through an agent do not wait for him to advance the money, but come right up. Christian-like, and do your part. Agents are often requested by subscribers to forward names, and then they must either pay it themselves or ask the publishers to relieve him of the agency. This is all wrong, and wrong can benefit no one.

In the future, the cash must accompany all single subscriptions, for we cannot afford to keep books, and then at last lose more than half.

Accounts with agents must be settled every sixty days. We shall forward them statements and do all we can to make our dealings with them pleasant. We have long since learned that only by strict adherence to business principles can successful work be done, and he who throws aside these in the conducting of a religious paper must eventually suffer. Our holy religion requires us to pay our debts, and to this end we pray and labor. More to our agents in next issue.

HOW MAY WE INDUCE POOR CHILDREN TO ATTEND OUR BIBLE SCHOOL?

CHILDREN have tastes, desires, likes and dislikes as well as men and women. They have tender feelings, are ready to imitate, put on and take off just like their fathers and mothers. Are they kindly treated? Then they kindly treat others and are pleasant companions. Do you love them? Then *they* love too. Do you abuse, scold, fret and worry? Ah! be careful, they may learn that business too, and then when you are old, perhaps you will be scolded too. You may get your scolding back with usury. Are the children hearing father and mother pray? Are they taken to the assembly of the saints every Lord's day to hear singing, prayer, and preaching? Are they given Bibles and Hymn Books so that they can read and sing? Do you take them by the hand and lead them to the Bible School to study the Bible? Are you dressing your children plainly in obedience to the commaud of God? If you say "*yes*," then you are doing your part to induce poor children to attend School.

Our subject implies that some children are not attending Bible School. There must be a cause for their absence. We are after the cause, and want it removed. If a serpent gets in my way and impedes my onward course, I do all I can to *kill it*. I want to get it out of the way, and the only alternative is to kill it. So if a serpent hinders poor children from going to Bible School, we must hasten *to kill it*, and then the little traveler can go on. Now hear some of the things that are keeping poor little boys and girls from Bible School. One little boy says: "*It is so cold in winter, and my clothes are so thin that I cannot go.*"

What is the remedy? I do not ask what is the duty of the skeptic, the unbeliever, but what is the duty of the *Christian* in this instance? Make the poor child comfortable even if you must BEG the raiment. Arise, stretch forth your hands and rescue the perishing child! It will not simply do to sing,

"Rescue the perishing,
Care for the dying,"

but we must actually *rescue* and *care*. To say and not do is sinner-like, but to say and do is Christ-like.

Another poor child says: "*I would like to go to your School, but the other little folks are dressed so stylish that I dare not sit with them. My plain clothes would not please them and I am not old enough to endure their scoffs and jeers.*"

This is a bad state of affairs. How many poor children are kept from Bible Schools on this account! How many poor little hearts are longing and longing to go to Bible School, but cannot on account of vain dressers. God pity the School that is controled by the lovers of pleasure! "Take heed how you offend one of these little ones."

If the Brethren, who are very generally opening Schools where children may be taught the Bible, will diligently strive to maintain equality among children, their Schools will be crowned with success. But if we should become lax in this respect—if we should permit our children to ribbon, lace, and ruffle, so that they cannot step or bend without pain, and lead others to similar evils, or keep the poor away from school, then good-bye to success. Simplicity gives power; and unless we maintain gospel simplicity in dress, manners, habits, dealings, speech, &c., our schools cannot impart any spiritual strength to any one.

Vain dressing keeps the poor from Bible Schools, from church, from fellowship and society. I am willing to spend and be spent for our dear youth, but if parents should insist on adorning their children in costly array and fancy patterns to gratify the king of fashion, then I shall raise my voice and pen against organizations that run in this channel. No school that permits its pupils to dress in a manner to keep the poor away is worthy the name "Bible School," nor can it accomplish the good that its leaders may wish. Every rich man *can* dress his children plainly, but poor men cannot dress their children in the ever changing fashions of this age of the world. And nothing tends to separate so much as dress. The finely dressed, do not feel right to associate with the plainly dressed, nor do the plainly dressed enjoy the society of the fashionably adorned. Hence the most successful school is that which insists on all its pupils dressing plainly. *Why* will parents pursue a course that is *not* attended with blessings? *Why* dress your children in a manner that keeps away from school, your dear neighbor's children? God loves the poor, Jesus died for them too, arose for them, was crowned for them, pleads for them. Will we keep all the evils out with "the sword of the spirit?" For your sakes, your children's sakes, the sake of the poor, let us all dress plainly and clothe our children in like manner.

But now a little girl speaks and says: "*Your school is all right, but one of the teachers spoke very rudely to me the other day, and as I am poor, perhaps that is the reason.*"

Too bad, my dear little girl! How a *teacher* could speak rudely to you I cannot tell. Teachers ought to know better than to do that, and I suppose most teachers do. But do not let that little rudeness keep you away from school. As professors of Christianity we must be *gentle to all men*, kind, long-suffering. Never treat any one rudely. Be cheerful, be patient, and do all you can to bring the poor into your school. There is many a gem hidden under rags. Despise no one on account of his dress. Esteem no one because he is fixed up nicely by the tailor. A man will be judged by his actions. But in too many instances a man's standing in society is in accordance with his raiment. "Judge righteous judgment, and not by appearance." Clothes do not make character, but they are to some extent an index of character. Actions are not always indicative of a good heart. The slyest rogue will seem religious when it is to his advantage, but no Christian should ever act rudely just because he feels like it. Our Jesus recommends kindness, gentleness, meekness, patience, *charity*. All successful teachers are in possession of these divine graces, hence are successful.

M. M. E.

ON THE WAY TO PALESTINE.

NUMBER XI.

The Jordan Valley and the Mountains of Gilead.

[From the "Christian Standard" by special Arrangement.]

ON Monday, April 21st, we left Jerusalem for Jericho, on an excursion intended to include the Jordan Valley as far as the Damieh Ferry; all the principal places beyond the Jordan, from Jerash on the north to Callirrhoe Springs on the south; the Plain of Shittim, and the road back to Jerusalem by way of Ai and Bethel.

The road to Jericho has been improved some in the last few years by the liberality of wealthy Europeans who have traveled over it, but it is still, in many places, barely passable on horseback, and utterly impassable in a carriage. The descent is very rapid, Jericho being nearly 4,000 feet below the level of the Mount of Olives; yet there are some steep ascents along the way, and these but add to the steepness and length of the descending stretches. The distance, as the road runs, is 18 or 19 miles; it has never been measured. All distances here are estimated in hours, and an hour, on the average, is three miles.

When about half way, we ascended a steep, naked hill, and dismounted by the side of a high rock which cast a shade large enough to protect us from the sun while we ate our lunch. This is the reputed place where, as our dragoman expressed it, the "good Samaritan fell among thieves." It is a very suitable place for the sudden attack and escape of robbers, but we saw several others that would have suited as well. It more certainly fulfilled another passage of Scripture, for the spot where we rested was literally what Isaiah calls "the shadow of a great rock in a weary land."

As we neared the Jordan Valley our path lay along the precipitous side of Wady Kelt, the brook Cherith of Scripture, where Elijah was concealed and fed by ravens. Brother Earl and Brother Taylor were considerably in advance when they reached this spot, and the latter, hearing the rush of fresh water in the gorge below, and thinking it but a short distance down, started down to get a drink. When we came up he was out of sight and hearing, the steep brown rocks hiding him from view, and the roar of the stream dashing over its rough bed drowning our voices. We rode on, leaving Brother Earl to wait for him. When he overtook us we asked him how the water of Elijah's brook tasted; but he said, that after clambering down several hundred feet, he came to a perpendicular cliff with the water still far below him, and then climbed back again without a drink. After reaching the Jordan plain we crossed this brook, on our way to Jericho, and it was my purpose to explore it for a mile or two up its narrow and deep fissure, but my dragoman assured me that I could not make my way on horseback, and that it would be exceedingly toilsome on foot; so I contented myself with what I had already seen of it, realizing its perfect fitness as the biding-place of the prophet.

Our tents were pitched beside the fountain which Elisha healed (2 Kings 2: 19–22), and which is therefore called by Christians Elisha's Fountain, while the Arabs call it The Sultan Fountain, using the word Sultan to indicate its pre-eminence among the fountains of the vicinity. It is a splendid spring, sending forth water enough to run a mill, and giving verdure to eight or ten square miles of the plain which would otherwise be barren. It marks the site of the ancient Jericho, not a vestige of which remains except a mound consisting of plaster, building stones, sun-dried bricks, and broken pottery. It is fifty or sixty feet high, and a quarter of a mile long, and lies just above the fountain and to the west. About a mile further west rise the mountains into which the spies of Joshua fled when Rahab helped them to escape. One of these mountains, called Karantel by the Arabs, and Quarantania by Christians, was fixed upon by the crusaders as the mountain of Christ's temptation; but they selected it arbitrarily, and any one of a dozen mountains in the vicinity, most of them much higher than Karantel, is as likely to be the real one. The modern Jericho, so-called, is a little nest of miserable Arab huts on Wady Kelt, about two miles from the ancient Jericho, and about the same distance from the mountains. One building recently put up, and called a hotel, but unworthy of the name, and a one storied Greek monastery, 80 feet long and 40 wide, give a slight air of respectability to the place. We saw a single palm near the monastery, to remind us that Jericho was once known as "the city of palm trees."

On the next day after reaching Elisha's fountain, we took a ride to the Dead Sea, distant ten miles. We started early to avoid the heat, and got there at 7 o'clock. Of course we plunged in for a swim; and such a swim we never had before. In trying to swim the usual way, our heels were constantly kicking out, so we could make but little progress. I soon found that the best way was to lie on my back, with head and heels both out of the water, and paddle along feet foremost. When I stood erect in the water beyond my depth, with my hands down my side the surface was on a level with my armpits, showing, as is commonly stated by writers on the Dead Sea, that the human body floats in it with one-third of its weight out of the water.

From the sea-shore we went to the Jordan at what is called the Pilgrim's Ford. It is four or five miles from the sea, and is so called because the great multitude of pilgrims of the Greek Church who visit Jerusalem every year during the "holy week," come down here on Monday after Easter to bathe. It is the reputed site of the Savior's baptism, fixed upon without reason by the Crusaders; but it is the furthest of all the fords, or rather ferries, of the Jordan, away from the true site of that event. Of this, more hereafter. It is certainly, however, a good place for baptizing; for although, at this season the water is 8 or 10 feet deep in the channel, there is a gradual descent on each side with a gravelly bottom, and the only drawback to perfect comfort is the swiftness of the current. I have myself, however, baptized in the Missouri River, where the current was swifter. We waded about and swam in the water till we thoroughly tested its depth, its current, and the character of its bottom.

On Wednesday the 23rd, we moved up the Jordan Valley to the Damieh (Dam'-i-eh) ferry, so called from Tell Damieh, the ruin of an ancient city called Damieh on the plain east of the river. This name is supposed to be the Arabic corruption of Adam, the name of the city to which the back water of the Jordan was heaped up when the river parted before Israel. (Josh. 3: 16). Here again we tested the water by wading and swimming, and found on the east side a fine place for immersing, with a clean gravelly bottom; and on the west one equally good, except that it was a little muddy at the edge. The width of the stream here, from water's edge to water's edge, was 130 feet, and its greatest depth was 8 feet. We measured it as we crossed in the boat, measuring the width along the rope by which the boat is pulled over. We wished, while wading and swimming in the river, that we had Mr. Ditzler, and a dozen other Methodist preachers with us, so as to make them testify that the Jordan is neither too swift, nor too cold, nor too deep, nor too shallow, to serve as a fine place for immersing.

Some two or three hundred yards above this ferry, hidden in a thicket of tamarisk and bulrushes, are the ruins of an ancient stone bridge by which the river was crossed in the better days of this country. Our dragoman knew nothing of it, but when I inquired through him of the Sheik who was now our protector, he immediately pronounced the words *Jisr Damieh*, Damieh bridge, and pointed toward it. By the aid of an axman to chop a way for us through the brush, and the guidance of the Sheik, we soon found it, and rode under three of the arches by which it approached the stream on the eastern side. These arches have a span of 20 feet, and they show that the roadway of the bridge was 12 feet wide. The ruins of other arches and of the abutments of those at the water's edge, are visible, and at comparatively little expense the structure might be restored.

The Damieh ferry is situated immediate west of the point at which the lower valley of the river Jabbok cuts into that of the Jordan; but the stream of the former bends to the northward just here, and enters the Jordan above the old bridge. We passed up the Jabbok, now called Wady Zerka, about 8 miles, to where it passes from the Gilead Mountains into the Jordan plain. Here, near its northern bank, is a Tell, as the Arabs call it, or the ruin of an ancient city in the shape of a mound. It is called *Hammam* (Ham-mam) *hot water*, and takes its name from a spring of hot water a little farther up the stream. Here again I had to resort to the Sheik for information as to the locality, and he called an Arab from harvesting his little wheat patch, to find the spring for us. When we came to the spot the spring was dry, and the Arab said that the only way to find the water was to dig for it. I began to feel disappointed, when it occurred to me, that as the spot pointed out was about 20 feet above the level of the Jabbok, the spring might have found an underground channel into the river; so I clambered down the rocky and almost perpendicular bank, and there I found three little streams of hot water trickling along from under the ledge. Their temperature was 96°. I am indebted to Dr. Merrill, of the American Palestine Exploration Society, for my information about this spring, and I think he is its discoverer.

(Concluded next week.)

Two persons who have been with the Thurmanites several years, have lately united with the church at Edna Mills, Indiana. Two young men were also baptized.

GRACE and glory are inseparably joined—he that gets the one may be certain of the other

Correspondence.

These things write we unto you, that your joy may be full.—John

From D. N. Workman.

IN company with Brethren Bashor and Harper, left home May 23rd for Keyser, W. Va. We glided pleasantly along, sometimes under ground, sometimes on the surface, sometimes in the light then in darkness as we went plunging through tunnel after tunnel, experiencing almost Egyptian darkness; but we were borne along, as we found ourselves on the morning of the 24th about 2 A. M. at Keyser. Brother A. J. Hixon joined us just before we landed at Keyser. Here we were met by Brother Leatherman and conveyed to Pine Church, about thirty miles away. We landed about 2 P. M. Met many dear friends, brethren and sisters whose acquaintance I had formed a little over two years ago.

Services here commenced by a brother announcing hymn 682. After singing the hymn and prayer, the 59th and 60th verses of the 119th Psalm were selected, an exhortation spoken from by a brother. Later in the evening we enjoyed the privilege of listening to Brethren Bashor and Hixon talk on the subject of self examination. After services the tables were prepared and the brethren and sisters gathered around them to enjoy the Love-feast. Brother Bashor not being able to remain with us during the Love-feast, was conveyed to Dr. Leatherman's, and there took a fine rest. The Love-feast passed off finely. All seemed to enjoy it very much.

The next morning we had a very pleasant meeting; Brethren Bashor and Hixon did the speaking. After services the Brethren thought best to assign to each one of us a place of meeting, to which we all consented. I was left at Pine Church, Brother Hixon to Beaver Run, Brother Bashor to Morefield, Brother Harper remaining with me; we protracted the meeting in the daytime and evening until Friday evening following, at which time we baptized fourteen. We then dismissed to go to A. M. After we had dismissed we were requested to return to them after A. M., which I consented to do.

Saturday morning we again started to A. M. We appointed Brother Hixon to report our trip across the mountains, hence I omit that looking for a report from him. We are on the ground of A. M. A large crowd is here. Meeting passed off well. Brother R. H. Miller was Moderator, and a very good one too; everything connected with the meeting under the management of the Brethren in Virginia was just grand. The brethren and sisters in Virginia have made themselves many warm friends all over the Brotherhood by their kindness during the meeting. May the good Lord bless them, is my prayer.

Meeting over, started back to Pine Church. Brother Harper and I got our pockets picked at Winchester; guess we got among the wrong class of Brethren. Landed in Keyser Saturday morning about 3 A. M. Took the luck about 8 *en route* for Pine Church. Left the luck and stopped at Brother Z. Arnold's, about 1 P. M., for dinner. Spent some time with them; while there a paper was handed to me, containing a notice of a meeting to be held at Pine Church, on Tuesday, June 10th, by the presiding elder of the M. E. Church South. (We here note that the Pine Church is Union House.) His subject was baptism. We did not get alarmed about that, but went on to our appointment for Saturday evening. Landed there in due time; met a large crowd much excited over the contemplated meetings, thinking that now the Dunkards and the M. E. South would have a big time. Well, we did have a big time. Saturday evening meeting passed off very pleasantly. Sunday morning at 10 A. M., after service, I baptized three; evening service passed off well, Monday morning service at 10 A. M., very pleasantly. After which I baptized five more, services also in the evening. Now we came to Tuesday morning. Crowds from all directions commenced to assemble quite early. Eleven A. M. come the M. E. preachers, four in number, "Well where are the Dunkard preachers?" O, they are in the house waiting this long time! Well, in came the four Methodists, stepped onto the stand, and opened by singing and prayer. The elder then arose and announced the object of the meeting and text, which was Matt. 28:19. Commented upon the same about five hours that day, with an intermission of three quarters of an hour. The main theme was that sprinkling and pouring should be regarded as Christian baptism. He also gave the supper and feet-washing and the salutation a passing notice. Just before he dismissed his meeting I arose and announced meeting for the next morning at 10 A. M., promising to notice some things that the elder had said. Here we are ready for our reply; a very large crowd, but not quite so large as yesterday. But where are the Methodist preachers? The Lord only knows, for they are not here. We suppose that they have fled for their lives. But, look there at the beautiful bouquet, skillfully arranged by a Methodist lady, and placed upon the stand for Brother D. N. Workman, as a token of respect. Ten A. M., time for meeting. Brother Wise, from Pennsylvania, arose and announced hymn No. 20, by request of myself. After prayer I made the reply, using about three hours, with an intermission of ten minutes.

After services I baptized nine more that arose to their feet while we were singing our closing hymn, leaving one applicant to be baptized the next day at another place by his request among his friends, which I attended to the next morning. Thus our meetings closed at Pine Church, Wednesday, June 11. In all thirty-two baptized and six of them from the Methodists, with many more ready to come over to the Brethren Church; hope that they may soon come. The people in general in the country around Pine Church are very kind and very willing to receive the truth. In fact I have formed a very strong attachment to them. All of us enjoyed our visit very much in West Virginia as well as in Virginia.

Brother Harper, I find, is a very good traveling companion, avoiding all unnecessary talking, and continually trying to work up an interest in our Savior's cause. Brother N. Leatherman is the only ministering brother in the Pine Church, and a faithful one he is, with a faithful family standing by his side, and with D. B. Arnold as their elder standing right to them in all that is right, how can they help but prosper? Brother Arnold is the right man in the right place.

This will inform the brethren and sisters and friends that Saturday, the 14th of June, about 4 P. M., found me with my own little family at home. Found all well and everything well cared for while I was absent. May the Lord bless all that may read these few lines, is my prayer.

Ashland, Ohio.

From Monticello Church, Ind.

Dear Brethren:—

ON the 6th of June, wife, children, and myself, with a sister living near us, started for our meeting-house to engage in the worship of God; arrived in good time. We were made glad to meet quite a number of members already collected from five different neighboring congregations, with a good ministerial force. Elders Isaac Billhimer, G. W. Cripe, D. Freeman, S. Utery, and Sanford Saylor engaged in the arduous work of holding forth the word of life during the meeting. Brother Billheimer addressed the congregation from Heb. 12: 1, 2, followed by Brother Cripe, with appropriate remarks, and an appeal to sinners to join in with those who were looking unto Jesus who was the author and finisher of their faith; and then gave an invitation, when three arose and came forward to unite in the race, and were baptized.

Supper being served the members were all seated around the tables. Feet-washing as the Lord gave the example and said we should do, was engaged in and every member washed feet that communed. All were filled with joy in the good work of serving the Lord, and after all was over many said it was the best meeting we ever had.

After a good refreshing sleep we again met to thank God for his protecting care over us through the night; and then had breakfast. The brethren gave us some good and encouraging farewell addresses and exhortations to prove faithful to the end, so that we all could obtain the crown, when we again felt to thank God for the good we received during our meeting, and so separate some never to meet till we meet on the other shore, where we can forever be together. God has promised to wipe away all tears, and Jesus will gird himself and serve us.

By request of a dear old sister that could not be with us at the meeting, a few of us went to her house the evening of the seventh, and had a little communion with her; four brethren and two sisters communed with her. We thought this was the most edifying little meeting we ever enjoyed. Though the sister was very weak and suffered much, she enjoyed the meeting much, and was built up, and spoke many good things to us, and said she knew what she had suffered and what she was suffering now, but what was to come yet she did not know, but one thing she knew, that when the Lord saw that it was enough he would say, "Come over to rest, and receive thy crown," and then she would sing praises to his holy name always. JOHN S. SNOWBERGER.

Monticello, Indiana.

From the Newton Church, Miami Co., O.

Dear Brethren:—

OUR yearly visit and church meeting came off in May; all in love and union: considerable business before the church meeting; but all disposed of satisfactorily. Held a large and very pleasant Love-feast on the 27th of May. Near four hundred communed. We have a very large meeting house, but not near large enough to hold all the people that generally attend. We have good order, notwithstanding the crowd of people, both in and outside the house. Brethren R. H. Miller and Isaac Rosenberger were the principal speakers. The preaching was very entertaining.

This church has been in a healthy condition for three or four years. I think it has doubled itself in number in that time. In the last month or two we had seventeen additions by baptism, and seven reclaimed, and others, we trust, are near the kingdom. We attribute at least part of the success to the love and union existing between or among the officers of the church, and partly to our excellent elder, (Samuel Miller, of the Covington Church), and partly to our home preachers, who do not only preach on Sunday, but every day of the week by their upright walk and chaste conversation, which is much more effective than flowery sermons and inferior conduct through the week. But above all, we attribute this success to the blessing of God attending those weak efforts on our part, and we hope God will still continue to bless not only this, but all other branches of his church.

In conclusion will say that our Sabbath-school is well attended, both here and at Covington. The average attendance, so far, has been over one hundred at each place. Success to Sabbath-schools and missionary work everywhere. You may put me down for one dollar for city missionary work. Hope it will be productive of much good.

Happy to hear of the union that prevailed at our late Annual Meeting.

ENOCH BEERY.

In Memory of our Grandparents.

DIED, of old age, on Friday, May 9th, 1879, in the North Manchester Church, at the residence of Abraham Miller, our grandfather, Henry Butterbaugh, at the advanced age of 86 years, 9 months, and 12 days. Grandmother B. preceded him to the spirit world nearly seven years. They were parents of seven children, four of whom are living.

He was a member of the German Baptist Church nearly sixty years. Services by Elders David Neff and Jesse Moyer, from 2 Tim. 4: 6, 7, and 8 verses, to the largest congregation of friends and sympathizing neighbors ever convened at this place, on an occasion of the kind.

Yes, our grandparents have passed away. We see their familiar faces no more. Their familiar voices are hushed in deep silence. We have seen their forms born to the tomb. They are laid side by side in the church-yard, free from the toils and cares of this life. 'Tis sad, indeed, to part with those whom we loved so well; but 'tis a consoling thought to know that God has prepared a place of rest for all the faithful. JULIA A. BUTTERBAUGH.

From Clear Creek Church, Huntington, Indiana.

ON Friday, the 13th inst., the people assembled at the large brick church, on the cross-road, five miles from Huntington. By ten o'clock the house was densely packed. Brother Jesse Calvert arose and announced his text. "We know we are of God, and the whole world lie in wickedness." We all felt edified. Sixteen ministers and five elders were present. In the evening we went through with the ordinances of the Lord's house. Tears flowed from many for the first time. Mothers rejoiced to see their children sitting around the Lord's table. Some were heard to say "We enjoyed ourselves exceedingly. The Brethren did not fail to warn saint and sinner to flee the wrath to come. DORSEY HOOSIER.

The Great Storm.

Dear Brethren:—

ON Friday evening, May 30th, 1879, after 6 o'clock P. M. the greatest storm ever known here, swept over this country, causing great destruction of life and property. Part of the N. W. part of Nehama County, Kansas, in which I live, was badly hurt by the storm. No lives were lost here that I know of. Myself, my wife, and three children were in the house when the storm began. It soon blew the house over against some trees, and we were exposed to the terrors of the storm and rain. This was by no means pleasant. But we thought, "Thy will be done." There was no harm done us, for which we try to feel thankful. The next Monday some of the brethren came and helped me to build a house. The evening of the storm our neighbor came to see if we were hurt. He found us all well, but homeless. He sent his team to convey us to his home. Hope he will be rewarded for his many kind acts. In the county west of this, Marshall County, Kansas, the storm was much greater than here. There are seventeen reported dead and fifty-five wounded. May God have mercy on all sufferers.

Yours in bonds of love and peace.

S. H. WIESEDEPPE.

June 8th, 1879.

From Cerro Gordo, Piatt Co., Ill.

Dear Brethren:—

OUR communion meeting is one of the things of the past; it was a pleasant meeting. Much zeal was manifested during the meeting. Brother John Wise and wife, from Bond County, Illinois, were with us, and the brethren from adjoining districts. We had a good supply of ministering brethren. They all seemed to be filled with the love and spirit of God. Preached the word with power. Saints were strengthened and outsiders said we had a good meeting. Brother J. Wise preached two sermons in Cerro Gordo. People in town were well pleased with his preaching. Will just say to all of our ministering brethren traveling over the Toledo and Wabash and Western R. R., stop off at Cerro Gordo, Piatt County, Illinois, and preach to the people here; we have a good meeting-house in town, and can raise a good congregation in a few hours time. JOHN METZGER.

June 18th, 1879.

Situation Wanted.

I AM a subscriber of your paper, the (BRETHREN AT WORK), and I peruse its contents with much interest. I have always attended the Baptist Church, of which I became a member in 1867. I read my Bible for myself, and have ever prayed that I might be guided by the grace of God to do his holy will. Pride, oh pride! I must be brief, for your dear readers know as well as I. I long to be with, and ever dwell amongst a people like the Brethren or "Dunkers." Yes, I will leave all to live amongst a people where I can go to hear the word of God expounded in its true light without omissions. Will the Brethren please correspond with me, those who can give me a situation to take charge of a farm, or farm upon shares? I will promptly reply to all communications. JOHN P. SHENCK.

Holmdel, Monmouth Co., New Jersey.

CONSTANT success shows us but one side of the world.

THE mind of youth cannot remain empty; if you do not put into it that which is good, it will gather elsewhere that which is evil.

Dewdrops sparkling in the morning sunlight are emblematic of the brightness and purity of gems of virtue when reflecting the rays of the "Sun of Righteousness."

THE *Progressive Christian*, speaking of the Monmaw proposition, says: "It is to be hoped that the brethren and sisters will contribute liberally toward the support of this good work. We suggest that the plan of operations should provide for those to whom the word is preached to have an invitation to assist in bearing expenses. By making such a provision, in many of the cities missions would be self-supporting."

THE proprietors of the Mt. Morris School have decided that the faculty are expected, in their dress, to adopt the order of the church, and we are informed that several of them, though Methodists and Episcopalians, have voluntarily offered to do so. This is certainly very considerate on the part of the Professors, and perhaps it would be well enough for some of our brethren to follow their example in this respect. If others, for the sake of consistency are willing to accept our order in dress, why should we not be equally consistent in respecting our own order.—*Primitive Christian.*

To the Donors to the City Mission Service.

IT was suggested in the original "Proposition" to preach the gospel, as taught by our church, in the cities of the United States, that as soon as $200 were subscribed the donors would proceed to select two brethren to begin the work.

As the subject is one of great importance, it has elicited much thought and deliberation on the part of those who have the cause of missions at heart, and it was a subject of special consideration in frequent interviews at the late A. M.

The result of these deliberations has been that the proposition which requires the donors to select the workers, is impracticable on account of their unacquaintance with the ministers of the church generally, and of the qualifications necessary to execute such a work.

We also took the responsibility to appoint a committee of three experienced brethren, one in the East; Brother James A. Sell, of Pennsylvania, one in the Centre; Brother S. T. Bosserman, of Ohio, and one in the West; Brother Daniel Vaniman.

It is designed that these brethren shall take charge of selecting proper ministers and of attending to their wants and the wants of their families, and I hope that the donors will acquiesce in the arrangement.

From the attitude of the *Gospel Preacher*, according to the tenor of recent articles, we would conclude that it was hostile to the cause, but in an interview with the editors at the A. M. they assured me that they were in sympathy with it and wished it success.

I also interviewed a number of our leading brethren at the A. M., and was glad to find a favorable feeling toward it.

That it meets with a generous approval from the church generally, we have ample proof, in the fact that no complaint or objection has manifested itself at our District or A. M. We trust now that the brethren and sisters who fail to aid in the execution of the last great commandment, will respond liberally to the requirements of this service.

If it is begun, which by God's grace it will be, we should give it a liberal sustentation for one year at least. The eyes of the world are upon us, and it would be mortifying to have such a cause to fail for want of a few mites to sustain it.

There are so many prayers offered up for the conversion of miserable sinners, that judging therefrom, we would suppose there was an immense surplus of missionary zeal in the hearts of Christians. Now let us give emphasis to our prayers by assisting in the cause of missions. We have before us a plan that bears the impress of the apostolic model, a plan without the salaried feature of man's introduction, and we should at least give it a fair trial. Our professions of concern for the conversion of sinners will be measured by the sacrifices we are willing to make to secure their conversion and the verdict will be just.

We presume the three brethren mentioned will mature their arrangements at as early a day as practibable and report the same to the Brethren's papers.

There is a sufficient sum of money pledged to begin, and as soon as we are advised thereto we will redeem our pledges.

We rejoice in manifestation of a decided interest in the work of evangelism in different sections of the Brotherhood, but these being local in their operation we should assist in this special work and those generous friends of missions in working districts will no doubt be found among the active supporters of city missions. Generally, a person who will contribute to a righteous cause will support several "causes" more liberally than an indifferent person will support one. Let the zeal for the universal spread of the gospel eat us up as it did our Lord and Master, and may be the knowledge of the Lord will cover the earth as the waters do the great deep. Such a glorious consummation will be achieved. Shall we aid in its achievement?

D. C. MOOMAW.

MT. MORRIS SEMINARY & COLLEGIATE INSTITUTE.

PROSPECTUS FOR 1879–1880.

THIS INSTITUTION

Is under the immediate control of the Brethren (or Tunkers as they are frequently called). It offers a hearty welcome to those who seek knowledge.

It possesses corporate powers under the provision of the Legislature of the State of Illinois, second to no College in the United States, which guarantees, if desirable, the best University privileges. Having no endowment it will depend upon its own merits for success.

TEACHERS.

J. W. STEIN, President,
And Instructer in Mental and Moral Sciences.

W. E. LOCKARD,
Principal of Commercial Department and Professor of Mathematics.

J. W. JENKS,
Professor of American and Modern Languages, and English Literature.

FERNANDO SANFORD,
Professor of Physical and Natural Sciences.

MATTIE A. LEAR,
Assistant Teacher in English Literature and Sciences.

MARGARETTA LAUVER,
Teacher in Primary School.

Professors Lockard and Jenks are graduates of the University of Michigan.
Professor Sanford is a graduate of Carthage College, Illinois.
Mrs. Lear is from the State Normal of Illinois.
Miss Lauver is from the State Normal of Pennsylvania.

The Principal and other Trustees have used great caution, together with the advice of faculties of the different schools, and the advice of other competent parties, in selecting their teachers. Teachers that may yet be wanted will be supplied in due time.

COURSES OF STUDY.

These will be both general and eclectic. They will comprise the work of the Primary School, the Academy, and College.

THE PRIMARY SCHOOL.

This is intended for those who prefer the select to the public school. It will embrace such studies as are peculiar to primary education in our common schools.

THE ACADEMY.

This will include.

1. A *Preparatory Class*, comprising a course in the ordinary English Branches, embracing lessons in Elocution, Penmanship, Elementary Algebra, Latin Grammar, and Reading.

2. A *Sub-Freshman Class*, completing Arithmetic and Algebra, and including Ancient Geography, Composition, Elocution, Geometry, Natural Philosophy, Latin Grammar, Cæsar, Greek Grammar, and Reading.

THE COLLEGE.

(Classical Course.)

FRESHMAN CLASS.

Latin Grammar, Latin Composition, Cæsar, Virgil, Cicero, Livy, Greek Grammar, Greek Composition, Xenophon, Herodotus, Physiology, Zoology, Botany, Physical Geography, Outlines of History, Rhetoric, Elocution, Composition, Higher Algebra, Geometry, Trigonometry, Debating, Lectures on the Evidences of Christianity.

SOPHOMORE CLASS.

Latin Composition, Cicero, Horace or Sallust, Tacitus or Virgil, Greek Composition, Xenophon, Homer, Chemistry, Geology, Anatomy, Zoology, History of English Literature, History of Greece, History of Rome, Civilization, Trigonometry, Analytical Geometry, Conic Sections, Debating, Lectures on the Evidences of Christianity.

JUNIOR CLASS.

Memorabilia, Homer, Selections from Greek Authors, Chemistry, Meteorology, Astronomical Geography, Surveying, Differential and Integral Calculus, Astronomy, Rhetoric, Mental Philosophy, German Grammar and Reading, Lectures on Political Economy, Debating, Lectures on the Evidences of Christianity.

SENIOR CLASS.

German Reading, Translation of English into German, French Grammar and Reading, English Literature, American Literature, Ancient Literature, Geology, Botany, Logic, Mental Philosophy, Moral Philosophy, Astronomy, Mineralogy, Lectures on Political Economy and International Law, Original Orations and Essays, Debating, Lectures on the Evidences of Christianity.

The Classical Course will afford students, who can complete it, very superior advantages.

SCIENTIFIC COURSE.

This will be divided into *Freshman*, *Junior*, and *Senior* Classes. It will not require the Greek. The study of the Latin during the Junior and Senior years will be optional with the student. Otherwise it will be the same as the Classical Course.

ECLECTIC COURSES.

These will comprise such parts of our general courses as the student may select. Those who have not time, or means, or desire for a regular classical or scientific course may select and attain proficiency in any particular study which the curriculum affords. This is a privilege not commonly enjoyed in College.

COMMERCIAL DEPARTMENT.

JUNIOR CLASS.

History of Greece, History of Rome, Civil Government, Algebra, University, Algebra, Commercial Calculations, Phisiology, Botany, Rhetoric, Penmanship, Business Forms, etc.

SENIOR CLASS.

Chemistry, Astronomy, Geology, Geometry, Book Keeping, Botany, Rhetoric, Constitution of the United States, Penmanship, Commercial Law, Lectures on Political Economy.

ENGINEERING DEPARTMENT.

Trigonometry, Surveying, Measurements, Practical Engineering with use of instruments and field practice.

SPECIAL DEPARTMENTS.

Arrangements can be made for instruction in the science and practice of Telegraphy, and other specialties by those desiring such courses. Charges extra.

SCHOLASTIC YEAR.

This will comprise forty-four weeks, from four to nine weeks more than is common to the school year. It will be divided into *four* terms of eleven weeks each.

MALE AND FEMALE.

We regard the co-education of the sexes as the only true method of education. Their reciprocal influence will be beneficial in the Chapel, Dining Hall, Lecture and Recitation Rooms. Their apartments of study, social hours, and places of recreation will be separate.

LOCATION.

The Institution is located in Mt. Morris, a quiet, pleasant, and moral town, of Ogle County, Illinois, about one hundred miles west of Chicago, on the Chicago & Iowa R. R. It is free from saloons, gambling houses, etc., surrounded by a beautiful and fertile country, with a generous, industrious, intelligent, and thrifty people.

The school site is elevated, and from its observatory the town and surrounding country may be overlooked for many miles.

The grounds, beautiful with numerous shade trees and evergreens, consist of a 6½ acre park, affording abundant opportunity for the relaxation and physical development of pupils to which special attention will be given.

HEALTHFULNESS.

This immediate section is free from ague and those malarious diseases so common to the Mississippi Valley.

We are also hopeful of the prospects of a *Hygienic Institute* or *Health Cure* here at an early day, under the immediate supervision of Dr. Eby now of Lanark, Illinois.

Students, when unwell, will receive the personal attention of the Principal with good nursing and medical attention when needed. In case of sickness, parents or guardians will receive prompt and regular notice by mail or telegram.

GOVERNMENT.

While teachers will be expected to exercise a general supervision over the minds, manners, and general department of their respective classes, the government will be in the hands of the Principal to be administered as the best interests of the school and pupils may demand. Firmness, persuasiveness, kindness, confidence, and sincerity, will be its chief elements. Should these fail to incite pupils to industry and duty, they will be promptly returned to their parents, or guardians without disgrace if possible.

FORMATION OF CHARACTER.

It will be the constant aim to purify the imagination, develop the reasoning faculties, and inculcate principles of sound morality, truthfulness, honesty, obedience to law, respect for labor, age, and office, amiableness of disposition and deportment, and to cultivate habits of cleanliness, neatness, order, industry, economy, and punctuality.

SCHOLARSHIP.

Daily records of scholarship and deportment will be kept from which quarterly reports will be made to parents or guardians of each pupil, showing the pupil's standing, diligence, and deportment. These reports will be *true* and *candid*. The standard of scholarship will be high and a failure to receive the highest grade will be no evidence that pupils are not progressing.

LIBRARY.

Special pains are being taken to collect a good College Library for the use of the faculty and students. Some excellent donations have been recently made to this department and others are earnestly solicited from the friends of science, morality, and true religion. All contributions are promptly acknowledged and filed with the name of the donor on the label.

READING ROOMS.

Reading rooms for the use of faculty and students will be easy of access, comfortably furnished, and supplied with a useful and wholesome collection of the best periodical literature.

CABINETS, &C.

Special efforts will be made to supply these with good collections for the benefit of our classes. Contributions to our *Zoological*, *Lithological*, *Mineral*, and *Geological* Cabinets, and *Herbarium* are earnestly solicited.

APPARATUS.

The School will have apparatus enough to meet the general wants of classes in Natural Philosophy, Chemistry, Surveying, and Engineering. This will be increased as fast as the condition of the School will justify it.

TEXT BOOKS.

Text books will be furnished students here at wholesale prices plus the actual cost of getting them here and handling them. Those who prefer to rent books

can do so at reasonable rates. The editions of our text books have not been fully determined. Should students, however, have any of the following books on hand they should bring them along as they will be used, viz.: Edward's Analytical Fourth Reader, Edward's Intermediate Reader, Edward's Analytical Fifth Reader, Cathcart's Literary Reader, Hadley's Language Lessons, Parts I. and II., Green's English Grammar and Analysis, Whateley's Logic, Hill's Elements of Rhetoric and Composition, Hill's Science of Rhetoric, Hamill's Reading and Elocution, Stoddard's Mental Arithmetic, Robinson's Mathematical Series, viz.: Complete Arithmetic, New Elementary Algebra, University Algebra, Geometry and Trigonometry, New Surveying and Navigation, Analytical Geometry and Conic Sections, New Differential and Integral Calculus, University Astronomy, Bryant & Stratton's "New Counting House Book Keeping," and "Business Arithmetic," Townsend's "Analysis of Letter Writing," "Civil Government" and "Commercial Law," Steel's Fourteen Weeks in Philosophy, Atkin's Gauots Physics, Cutler's Physiology, Agassiz & Gould's Zoology, Gray's Botany, Guyot's Physical Geography, Loomis' "Practice on Astronomy," and "Meteorology," Barker's College Chemistry, Hitchcock's Geology, Wayland's Principles of Moral Science, Jones' First Lessons in Latin, Boise's "First Lessons in Greek," and "Exercises in Greek Syntax," Jones' "Greek Prose Composition," and "Cæsar's Commentaries."

REGULATIONS.

1. Pupils will room two or four together, and will not be allowed to visit each other's departments during study hours.

2. Pupils, in the Primary School, will study under the immediate supervision of the instructor.

3. Students, in the Academic and Collegiate Departments, will occupy their own private rooms during study hours and repair to their respective recitation rooms at regular intervals, marked by the ringing of the bell.

4. Pupils should furnish the matron with a list of their clothes when they enter school.

5. All articles of clothing should be marked with the owner's full name.

6. Pupils are forbidden to purchase articles on credit.

7. It would be better if pupils, instead of keeping their pocket money about their person, would deposit it in the treasury and take a receipt. They can draw it when needed by applying to the Principal.

8. Pupils spending vacation at the Institution will be subject to the control of the Principal.

PLAIN DRESSING.

To promote health, economy, and avoid all distinctions except those of merit both teachers and pupils, male and female, will be required to dress plainly. The school uniform will be regulated by the Principal. Plain bonnets will be used instead of dress hats. Dresses will be plain, without tucks, ruffles, etc. Gay attire and jewelry will be prohibited. If desirable, however, school costume can be purchased and made here on reasonable terms after the students' arrival.

VISITORS.

Pupils will not be permitted to leave their recitation rooms to see visitors, except from a distance or on important business. Friends are therefore requested to call upon them as far as possible out of school hours, but not on Sunday. Students will only receive such visitors as are personally known to some one of the officers, or who present proper letters of introduction.

Parents, guardians, &c., will be admitted to our recitation rooms and welcome to our hospitalities. Come and see.

VACATIONS.

As we consider the Christian holidays and their attendant dissipations a serious interruption of school work, and as other short vacations seldom confer any real physical benefit upon students, but usually divert the mind and result in loss of time and means, and often, of health, we will therefore have no vacation during the scholastic year, except Christmas Day when it comes in school time, which will be a day of worship here.

RELIGIOUS EXERCISES.

The exercises of each day will open with worship in the chapel, including the reading of the Holy Scriptures, singing and prayer. Public worship will also be held in the chapel on the forenoon of each Lord's day, and a Bible school in the afternoon of the same day. Non-resident students will be required to attend these unless special instructions from parents or guardians request them to attend worship elsewhere.

THE BIBLE.

As the Bible contains the earliest history, the sublimest poetry, the richest eloquence, the soundest morality, the truest laws, the purest and the only saving religion, it will be a prominent text-book in our work.

OPENING TERM.

This will begin the 20th of August, 1879. Students should be here the very day that school begins. Every day they remain away will be a loss to themselves and their classes in some degree.

ACCESS.

Students from the East will come to Chicago or Aurora thence to Mt. Morris. Those coming from the West can either run to one of the above-named places or come to Forreston on the Illinois Central Railroad, and thence to Mt. Morris.

ARRIVAL.

School conveyance will attend the trains the 19th and 20th of August, for the accommodation of female students. Student's baggage will also be brought from the depot. Should students, on arriving, find no conveyance, they will leave their baggage in the care of the agent and walk to the Institute, only a short distance away. All should report at once at the Principal's office ("No. 1" on second floor of main building), where they will receive the necessary information, and be duly cared for.

EXPENSES.

Tuition in Academy and College	$8.00	per term, or		$30	per year in advance.
" Primary school	4.00	"	"	"	14	"	"
Furnished rooms	3.50	"	"	"	20	"	"
Unfurnished	3.50	"	"	"	12	"	"
Board and tuition	30.00	"	"	"	108	"	"
Board, tuition, & furnished room	35.50	"	"	"	125	"	"

Furnished rooms will have carpet, stove, bedstead, bed, bolster, pillows, sheets, comfort, table, chairs, washstand, wash bowl and pitcher, mirror, bucket, wood box, etc. Students should bring double blanket and comfort.

Pupils boarding at our College Home with the Principal and teachers, will enjoy very superior advantages. They will be regarded with parental care, and better attention can be given to their health, modes and manners. Still *cheaper* boarding houses can be had by messing clubbing, etc.

TOWELS, SOAP, LIGHT, FUEL, AND WASHING.

These, pupils will furnish themselves. *Fuel* can be had on the ground or in the wood box. *Washing and ironing* can be done at the institute and delivered at the pupils' rooms at moderate rates.

☞NOTICE.—Students intending to attend school the first session should send their names and addresses to the Principal as early as possible, as we wish to have ample arrangements for all in due time.

For further particulars, see or address

J. W. STEIN, PRINCIPAL,
P. O. Box 241, Mt. Morris,
Ogle County, Illinois.

Memoriam.

FELL asleep in Jesus, without any disease, and in less time, than thirty-two minutes warning, our beloved brother, Peter Ellenberger, aged 80 years, and 364 days. He was a native of Fayette County, Pennsylvania; and being warned of sin, of righteousness, and of a judgment to come, in an early day of his history he sought and found the "home of the soul" (the church). He lived to honor and serve his divine Master with the fullest confidence in the church.

In the year 1842 he emigrated to the State of Ohio, where he found the people of his choice, with whom he willingly united, and was always found at his post of duty, both in arranging and conducting meetings. Being naturally blessed with a sweet musical voice, and having in early life, acquired a knowledge of the fundamental principles of vocal music, he always acted in the capacity of clerk at all meetings, which he attended (there being few which he did not attend) over a radius of fifty miles.

He was the father of two sons, Jacob and Joseph, (both members of the church), eighteen grandchildren, and three great grand-children.

On the morning of the 3rd of June, 1879, he was well and appeared to enjoy life, with its attendant blessings, with more than ordinary cheerfulness of spirit, and was looking forward to the next day, with sweet anticipation, it being his birthday. He would have completed his 81st year. Also, of meeting, on the morrow, all his neighbors and Brethren, at the raising of the Brethren's Church, at May Hill. The thought of the consummation of the above caused an unusual buoyancy of spirits.

He ate his usual dinner, and walked around during the afternoon, supporting himself on his two canes, which have aided him for many years. Some thirty-two minutes before his departure from earth, he came into the house, passing his son Joseph at the door. The former went into the house, and laid down on the bed, and the latter went into his shop. Immediately after entering the shop, he was notified by his little daughter, that "Gandpa" was sick. On receipt of this information he quickly repaired to the bedside of his father and found him complaining of misery in his body. The old brother said to his son, "Joseph, I will not be here long. The Lord's will be done." I am willing to go" The family summoned the nearest neighbors, but before their arrival his spirit had gone to God who gave it. Without a moan, sigh or struggle, filling the caption of this notice, "Fell Asleep." We had the pleasure of conversing with the dear old brother, a few days before his death, relative to the vital issues taking place in the church. It grieved him that difference should exist to such an alarming degree where there is no Bible authority. Who will be next? W. S. LYON.

(Primitive and Progressive Christian, please copy.)

From Jesse Calvert.

JUNE 1st. I left the Brethren at Tiffin, Ohio, to attend the Love-feast at Springfield; arrived at place of meeting Sunday morning; tried to preach twice for them. Hope some good was done.

June 9th. Visited Sulphur Springs, of Sandusky County, Ohio; preached at night in M. E. Church, in the town of Green Spring.

June 10th. Went to Rome Church, Ohio to a Love-feast; had a good meeting, soul-reviving feast.

June 11th. Morning meeting; one added to the church by baptism. In the evening started to Huntington, Indiana to attend their Love-feast.

June 12th. Arrived at Father-in-law's; found mother quite sick.

June 13th. Attended Love-feast at Shock's Corners; had a very excellent meeting.

June 14th; had morning meeting; Started to attend the Ogan's Creek Feast. On our way, among the number of members that were in company, was a young woman that did not belong to the church; she was asked, "Would you not love to commune with us to-night?" She said, "I would." So we commanded the chariot to stand still, being at a certain water, and we both went down into the water and I baptized her, and we all went on our way rejoicing. Had a good feast at night.

June 15th. Had a good meeting this morning; four more were added to the church by baptism. Thus all rejoiced again.

June 16th. Arrived safe home; found all well. Thank the Lord.

June 17th. Myself, wife, and a few other members left our homes to attend the Love-feast at Rock Run, the former home of Jacob Burkey. We had a good meeting, and well attended.

June 18th. Morning meeting; one restored; then returned home, where I am now resting.

Warsaw, Indiana.

Missionary Work in Ohio.

THE Board of Evangelism of North-western district of Ohio met in the Rome Church, and organized by choosing the following officers:

Abraham Buchley, Moderator; Joseph Rothrock, Treasurer; S. W. Lindower, Secretary. Each to serve one year or till their successors be chosen. The Board then divided the whole district into five sub districts, and each took one; and will appoint solicitors, who will forward all contributions direct to the Treasurer, and send a statement to the Secretary, who shall keep a record of all business transactions, and of evangelical work. The Treasurer shall receipt for all monies received, and pay out only on an order signed by a majority of the Board. The following names of ministers were suggested as evangelists:

I. J. Rosenberger, John Brillhart, Samuel Metzger, James Mcmullen, Daniel Brown, Jacob Brown, S. T. Bosserman, L. H. Dickey, J. C. Whitmore, Richard Berkeybile.

The following are the members of Board:

Peter Driver, Lima, Allen County, Ohio: David Shidler, Leipsic, Putnam County, Ohio; Abraham Buechley, Attica, Seneca County, Ohio; S. B. Thomas, Carey, Wyandot County, Ohio; J. R. Spacht, Dunkirk, Hardin County, Ohio.

S. W. LINDOWER, Secretary.

From Cedar Lake Congregation, Indiana.

OUR communion passed enjoyably on the 3rd and 4th of June. Our ministers were assisted by five bishops and eight laboring brethren. The church saw proper to call more laborers, and unanimously agreed to advance Brother James Barton to the office of bishop, Samuel Williams to the first degree of the ministry, and Joseph Hoover and Levi Rowland to the deaconship. The installation was solemnized by Brother David Baer, of Noble County, and Brother Peter Long, of English Prairie, Lagrange County, in the presence of about 150 Brethren, and a large congregation of anxious hearers.

Our meeting-house is situated one mile south and one-half mile east of Corunna, a station on the Areline R. R., and six miles north-west of Auburn, the county-seat of Dekalb County. Its size is 40x60, with a basement. Our membership consists of one bishop, two speakers, six visiting brethren, and seventy-four lay members.

Health in this locality is good. Summer crops look fair, and wheat never looked better. Apple and peach crop short. Small fruit plenty.

G. I. PATTERSON.

June 12th, 1879.

From D. E. Price.

WE arrived home from the southern mission field on Monday, the 16th inst.; found all well. The meetings were not very largely attended, but the attention was generally good.

Brother Holsinger was well pleased with the country, and expects to move out some time in September, if his family is satisfied and no providential interferences. We expect to hear from him soon after he gets home, and probably we can give you more definite word. He will take the cars at Mt. Morris to-night for home.

Mt. Morris, Ill., June 18.

Notice to Southern District of Ill.

THE Brethren at Hudson propose to change the time of holding the District Meeting for 1879, from the 28th of October to the 30th of September. Will await for objections until August 20th; then if there are no objections, notice will be given in the BRETHREN AT WORK, according to the proposed change.

T. D. LYON.

Hudson, McLean Co., Ill.

A good cause makes a stout heart.

Strong reasons make strong actions.

Blunt people often say sharp things.

The sleeping fox catches no poultry.

Progress is born of doubt and anxiety.

Candid thoughts are always valuable.

A wounded reputation is seldom cured.

All is but lip wisdom that wants experience.

Hope is a good breakfast, but a bad supper.

Whoever conquers indolence can conquer most things.

There is no man so bad but that he secretly respects the good.

As gold is purified in the furnace, so is character refined by pain.

David George 1880

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., July 10, 1879. No. 28

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

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CONTRIBUTORS will please not indulge in personalities and uncourteous language, but endeavor to present their views "with grace seasoned with salt."

"Ye shall know the truth and the truth shall make you free."

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

ELD. D. B. RAY'S SIXTEENTH REPLY.

WE did not denounce Mr. Stein as a "blasphemer" for doing what James commands, in anointing the sick with oil; we said: "To anoint with oil for 'the forgiveness of sins,' as held by Mr. Stein, is blasphemy and assumption."

In his 14th affirmative, Mr. Stein, speaking of the Tunker practice of anointing the sick with oil, says: "The forgiveness of sins is promised on its proper observance." This miserable popish custom of anointing for the pardon of sins is the "blasphemous assumption." For this cause the Tunker churches cannot be churches of Christ. Our friend's charge that his [Ray's] own church formerly "believed and practiced the same," is *utterly untrue*. Yes, Jesus was charged with blasphemy for claiming to forgive sins; and had he not had power to forgive sins, the charge would have been true. But now when a sinful man usurps the seat of Christ, by claiming to forgive sins by "extreme unction," he commits *blasphemy*. The apostles, clothed with miraculous power, "cast out many devils, and anointed with oil many that were sick, and healed them." (Mark 6: 13). If the Tunkers must perform all things practiced or commanded by the apostles, they must cast out devils and raise the dead, also.

Mr. Stein is forced to surrender his *oath* argument, by admitting that persons "are required to enter Christ's church by solemn oath of allegiance." And as this oath is to be administered by God's ministers, the command to "swear not at all" cannot be applied universally.

In his long apology for the Tunker "*conformity*" *in dress*, our friend refers to Rev. 7: 9, 13 where John, in vision saw the "great multitude" "clothed in white robes, and palms in their hands"! Why do not the Tunkers adopt the "white robes and palms" for church "uniform?" We do not ridicule the Tunker "white cap"; but we do regard the superstition of adopting such a religious uniform for a "spiritual covering" "in order to spiritual strength and power" as one species of *abominable idolatry*. Such churches as commit such abominations are not churches of Christ. The church that establishes a religious fashion of cut, color, or style of dress is not a church of Christ.

Another reason for making the Tunker church the bride of Christ, is that the brethren "will not fellowship such clerical titles as Rev., &c." This seems to be another case of "blind-guides, which strain at a gnat, and swallow a camel." (Matt. 23: 24). The Tunkers can blindly swallow the Popish heresies of baptismal salvation, church salvation, "extreme unction," with a swarm of other traditions of men; but they must "tithe of mint and anise and cummin" by rejecting titles. We do not approve of unscriptural ministerial titles, but the Tunker custom in rejecting certain titles proves no more for them than for Quakers and others.

Mr. Stein lays down 7th characteristic, *that the Tunker church is Christ's body"!* He then bravely says that the Brethren "acknowledge no head but Christ"! In our last negative we affirmed that: "According to their own testimony, the original Tunker church was composed of those baptized by an unregenerate child of Satan." Mr Stein says: "This is untrue." Yes, *but* IT IS TRUE. For the Tunkers regard every unbaptized man as an unregenerate child of Satan. This has been abundantly proved in our negative line. That the original Tunker church was composed of those baptized by an unbaptized administrator, is seen in all correct accounts of the origin of the Tunkers. No Tunker church ever existed prior to 1708, when eight persons organized themselves into a so-called church. In the History of Denominations in the United States, compiled by Jno. Winebrenner, he gives "the history of each denomination from the pen of some one of its most distinguished ministers or professors; thus affording each sect the opportunity of giving its own history." In this work the history of the Brethren, or Tunkers, is given by Philip Boyle, of Uniontown, Md. This distinguished Tunker preacher, in the above named work, concerning the two companies of Tunkers which emigrated to America in 1719 and 1729, adopts the language of Morgan Edwards, thus:

"Those two companies had been members of one and the same church, which originated in Schwartzenau, in the year 1708, in Germany. The first constituents were Alexander Mack and wife, Jno. Kipin and wife, George Grevy, Andreas, Bhony, Lucas Fetter, and Joanna Nethigum. Being neighbors, they agreed together to read the Bible, and edify one another in the way they had been brought up, for as yet they did not know there were any Baptists in the world. However, believer's baptism and a congregational church soon gained on them, insomuch that they determined to obey the gospel in those matters. These desired Alexander Mack to baptize them, but he deeming himself in reality unbaptized, refused; upon which they cast lots to find who should be administrator; on whom the lot fell hath been carefully concealed. However, baptized they were in the river Eder, by Schwartzenau, and then formed themselves into a church, choosing Alexander Mack as their minister. They increased fast, and began to spread their branches to Marienborn and Epstein, having John Naus and Christian Levy as their ministers in those places; but persecution quickly drove them thence: some to Holland, some to Crefelt. Soon after the mother church voluntarily removed from Schwartzenau to Serustervin, in Friesland, and from thence migrated toward America in 1719; and in 1729 those of Crefelt and Holland followed their brethren. Thus we see, all 'the Tunker churches' in America sprang from the church of Schwartzenau in Germany; that that church began in 1708, with only eight souls, and that in a place where no Baptists had been in the memory of man, nor any now are; in sixty-two years 'that little one is become a thousand, that small one a great nation.'" pp. 91, 92.

Thus the following facts are brought out by the Tunkers themselves:

First: The first Tunker church originated in Germany in 1708.

Second: They had no baptized or authorized administrator; therefore, they cast lots for an administrator.

Third: They were so conscious of error and shame that they "carefully concealed" the name of their unlawful administrator.

Fourth: The Tunkers "then formed themselves into a church, choosing Alexander Mack as their minister."

Fifth: "Thus we see, all *'the Tunker churches'* in America sprang from the church of Schwartzenau in Germany; that that church began in 1708, with only eight members."

With these facts, from the Tunkers themselves, the man that dares to affirm that the Tunker churches had an earlier origin than 1708, must be possessed with the spirit of falsehood. This same account is confirmed by Mr. Moore in his history of the origin of the Tunkers. All the histories of denominations, that mention the Tunkers, give the same account of the origin of the Tunkers, in 1708. But in his desperation Mr. Stein denies these facts, and *falsely* insinuates that we said that the Tunkers "received baptism knowingly at the hands of one who was fighting against God"! We made no such statement. We based our objection on the admitted fact that the original Tunkers were baptized by an unbaptized alien, whom they regard as a child of Satan.

We mean by "scriptural church succession," church succession as taught in the holy scriptures—the Word of God. It is taught in Dan. 2: 44; Is. 9: 6, 7; Matt. 16: 18; Luke 1 33. The kingdom of Christ "shall never be destroyed;" "It shall stand forever." "Of the increase of his government" "there shall be no end." "The gates of hell shall not prevail against it"—the church of Christ. Jesus shall "rule over the house of Jacob forever, and of his kingdom there shall be no end." This kingdom has had "an unbroken organic connection" from the time of the apostles to the present time. Therefore, the Tunker church, which had its origin in Germany in 1708, is not the body of Christ.

It is infallibly certain that the Tunkers have not the Bible church succession. It is not our business to leave the discussion of the Tunker church question to trace the succession of the true church.

Mr. Stein says: "Our brethren have never written their history." They have no history to write prior to 1708. Can they afford to forge a history? But alas! and it comes to pass that the "understandings and traditions" of our Brethren think that Bro. Mack "was a *Waldenseau*"! Sure enough, somebody told somebody that some old book (no one knows its name) somewhere (no one can tell where) tells the yarn that Mr. Mack, the first Tunker preacher, was a Waldenseau!!! Rather a slender spider web to hang the Tunker succession upon, we would say. If the true church of Christ was with the Waldenses, why did the Tunkers set up a new denomination? The ancient Waldenseau writings and confessions of faith do not give the ear-marks of the Tunkers. They had but "two sacraments"—church ordinances—baptism and the Lord's Supper. They say nothing of holding "trine immersion," or the seven saving church ordinances of the Tunkers. The churches of Christ had their origin under the ministry of Christ and his apostles in the first century. But the Tunker churches had their origin under the ministry of Alexandr Mack, an unbaptized Presbyterian, in the eighteenth century. Therefore, the Tunker churches are not churches of Christ.

UNION AND LOVE.

BY CHAS. M. YEAROUT.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Psa. 133: 1.

"IN union there is strength," and as long as we are united in the bonds of love, all the combined forces of the adversary cannot overcome a single member of our united Brotherhood; but let there be divisions among us, and then comes weakness. The enemy then invades the camp, and the saints have to suffer. And as we do not want strife and schism in the church, let us not do anything to wound each others feelings; but let us "be kindly affectioned one to another with brotherly love; in honor preferring one another." Rom. 12: 10. Let us "love as brethren, be pitiful, be courteous." "Seeing you have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Pet. 1: 22. Let us walk by the same rule, let us mind the same things," Phil. 3: 16, then all will be right, and there will be no divisions among us, but we will be brethren indeed and in truth.

"Behold how good and pleasant, and how becoming when brethren are all united, and in peace together dwell."

HUMILITY NOT CONTEMPTIBLE.

HUMILITY did not make John the Baptist contemptible; but when he refused the name of a prophet, Christ said he was more than a prophet. Humility did not make Moses contemptible, but he was the mildest man on earth. Humility did not make David contemptible when he humbled himself before God in penitence and prayer. As Christ ceased not to be king because he was like a servant, nor to be a lion because he was a lamb, nor to be a God because he was made a man, nor be a judge because he was judged; so man doth not lose his honor by humility, but he shall be honored for his humility, as the Son was honored when he was humbled. (Luke 15: 18–25)

IN 1867, while a candidate in Pennsylvania, old Thad. Stevens was charged with being an Atheist. He replied in a letter to a gentleman who wrote to him upon the subject, and said: "All the statements which you said are false, as the author well knew, if he had any knowledge on the subject. I have always been a firm believer in the Bible. He is a fool who disbelieves the existence of a God, as you say is charged on me. I also believe in the existence of a hell, for the especial benefit of this slanderer. I have said that I never deny any charges, however gross. I make an exception where my religous belief is brought into question. I make no pretension to piety (the more pity), but I would not be thought to be an infidel. I was raised a Baptist, and adhere to their belief.—*Inter Ocean.*

NEVER get in a hurry. Nine times out of ten your hurry will produce a flurry, and that will botch your work, which will have to be done over again or will be spoiled entirely. The adage "Haste makes waste" is a true one. A man can never make the best speed on any kind of work, if he feels hurried about it. The first thing to be desired and sought, is correctness, to do what you do well. Everything else should be subordinate to correctness. That secured, then the next desideratum is speed. But the speed is never acquired by hurry.

PSALM OF CHEERFULNESS.

O H! my brother, oh! my sister;
Ye of fellow human kind,
Ye whom wrong, or care, or sorrow,
Brings a troubled, tortured mind,
Tho' ye bow beneath the burden
Pressing hard to bear you down,
Listen to this holy lesson—
Never murmur, never frown.

Wrong—the inner heart it woundeth,
And 'tis cruel as the grave,
But will bitterness or anger
Soothe the smart its fury gave?
No! my brother, no! my sister,
They will ne'er one pang beguile,
Better, then, it is to bear it,
And rebuke it with a smile.

Care—the weary heart oppresseth,
Often 'tis a galling load,
But will fretting, or will frowning,
Ease the burden, smooth the road?
No! my brother, no! my sister,
Never for a moment's wile,
Better, better, then, be cheerful.
And repel it with a smile.

Grief—oh, yes, the heart it wringeth—
'Tis a bitter thing to bear.
But will sad or stern repining
Ease the weary woes ye bear?
No! my brother, no! my sister,
Listen not to passion's wile,
This is wisdom's holy lesson—
Meet your sorrows with a smile.

Yes, howe'er it seemeth grievous,
'Tis a pure and potent charm,
Meek and cheerful resignation
Can the bitterest woes disarm;
Yes! my brother, yes! my sister,
Can the weariest cares beguile,
Can the sorest sorrows lighten,
Fever scowl, then,—better smile.

For the smile upon your features
Soon will learn to reach the heart
And its deepest darkness lighten
By its own sweet sunny art;
Soon, aye, can the heart of ocean
Be with grievous storm oppress,
When no wild and angry motion
Mars its bosom's glassy rest.

Listen, then, my brother, sister,
And when aught shall weigh you down,
Firmly give your weakness battle,
And refuse to wear a frown!
Glorious is that noble spirit,
That uncrush'd in trouble's night,
Still amidst the deepest darkness,
Smileth and createth light.

—*N. Y. Dispatch.*

A SERMON.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18: 2, 3.

THIS expression by the Savior was in answer to the disciples asking who should be greatest in the kingdom of heaven. The Savior called a little child unto him and set him in the midst of them, saying, "Except ye be converted and become as little children, ye cannot enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven." He illustrates the fact that the most humble shall be the greatest in the kingdom of heaven.

There is a great similarity between a child and a Christian. For instance, there is nothing belonging to the animal kingdom that is as dependent as a child. All the rest of the animals God has given an instinct or power by which they, at least partially, obtain subsistence. But the child would perish were it not for the mother or some parental care that provides for it.

The similarity is that "the Son of man is come to save that which was lost." Matt. 18: 11. Then without a Redeemer we would be just as helpless as a babe in its infancy. But glorious news, he has come. But, "except ye repent, ye shall *all* likewise perish." Luke 13: 5. "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me." John 14: 6. Then we may *well* say, "while there was no eye to pity, nor arm to save God gave his only begotten Son that whosoever believeth on him, shall not perish, but have *everlasting life*." It is, then, just as impossible for us to have a spiritual existence, a spiritual birth without a Redeemer to make provision for us, as it is for a child to live without some one to make provision for it.

Again, "Except ye repent, ye *shall all likewise perish*." John the Baptist preached the "baptism of repentance for the remission of sins." Mark 1: 4. But the atonement has reached the child, hence he says, "of such is the kingdom of heaven." Luke 18: 16. But we find one who came running to him and said, "Good Master, what shall I do to inherit eternal life. And Jesus said unto him, Thou knowest the commandments, do not commit adultery, do dot kill, do not steal, do not bear false witness, defraud not, honor thy Father and mother. And he answered and said unto him, Master *all* these have I kept from my youth. Then Jesus beholding him, loved him and said unto him, One thing thou *lackest yet*, go thy way and *sell* whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come take up thy cross and *follow me*. And he was sad at that saying, and went away grieved; for he had great possessions." Mark 10: 17, 19 20, 21. Now this lad had possessions, knew the commandments of the Lord. He could understand the Savior's language, therefore went away grieved. There was a sacrifice to make, there was a cross to take up, the Savior was to be *followed*.

Now, we have a people in our country who claim that a child born of christian parents has a birth-right—they claim that they grow up in the church, and therefore always belong to the Church. But the text is, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Then we must become new creatures in Christ Jesus. Converted means changed from one state into another—from the kingdom of darkness into the family of God. To get into God's family consists of a new birth—we must be *born* into his family. There is quite a similarity between the birth of God's family and our natural families; in fact *all* the ordinances that God has ordained through his Son to be perpetuated by his church or family are similar to those that are ordained or practiced in every well organized temporal family. Sinner, if you are here, let me say to you that when you are begotten of the Father, when you have become tired of sin and are possessed of his Spirit, you will see the error of your way, and you feel that something must be done, that without the affection of a heavenly Father through Jesus Christ our Lord you stand convinced, and the wrath of God abideth on you. When you see and appreciate all this you are moved upon by the Holy Spirit and are ready to lay it all down at the feet of Jesus, begging for mercy, crying as they did of old, "Men, and brethren, what shall we do?" Then you will have peace with God.

A STATEMENT OF FACTS. AN EARNEST APPEAL.

AT the age of twelve years, the writer, by reading the New Testament through for the first time, more from curiosity than from a knowledge of its sacred contents, became truly awakened to his condition as a sinner before God. From that time he had no rest until he obtained peace and pardon through the atoning blood of the Lamb. Being isolated from the brethren, it was not until he was about sixteen that he had an opportunity to unite with them. This he gladly embraced, and was baptized in Cheat River by Elder Jacob M. Thomas, in the month of June 1856, two years after he was called to the deacon's office and served the church in that capacity three years. At the age of twenty one, in 1861, he was called by the Lord through the church to the ministry of the word. In this same year, Sept. 12, 1861, he was united in marriage to Miss Mary E. Bucklew, three years his junior. Some three years after this he was advanced to the second degree of the ministry. In this capacity he still continues to serve the church of his choice and his God. Eighteen years have passed around since he entered his public ministry; and with them their labors, changes, joys, misfortunes and sorrows. To the little family of two in 1861 the Lord has added nine, eight now on earth and one in heaven. In taking a review of our past career, like others, we presume, we see where we might have done better. "To err is human, but to forgive is divine." Our labors have been confined to four States, Virginia, Maryland, Pennsylvania, and Ohio. As an humble instrument in the Lord's hands, we have seen our work prosper, and have had the privilege of leading several hundred precious souls down into the flowing streams, and hear them solemnly dedicate themselves to God; and to all who may read this, I will say, remember your baptismal vow; be faithful that we may meet in heaven; for I look back to your conversion with more pleasure than to any thing else in my past life.

We have now noticed the bright side of the picture; we will next notice the dark side. At the time of our marriage and call to the ministry we were without any means; had nothing excepting the clothes on our backs. Under these discouraging circumstances we commenced battling with the world and to labor in the ministry. For fourteen years, by days labor, which we could spare from our ministerial calling, we made an effort, and succeeded in saving above our living, a handsome household property. We had everything we needed in that line, and a pretty good library besides. As our family had now increased to ten in number, including our two selves, we felt that if we had a little farm we might support our family and continue our labors in the ministry easier and better than in any other way; so we risked to purchase a small farm, by borrowing the most of the first payment. We hoped, by industry and economy, to pay for it, have once a home of our own. But, alas! in one year after we moved to our new home, a reverse came. At the hour of midnight I was awaked by the noise of the devouring flames of fire that were consuming our house and household goods, just in time, however, to save my wife and children from an untimely death, but had to make the effort at the risk of my own life. All the members of the family were saved unharmed, by throwing some from the second-story windows to the ground, and the others escaped through the windows below. We say all safe, except ourself; we were dreadfully injured by the fire, the effects of which we yet feel, and probably never will be as able to endure heavy labor as we were before. Thus in the short space of an hour or two all we had saved in fourteen years was swept away. Tuned out of house and home, in the midst of winter, without even a suit of clothes for any of us. But in this distressed condition the Lord remembered us, and brought brethren and friends to our assistance who relieved our wants for the time being, and helped us to build again, for which we shall ever feel grateful.

Not being able to labor since as before this misfortune, we have traveled and preached more, and to the honor of the dear brethren and sisters for whom we have labored, we do say, they have contributed liberally to our support; and what was above my traveling expenses and the scanty supply in part for my family, I have applied to the payments for my little home.

But with all the economy we could use, denying ourselves of the comforts of life, we are still in debt five hundred dollars for our home. It is all due and at interest, and will now soon be collected by administrators; and I am fearful my home will be sold; and in that case would lose nearly or quite all again.

I have used every effort in my power to borrow money, to sell my place, or in some way to prevent the threatening danger; but so far I have failed. I now, as the last and only remaining effort, *appeal* to my brethren and sisters and friends everywhere for help, knowing and feeling that I have a large circle of brethren and friends, who, by a little effort on their part, and not much to their disadvantage, by each contributing one dollar, more or less, as he or she may feel to do, might secure the amount, or so reduce the claim that I might in some way meet it. The only reward I can at present offer for the favor, is my heart felt thanks to the donors, and my prayer for God's blessing to rest upon you, with the promise to be more faithful in trying to preach the word, which this favor would enable me to do. This appeal is not confined to those with whom I am intimately acquainted, but to any one who may feel to sympathize with us in this matter. I would that whatever is given, be enclosed in a letter and sent to my address, *Clifton Mills, West Va.*, between this and the first of September.

If not objectionable, please give the names of the donors, the amount of each, and the name of the congregation to which they belong, as I wish to acknowledge the same through the papers, unless otherwise directed. I will be pleased to come and preach for the congregations who may aid in this matter, whenever I can do so, it desired; and as I expect, if spared, to travel and preach some during the coming winter, I would say, the congregation that contributes most to the above purpose, shall be first entitled to my service.

If any fears should be entertained by any who may not be acquainted with me, as to the correctness of the above statements, I would refer them to Elder Jacob M. Thomas, of this congregation. His address is the same as my own. Please, dear brethren and sisters, give this your early attention: by so doing you may aid in the salvation of precious souls, which will add to your riches in the world of glory. Awaiting your response, I am your weak but sincere brother in the Lord.

JAMES A. RIDENOUR.

Clifton Mills, Preston Co., W. Va.

An hour should never pass without our looking up to God for forgiveness and peace.

THE LORD'S HOUSE.

BY WM. BOROUGH.

"My house shall be called the house of prayer." Matt. 21: 13.

THESE words were spoken by the Savior when he rode into Jerusalem and went into the temple and overthrew the tables of the money changers. "and he taught, saying unto them, is it not written, My house shall be called of all nations, the house of prayer? but ye have made it a den of thieves." Mark 11: 17.

Dear readers, how many of us realize when going to our respective places of worship, that we are nearing the house of prayer? How many desire to engage in prayer after arriving at the house of prayer? How many of us do earnestly engage in prayer when we come to the Lord's house in assembly to worship? These are questions that each of us should take to ourselves, and say, "do I;" for the Lord says, "my house is a house of prayer."

Would not, however, wish you to understand that this duty should exclude all others from the Lord's house, or that any one duty should exclude another; but there are some duties that require more time in the programme of worship than others, chief among these are prayer, reading of the Scripture, and preaching or teaching. In prayer we talk to God. In reading of the Scriptures we have God talking to us. In preaching or teaching we talk to one another.

We will first consider the subject of prayer as observed in the popular churches of the day, where hundreds and sometimes thousands are found in one assembly, who seemingly meet more to display pomp and fashion than to worship God. Notice then when the solemn duty is exercised by their minister how many hundreds in the congregation do not bow the knee in prayer; how many do not even bow their head in reverence, but gaze over the congregation to discover something new in the styles, (as they call it). Notice the covering of the so-called sisters, how few are similar, how many are dissimilar in many parts of the construction and material, all striving to be the most attractive. Notice the expression of languor, the restlessness, while some will even give vent to their feelings by, "Oh! I wish the minister would not make such long prayers," this duty over all seem to be glad of it. Was this the kind of prayer that caused the shackles to drop from Peter and opened the way out of the city, and escaped the wrath of his enemies? Verily no. There was no display of pomp there, all upon bended knees in deep humility earnestly poured out their heart's desire. Similarity attired men with their heads uncovered; women with similar coverings on their heads; all keeping themselves unspotted from the world, as they had been taught and their prayers were answered. In harmony with the Lord's promise, "Wheresoever two or three meet and agree in asking as touching any one thing it shall be granted unto them." The Lord also promises to be with us on every occasion of prayer, when offered in the right spirit; and that to own and bless. Then, in prayer, God draws nigh, and where God is the Devil don't want to be, but flees when he sees the weakest saint upon his knees. He cannot withstand the presence of God. How forcibly this shows the propriety of the Savior's command; "Watch and pray, lest ye enter into temptation." The praying live nearer God than Satan desires to go, hence out of reach of temptation.

In examining our subject as to its personal applications, we find that each of us should be a fit temple for the indwelling of the Holy Spirit. Our bodies belong to Christ by redemption; they are his temples, as well as the great temple in Jerusalem in which he found disorder. Then let each of us keep his house in order; let it be a house of prayer; let the Savior abide therein.

2nd. Reading God's Word.

In reading God's Word, we have God talking to us; in this exercise we learn his will concerning us. Then how carefully we should read and meditate, not only in God's house, but whenever and wherever an opportunity is presented let us learn his laws and commandments concerning us. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17.

3rd. Preaching or teaching.

In preaching or teaching we talk to each other. This duty was commanded by the Savior himself, when he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20. Here the Lord promises to be with the teacher so long as he teaches what he requires, even unto the end of the world.

The Lord also tells us what to teach, that is, we are to teach all things whatsoever he has commanded. We should not teach war, nor the political issues of of the day; we should not teach superfluity of adornment, nor intemperance, rioting, anything else in which sin is found; but teach the gospel and that only. Paul says, "study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2: 15.

North Liberty, Ind.

When we endeavor to estimate the worth of an immortal soul, we are utterly lost in the attempt. Crowns and sceptres have had their adjudged valuation, and kingdoms have been bought and sold for sums of money. But who can affix the adequate price of a human soul? The principles of ordinary arithmetic all fail here, and we are constrained to say that he alone who paid the ransom for sinners, and made the souls of men his "purchased possession," can comprehend and solve the arduous question. They are indeed bought with a price: but are "not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot." We shall only ascertain the value of a soul, when we shall be fully able to estimate the worth of a Savior.

The pastor of the Congregational Church at Mansfield, Ohio, has a telephone in his pulpit with the wires leading to the houses of several aged and invalid members of his parish. The instrument is placed on the table in front of where he stands and is not conspicuous to the congregation. While he speaks he pays it no attention, but every word he says is easily heard by his distant auditors. His first utterances before the telephone were the Scripture sentences: "The Word is nigh unto thee," and "His Word runneth swiftly."

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

OBEDIENCE TO PARENTS.

IT is a growing belief that children of the present age are lacking in deference and respect as well as in obedience to parents, or those exercising authority over them. At least we often hear remarks which tend strongly to impress on the mind the existence of such a belief.

Whether this be the general fact or an opinion founded on fancy, it is conclusive that appearances have been taken as evidence of such facts.

It is true that the methods of governing children at home and pupils at school have changed materially in the lapse of years. There is not so much harshness in the mode as when the rod and ferule were instruments of correction. It is quite possible too, that with this remove from barbarism a milder form of address may have been assumed, and imperceptibly some laxity of discipline have arisen. But rudeness is not the legitimate result of courtesy; hence we must seek some other cause for so deplorable a fault.

Where children are held in check through fear of corporal punishment, the restraint lessens as they grow in years. If they have no more powerful motive to govern them than mere impulse, they are likely to give way to their passions. On the other hand, if they have had no restraint, but have been suffered to speak and act during childhood just as their feelings have prompted, it ought not to be expected they will practice any disguise. All children rebel under restraint, though all may manifest the rebellious feelings. The fault of disrespect in children may, in most cases, be traced directly to the home discipline, for which children clearly are not censurable.

But there is a point beyond childhood, when such a fault becomes a crime. Our statute books affix no penalty, neither do they recognize any authority in the matter; but the Divine Lawgiver has not overlooked the passible evil, nor left unrecorded the consequences of such guilt. Moreover, the first commandment with promise bears directly on this question, and is as forceful at the present time as when it was first uttered. No child who has arrived at years of accountability can violate this commandment with impunity.

We cannot pretend to say just how merited punishment will be meted out, but we appeal to the judgment of those who are, or have been guilty, for proof of our assertion. Have you not felt a consequent loss of self-respect, and a bitterness of spirit that has left you ill at ease with yourself because of your transgressions? Neither can this be the only unpleasant result from so heinous an offense. A parent may be long suffering and not withdraw his care and kindness, even though a child may have provoked his righteous indignation, but an observing community is not slow to perceive these offences and to pronounce judgment on the offenders. It is a great misfortune for a child to have been allowed to form a disrespectful habit. Such an one cannot rightly judge of its effect upon character, for his sensibilities have been blunted. But we cannot think that any boy or girl can suppose that it shows either good manners or a kind heart to disregard the reasonable commands or wishes of their parents. A pert, cross, or abrupt manner towards those whom you owe filial love and reverence, imparts neither dignity nor grace.

Children are under lasting obligations to parents. They may be sometimes painfully conscious that parents have defective characters and habits, but this does not give license for neglect on the part of children. Prompt and respectful obedience is but a small return for years of unremitting toil and tenderness. Ingratitude is always base, but doubly so when shown in disobedience to parental authority.

If the boys and girls, the young men and maidens, who are guilty of this hateful practice, could see themselves as others see them, they would shrink with abhorrence from a repetition of such offences.—*Sel.*

"I WILL BE GOOD."

"I will be good, dear mother,"
I heard a sweet child say:
"I will be good—now watch me;
I will be good to-day!"
She lifted up her bright young eyes,
With a soft and pleasing smile;
Then a mother's kiss was on her lip,
So pure and free from guile.

And when night came, that little one,
In kneeling down to pray,
Said in a soft and whispering tone,
"Have I been good to-day?"
Oh, many, many bitter tears
'Twould save us, did we say,
Like that dear child, with earnest heart,
"I will be good to-day!"

Jesus can help us to be good;
To him we'll humbly pray;
His grace alone can make us good,
And keep us good all day.
Help us to hate all evil thoughts,
All sinful words and ways;
And in thy service take delight
Through all our earthly days.

—*Sel.*

KEEP YOUR TROUBLES SACRED.

A WORTHY wife of forty years' standing, and whose life was not all made up of sunshine and peace, gives the following sensible and impressive advice to a married pair of her acquaintance. The advice is so good, and so well suited to all married people: as well as those who intend entering that state, that we here publish it for the benefit of such persons: Preserve sacred the privacies of your own house, your married state, and your heart. Let no father or mother, sister or brother or any third person come in between you two, or to share the joys and sorrows that belong to you two alone. With God's help, build your own quiet world, not allowing your dearest earthly friend to be the confident of aught that concerns your domestic peace. Let moments of alienation, if they occur be healed at once. Never let the morrow's sun still find you at variance. Review and renew your vow; it will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one.—*Sel.*

MOTHER.

THE velvet moss may grow upon the sterile rock—the mistletoe flourish on the withered branch—the ivy cling to the mouldering ruin—the pine and cedar remain fresh and fadeless amid the mutations of the dying year—flowers bloom and fade on the lonely grave in yonder church-yard — but, heaven be praised, the memory of the kind, patient, gentle, forgiving mother leaves something green, something beautiful and grateful to the soul, while in the cold hours of fate, it still winds its tendrils round the crumbling altars and broken arches of the desolate temple of the human heart.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON, } PROPRIETORS.

THE BRETHREN AT WORK will be sent to any address in the United States or Canada, for $1.50 per annum. Those sending eight names and $12.00 will receive a paper free of charge. For each additional name the agent will be allowed ten per cent., which amount he will please retain and send us the balance. Money sent by Post Office Orders, Registered Letters and Drafts, properly addressed will be at our risk. Do not send checks, as they cannot be collected without charges.

All communications intended for the paper, or any business connected with the office should be addressed

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - JULY 10, 1879.

SEND us no more ten cent stamps. Three's and one's preferred.

ALL orders for Minutes of A. M. have now been filled. The Report is not yet ready to send out.

IN last week's issue we stated that the Report of A. M. by the dozen, would be $2 00. It should be $2 40 per dozen. Those ordering will please note this. Send in your orders.

IT is as bad to be with a grumbler as be to out on a rainy day. The one damps our clothing, the other our spirits. But a bright, sunny-faced man or woman cheers us like a ray of sunlight coming into a dark room.

Brother J. E. Ockerman, of New Lebanon, Ohio, has been elected one of the teachers of the Brethren's Normal at Huntington, Pa., and is expected to enter upon his duties the coming Fall.

BROTHER Peter S. Garman, of Modesto, Cal., reports that the Brethren have organized a Sunday-school at the Jackson School-house with good prospects. They have raised means to secure 25 copies of the *Children at Work*.

BROTHER John Calvin Bright, who of late has been "echoing" from the Miami Valley is now at Huntington, Pa., attending school. We met him at the Annual Meeting and was favorably impressed. May he continue to be a *Bright* example in the Master's cause.

WE are sorry for the mistake that occured in Sister Kelso's article on first page, No. 25. In getting up the article one entire page was unintentionally missed. That the sister may have justice done her, we agree to print another article from her on the same subject.

THERE lately died in Adams County Ill., a sister, who was 92 years old, had been a member of the church 69 years, and had never witnessed what is known as the double mode of feet-washing. She was the daughter of Elder George Wolfe, who left Pennsylvania 79 years ago to make his home in what was then known as the wilds of the West.

WE are informed that there is a woman, accompanied by a little boy, visiting some of the members and churches in Northern Ill., collecting money and clothing ostensibly to go East, but it appears that her conduct and conversation are such as to warrant all to be cautious in giving. We do not wish to discourage giving to the needy, but to aid impostors and indolent people is not the work of God's children.

THE *Primitive Christian* is right in refusing to take any stock in Sunday-school libraries. It says: "We hereby inform all, that we do not propose to take any stock in such libraries as they now exist. Out of the hundreds and thousands of books published for this purpose we would consider it a very difficult matter to select a library that we would like to place in the hands of our children. A large percentage of them deserve no better name than religious fiction."

IT is suggested that we do not make our paper so much of a RAILROAD GUIDE and HOTEL REGISTER by publishing on what roads our correspondents rode and at what places they took their meals and lodging. It is thought no souls will be saved by knowing these things, and as the majority of our brethren are not *traveling* men, they consider that better matter might take the place of these things to the advantage of the majority of the readers of the paper. Correspondents will therefore please omit these things.

TO OUR CONTRIBUTORS.

FROM the days when God wrote the ten commandments on two tables of stone and gave them to Moses, men have been busily engaged in writing. And indeed, if men of ages past had not written, we would be in great ignorance. Not only would we not have the Bible, but many other books that now afford valuable information would not be within reach. The writings of by-gone ages are the pictures of the human family in those times; and truly our present form of government and the political and religious liberties we enjoy may be traced to the fact that men of past ages have left us a history of their forms of government. By studying these, men of modern times were enabled to produce something better. But to our work. You are engaged in labor that will also tell in ages to come. Do not for a moment think that your contributions will not be a part of the great whole which will eventually shape the religious liberties of future generations. Each noble thought, each ray of divine light, sent forth in printed form, will produce an effect, and when these noble thoughts and sunbeams of truth are aggregated, *it* will produce an effect worthy of the recognition of him who commanded his beloved servants to "*write*." Writing is a gift; and woe is the man who does not employ the gifts bestowed by the Lord God. To oppose writing on things wherewith we may edify one another, is to oppose God, for God bestows the gift of thinking, and the ability to formulate and record thoughts. Be therefore encouraged *to write*, not however simply to do yourself good but that others may *learn* from you also.

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.—Rev. 1: 19. So we also request our contributors. Write the things which you see, such as the prophets, apostles and holy men of old did. Luke tells of the meeting at Jerusalem, how many were baptized, who preached, and something of what was said. He also writes about Philip and the eunuch, tells of the place of meeting, what was said, who said it, what was done, and even who did it. Matthew, Mark, Luke and John with other New Testament writers have written "the things," which they saw, things that were, and were to come, and these to us are the *basis* of our faith in Christ.

No kind act will be lost. No one can be injured by learning what good work was done. — Send us, therefore, the news of the increase among the children of God. Does a sinner turn from serving Satan to trust in Jesus?—Make the people rejoice as the children of Israel did when they were delivered from the enemies. "Good news" should be desired by all lovers of Jesus. Mere personal matters, relating to domestic affairs, need not be heralded. Who cares how much you ate, what you ate, the kind of house you slept in, what hour you "stepped aboard the train" or "got off," the name of the conductor, the size of car &c.; none of these edify in a religious paper. If you *must* tell them send them to your local paper. But anything that will cheer the saints, the "one body," and make them holier and happier, will be acceptable. The godly things that you *see*, the things that *are*, and the things that *are to come*, the great things of God as revealed to us by the Word, are topics which interest the people of God.

Will you please make your articles as short as possible? The editors frequently re-write and shorten their articles before they go before public; would it not be better for the public if all were to study brevity? Short articles are generally read while only one in about five read long articles. "Here a little and there a little" is the motto of not a few, hence the shorter articles are sought after. We would regard it as a great favor if you would write in a plain hand, with good black ink. Matter written with a pencil can not be used. Boil down your contributions and make them weighty in thought. News from all the churches is desirable, and in this we reserve the liberty to abridge as may seem best for the good of Christianity. Your articles will not be put away so you may never know their fate, but will be examined soon after their arrival, and if you look under "Disposition of Copy" you will see if they are accepted or rejected. Rejected articles will be returned to the writers if sufficient stamps are sent to pay postage. Then send us such things as will please God, such things as will make for peace, such things as will unite us more firmly in the bonds of christian love. Do not *reply* to any one, but give your *views* upon the subject, and back them with all the truth you can find. Truth we want; truth we can have, and truth we must have. The press is a power for good, and the church may be greatly benefitted by the press; it may also be greatly injurd by the press, but we have confidence that all are striving to make the church better, not worse. God help us to act wisely and firmly in the right.

M. M. E.

THE WORK OF AGENTS

IT being impossible for us to visit all the churches to solicit people to subscribe, and being more convenient in many instances for members and others to place their subscriptions in the hands of one person to forward, we employ agents to attend to this work. And hard as the work of an agent is, many as the difficulties may be, numerous as his losses frequently are, people will envy the work of an agent. It makes no difference how much he may be disappointed, how often he must advance the money for his patrons, how many times he loses fifty cents, one or five dollars, still he will be looked upon with suspicion—will be regarded as a very highly favored man. Favored! He *earns* all he gets even when every one of his subscribers pays the cash. But suppose he sends in twenty names, and three out of the twenty fails to pay, what then? Well, he pays pretty dearly for his paper, for one thing, and feels that in trying to do some one good, he has been not a little imposed upon. "O well," remarks one, "the publishers can lose that." How many do you suppose it will take of the non-paying kind to prevent any paper going out at all? O no, my dear brethren, let us do all things honestly, and not regard the publishers of our papers as mines of gold and silver from which a large portion of the people may draw without injury.

But we started out to talk to our agents. We invite you to all continue your labors in extending the circulation of the BRETHREN AT WORK. Much depends upon your activity and energy in strengthening and maintaining the paper.—You *can* help along the work. You have done well heretofore, and while your trials, with ours, have been severe, let us look to God for rest and reward. Each sacrifice in behalf of truth, will be noticed by our heavenly Father. Do not be discouraged, though men take advantage of you, and fail to fulfill their obligations. God will take care of such in due time. Many of you have had a blessing for the good you have done, and many more will have their bright hopes realized in "the beautiful beyond," when God shall bestow the actual crown. Then do what you can for truth; send for sample copies and give to those who may be profited by reading a religious paper.

M. M. E.

THE ONLY INFALLIBLE CREED.

WORSHIPPING a creed instead of worshipping God, is not genuine love *to* God. God through the creed, God first, last and all the time. The thing by which we learn to know God and believe in him, is not the thing to be worshipped, but God himself. The creed, the only infallible creed, is the *means* appointed by the Lord to make himself and his wishes known unto us. Knowledge, therefore on our part, precedes faith. First to know, second to believe, third to obey is the divine arrangement. God is no less the author of knowledge than of faith. "The Lord is a God of knowledge, and by him actions are weighed."—1 Sam. 2: 3.

Should we know God? Must we know his demands before we can comply? Certainly. That we may believe in him, the Supreme Ruler of the universe, and have our characters formed after the divine mould, we must have *testimony*. "Faith is the belief of testimony," and "without faith it is impossible to please" God. If the testimony be true, the faith will be true; if the testimony be false, the faith will be false; like testimony, like faith. Testimony is essential to faith. We believe Jesus just as far as Jesus speaks; where he caused the last fact to be recorded, where he testified to the last truth, there our faith in Jesus terminates. He declares, "I am Alpha and Omega, the first and the last" (Rev. 1:11) and that he has gone to prepare a place for the saints. *How* he is preparing that place he never revealed unto us, hence we can have no faith in the *manner* of that preparation. Our faith goes only as far as the evidence or testimony goes, viz: that he is preparing a place. Here it stops, because the evidence stops. Where the Lord begins to speak there our faith begins, and where he ceases there our faith ceases. Our faith can not rest on what he did *not* say, on what he did *not* teach and record, but on what he *said* and *recorded*. Neither can our faith rest on *less* than he taught. The New Testament, therefore, is the length and breadth, the heighth and depth—the full measure of our faith in the Lord Jesus. If the testimony be true and valid, if it be backed by the proper authority, our faith will be strong. "If," says the apostle John, "we receive the testimony of men, the testimony of God is greater,—more truthful and stronger, hence in every report worthy of credit and confidence.

Our love for Christ is as our respect for his teaching. If we respect all, the whole testimony, our love will be complete for him. On the other hand if we respect some portions more than others, if we respect certain parts as not necessary to our subjugation to his authority, then our love for him is imperfect. So soon as we lose some of our love for Christ, we bestow that lost love upon something else. For instance if we should select Calvin as a partisan leader, bestow much of our affections upon him, we would lose some of our love for Christ, for unless we make him our sole Leader and Instructor we cannot fully and completely bestow our affections upon him. The covetous man can not love Christ supremely; much of his affections are upon the gains and wealth of this world, hence Christ is neglected.

The object of law is obedience, to hold in subjection, while that of testimony is to produce faith. Without law there can be no obedience, neither can there be any faith without testimony. Peter's testimony was to as many facts as he stated. Paul's testimony is so many facts verified. We believe Paul just so far as he wrote; we believe Peter's testimony just as far as he records it. The fact of Jesus' birth is no less true than that of his death. The testimony is equally credible, and the faith just as strong. The *certainty* of these facts which we are to believe, are dependent upon the testimony. The testimony being true, the faith must be right. About this there can be no doubts, no weakness, no leaning over.

The only infallible creed, the Bible, the whole of it, all of its parts combined, must be the basis of the faith that is infallibly correct. It is to our spiritual and moral natures what the sun is to the planetary system. Without the Bible, there is no sunshine for the soul. Without "the one best Book," there can be no hope of eternal life, no joy in prospect, no divine fellowship, no communion, no prayer, no glorying in the Lord. From it we learn what God has done for us and what he *will do*. From it we learn what man *is*, what *he ought to be*, morally and religiously. It addresses itself to our intellect and our affections. These it seeks to mould and fashion. It forms character—makes man what God wants him to be. It makes *white* character, and before God gives men *white reputations*. We therefore accept the Bible as the only great Book of facts, grand and sublime facts. It shows what *man is*, what he *must be* if he would escape the doom of wicked. It presents to him all the essential rules of piety and righteousness, and warns him of the awful danger of continuing in sin. It is not a collection of opinions and theories of beings no higher than ourselves, but a volume of facts revealed by the Supreme Ruler himself. It is from him who says, "Do I not fill heaven and earth? the everlasting God, the Lord, the Creator of the ends of the earth?" "I am that I am" is the author of the only infallible creed to which all people, nations and tongues are invited to subscribe. None are invited to yield to God's creed to honor the creed, but to honor God. — None are called to follow the teachings of the infallible creed in order to do the creed reverence, but to reverence God. It is not in the world for us to worship *it*, but that *by* it we may worship God. It is not here to make men miserable, to fill their souls with sin, corruption, but to lift them out of sin and degradation. It is not sent to make *slaves* of men and women, but *to set them free*. Its mission is *not* to dwarf

the intellect and endue the nobler affections, not to expand the mind of man and enrich his affections. It seeks not to overthow the heaven-born rights and enjoyments of man, but to bring every unholy thought into subjection unto Christ. Point out a creed prepared by man, or a band of men, that approaches near unto the only infallible creed, the Book of God. As well speak of the filth of the street imparting splendor to the sun, or the machinations of Satan bestowing eternal glory upon the saints. Are *you* walking by the only infallible creed?

M. M. E.

THE HOLY GHOST AND CORNELIUS.

Please give your views on Acts 10: 47, which reads as follows: "Can any forbid water, that these should not be baptized, which have received the Holy Ghost as well as we." I wish to know if this teaches that the believer receives remission of sins before baptism. R. T. Crook.

THIS verse does not *teach* the remission of sins before baptism. Cornelius receiving the Holy Ghost was no proof to him or any body else present that his sins were pardoned. It was needful that a miracle take place to convince the Jews that God is no respecter of person.

Cornelius was told to send men to Joppa and to call for Simon, whose surname was Peter, "Who shall tell thee words, whereby thou and thy house shall be saved." Acts 11: 14 Peter came and preached, telling Cornelius what he should do in order to be saved, and among these words was baptism.

We have three important conversions recorded in the 8th, 9th and 10th chapters of Acts; viz: the conversion of the eunuch, and of Paul, and of Cornelius. In some particulars they are precisely alike; in others, there are some points of difference. The points in which they differ are not essential to genuine conversion, but are merely accidental circumstances peculiar to the individual case with which they are connected. To ascertain what is merely accidental, among the cases on record, we must be guided by the following rule: "Whatever is common to all cases is necessary to a scriptual conversion; but whatever we find in one case which certainly did not occur in all others, is a peculiarity of the individual cases in which it occurs." The points in which all recorded cases agree are points in which all after cases must agree, but on points in which they differ subsequent cases may differ with equal propriety.

Hence we will take up three cases which are fresh in our memory and examine their differences.

FIRST. In the conversion of Paul the Lord Jesus appeared and spoke in person to him, but not so in the cases of Cornelius and the eunuch, hence it follows that this circumstance in Paul's conversion was peculiar to that case and therefore not essential to conversion—*i. e.*, a man can be converted without *seeing* and *personally* hearing the *voice* of the Lord.

SECOND. Paul was struck literally blind, but Cornelius and the eunuch were not, hence it follows that literal blindness is not essential to genuine conversion.

THIRD. Paul mourned three days before he was baptized; not so with the other two; they were baptized the same day they heard the word preached, hence the delaying of baptism is not essential to conversion.

FOURTH. An angel appeared to Cornelius, but not to Paul or the eunuch, therefore a man can be converted without seeing an angel.

FIFTH. The Holy Ghost was poured out on Cornelius *before* his baptism, but nothing of the kind occurred in the conversions of Paul and the eunuch. The Holy Ghost was not poured out on them before baptism, hence it follows that what thus occurred with Cornelius was not *essential* to a genuine conversion, but a circumstance peculiar to that peculiar case. The nature of the case demanded some extraordinary manifestation, not to convert Cornelius, but to convince the Jews that came with Peter.

J. H. MOORE.

SAYS our worthy Brother Landon West: "I have spent the time since Annual Meeting pleasantly in preaching through Augusta, Nelson, Amherst, and Roanoke counties Va. It is truly the harvest time. Our opinion of Virginia is most favorable. We have now been in the State four weeks, have met people on the streets, at their homes, and in public worship, and have not yet heard a vulgar or profane word. Kindness is the rule."

DISPOSITION OF COPY.

ACCEPTED. "The Committe to the Bear Creek Church Ohio," by R. H. Miller. "Blood and Things Strangled," by R. R. Moon. "Inconsistency," by John Forney. "Immortality," by Jennie Wilson. "Praise ye the Lord," by H. P. Brinkworth.

REJECTED. "Behold I come quickly," by H. P. Brinkworth. Too poorly written. "Correspondence," by Anna M. S. Written illegibly, and very much scattered.

Contributors wisbing their articles returned will please send stamps to pay postage.

WE have on hand a number of articles on the dress question. This subject has been pretty thoroughly discussed in Annual Meeting, District Meetings, our periodicals, and in private circles. Would it not be well to turn our special efforts in other directions? Why not rather practice the truth we have learned, and turn our attention to sounding out the word of the Lord more generally in the regions round about the churches and in the States where our faith and practice are unknown? However we do not intend to turn our faces against the doctrine of non-conformity to the world in all unlawful things. There is the sin of covetousness, the sin of malice, the sin of anger which need warring against; will some of our writers give them a cut with the Sword of the Spirit? Nor should you forget the fornicator, who uproots the divine plant of purity; let him have his portions of reproof, for God spared him not in itemizing the hideous sins. And last, but by no means least in degrading and pulling down society, is the false-witness. He may be found in the courts of the land, in business, among families and churches and society in general. He needs checking, and our pages are open to those who are fearless in telling him of his sin. Only make it look just as it is, hideous, degrading, deforming, and then perhaps he will abandon it, seeing that it is such miserable company. It may hurt, but Jesus says, "I come not to send peace, but a sword." Then let the Sword do its work; hold it not back. In the amputation of a limb, there is no small loss of blood, and great care must be taken lest the patient die; so it is in cutting off some darling sins, the patient becomes a little weak, then "ye that are strong" must pour in the oil and strengthen the flickering flame. Then let us strike at evil with the word, and the cure will be sure and effectual.

SEE column entitled "Gospel Success" on last page. Whenever the Lord gives "the increase" in your church put the facts on a postal card addressed to us, and we shall do our part towards making this department interesting. It would be quite advantageous if you would mail news on Monday or Tuesday of each week. Observe brevity, give the facts, and the language we will most gladly arrange. We rejoice to hear of the success of the Lord's cause everywhere. Many ministers are laboring and toiling under discouraging circumstances, and if a word of "good cheer" is not given them occasionally they may soon tire and faint by the way. We wish to urge them forward in their noble work in every lawful manner. Paul says he was made "glad" by "the coming of Stephanas, and Fortunatus and Achaicus * * for they have refreshed my spirit and yours;" and of Timotheus he declared to the church at Corinth, "he worketh the work of the Lord." His writing of these brethren in commendatory terms was not unlawful. They had done good, and why should it not be known. Tell the joyful news to the church.

WE have on hand a lot of Brother Hope's Danish papers, which should be distributed among the Danes and Norwegians of America. Any one wishing some of them will please address this office. Will you send for some, Brethren, and put them to work? We do not like to see them lie here idle. Perhaps by a little effort some subscribers might be obtained. No commissions to agents. The reward will be given "over there" when the Lord shall come with great power and glory to gather his elect.

FROM PALESTINE.

(Continued from last week.)

At noon, that day, Thursday the 24th, we again took lunch under "the shadow of a great rock in a weary land," and we remembered its cool shade with a sigh on several occasions afterward, when we ate this meal in the boiling sun. From our rock we overlooked the region of Succoth, where Jacob spent the first summer after his return from Padan Aram, and where he built booths for his cattle, to protect them from the great heat to which they were not accustomed (Gen. 33: 17). Our route during the morning had skirted the southern edge of this plain, and I had ridden several miles out of the way to examine the mounds of three ancient cities. I crossed irrigating channels in every direction, nearly all of them dry, but a few containing running streams, drawn from the Jabbok where it leaves the mountains. If all of these channels were in good repair, and enterprising farmers were scattered over this plain, there is scarcely an acre of it that would not yield a most abundant harvest. As it is, there are several square miles of promising wheat, and almost the entire plain is covered with verdure. Its former wealth and importance is attested by the ruins of not less than six towns of considerable size, which lie within a few miles of each other, the mass of crumbled building material in some of them being forty or fifty feet above the level of the plain.

We were on our way to Jerash, the ancient Gergesa; and from our lunching place on the edge of the plain of Succoth, we were led by our Sheik across mountain spurs fit only for goats and Bedouin footmen to climb, into Wady Rajib, where our tents were pitched on a bench high up the mountain side, near a village which gives name to the Wady. Every ravine among the mountains, whether it contains a stream or not, is called by the Arabs a Wady; and the stream, where it runs through a plain, has the same name. Of Wady Rajib I had obtained no previous information at all, except that I had seen it in Dr. Merril's report. I was not, therefore, at all prepared to see, as I did, the most picturesque and romantic mountain glen that I have ever beheld. Wooded mountain tops, with a naked crag here and there, rose a thousand feet above our camp in every direction except to the west. In that direction the sloping sides of the deep Wady, covered with small bushes and patches of growing grain, descended two thousand feet to the Jordan plain; while through the opening could be seen a narrow strip of that plain, with alternate sections of green and yellow grain: and beyond this the mountains west of Jordan, piled one above another in the distance, and made to stand out with great distinction by the soft light of the setting sun. I climbed to a rocky eminence above our tents, to enjoy the scene. It was enlivened by the merry voices of many children in the adjacent village; by the rush of water as the stream near by dashed over the rocks; by the barking of dogs and the neighing of horses; and, as the twilight drew on, by the bleating of goats, the tinkling of small bells, the lowing of cattle, and the calls of shepherd boys, as the flocks and herds came in along the mountain paths. A little later, the camp fires of wandering Bedouin sprang up in various directions on the mountain sides, and the moon, with the evening star close by her side, began to glow in the western sky. I sat on a projecting rock almost entranced, and said to myself, Could I only have home and the Bible College where these tents are, how I would love to live and die in this place! I lingered till the increasing darkness made my step uncertain in descending the rocky steep, then came to the tent and sat in front of its door till the hour of worship and of slumber. J. W. MCGARVEY.

FROM PALESTINE.

NUMBER XII.

Ruins, Fountains, and Mountains Beyond the Jordan.

[From the "Christian Standard" by special Arrangement.]

FROM Wady Rajib, where my last letter closed, we traveled in one day to Jerash, the ancient Gergesa. For several hours we ascended the Wady in which we had camped, passing through some dense forests abounding in oak trees of several varieties, a few pines, wild olives, and other less familiar trees; and crossing many small fields of wheat and of freshly ploughed ground. We saw some fresh clearings of the wooded slopes, and other evidences of increasing attention to agriculture. Flowers of many varieties bloomed on every side.—They were not more numerous nor varied than I have seen on the prairies in the West, but they are generally of a more delicate texture. Among the number we recognized four old Kentucky acquaintances, the yellow honeysuckle, the red poppy, the hollyhock, and—the dog fennel. The poppy we have seen everywhere, from Joppa to the Jordan and beyond; and in many places it grows so thick as to cover the ground with red. The honeysuckle was a surprise to us, and especially when we saw it in the wild woods clambering over the tops of the scrubby oaks. While speaking of forest trees I may as well say here, that only on a few mountain ridges, and in the vicinity of streams, are any to be seen in this country; and the most of those you do see are of a scrubby growth; yet I measured a wild olive tree in Wady Rajib that was 16 feet 7 inches in circumference; I lunched to-day under an English walnut, the spread of whose branches were nearly 40 feet, and I measured an oak on Jebel Owsha the diameter of whose foliage was 66 feet in two directions at right angles to each other. I never saw, in a country, a handsomer shade tree, or one which cast a denser shade. These specimens serve to show what the primitive forests of this country were, when idolatrous Israel offered sacrifice and burnt incense "under oaks and poplars and elms, because the shadow thereof was good" (Hosea 4: 13). By the by, the large oak which I have just mentioned is close by the tomb of Hosea, whose words I have just quoted. Inside of an old Mohammedan praying place, the Arabs showed us a long stone trough *thirty-one* feet long, and three feet deep by three wide, which they call the prophets coffin. It is overhung with a pall of old and dirty woolen cloth with alternate stripes of blue and red. Our Arabs kissed it reverently as they approached it. The mountain on which it stands is called Jebel Owsha, Mount Hosea, and it is the highest mountain of Israel east of Jordan, being 3,370 feet above the sea level.

I had read something of the ruins at Jerash, and felt a deep interest in seeing them, but I was by no means prepared to see them so grand, so extensive, and so well preserved. Standing where we could take them all at a single view, we were forced to say, here stood a city of greater magnificence than Jerusalem in the day of its greatest glory. The whole of the wall is distinctly traceable, and it inclosed a space not less than a mile across in every direction. Near the middle of the northern wall a splendid spring bursts forth from under a perpendicular ledge of rock, and runs through the city to the southern wall, hidden by a perfect jungle of oleanders twenty feet high and just ready to bloom.

The city rises on the slopes leading from this stream, the larger part being on the western slope. Parallel with the stream, a street runs from the northern gate nearly a mile toward the southern, whose pavement in many places is still preserved, and along each side of which there is a continuous row of Ionic columns with richly carved entablatures resting on their tops. About a hundred of these are still standing, the pedestals of nearly all are in place, and you make your way with difficulty among the fallen blocks of the others. About half way this street is intersected, at a double archway, like one of the triumphal arches of the Romans, by another street with similar rows of columns, which decends the western slope and crosses the stream on a stone bridge. The first named street terminates, before reaching the southern gate, in a grand forum in the shape of an ellipse, and surrounded by similar columns, 55 of which are still standing. Further up the western slope are the ruins of several magnificent heathen temples, and of two amphitheaters, with their stone seats preserved almost entire, the larger of the two having seats for 5,000 spectators. The western side of the city, at the time of its destruction, seems to have been chiefly heathen, and the eastern, chiefly if not entirely Christian; for all the heathen temples are on the western side, and on the eastern we counted the ruins of five churches inside the walls, and one outside. Almost the entire space within the walls is covered with heaps of building stones and prostrate columns, and all around the walls outside are emptied and broken sarcophagi, and rock-hewn sepulchers, the burial places of Jews, heathen and Christians. It would fill this letter to even briefly describe all that we saw there; let me close the description by saying, that in these ruins we have a monumental witness, whose testimony can not be called in question, to the original wealth and productiveness of this country.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1:7? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one please explain John 10:9? In particular the phrase, "And shall go in and out and find pasture." M. M. DILTZ.

Some one please explain Matt. 5:47. "And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

EVA DYE.

[Will Brother J. S. Mohler please answer Eva Dye's question?—ED.]

PREACHER, SPIRITS, PRISON.

Will some one please explain 1 Pet. 3:19? It reads as follows: "By which also he went and preached unto the spirits in prison." Who is the preacher? Who are the spirits? Where is the prison? J. W. BARNHART.

CHRIST is the preacher. The antediluvian world are the spirits, *i. e.*, those who died in the days of Noah. "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." 1 Pet. 4:6. Christ died for every man that was ever in the world. He was "a lamb slain from the foundation of the world," and "tasted death for every man;" hence the dead and the living heard him.

Some say the prison is (hades) hell, or grave as some would have it. Some say when "Christ was three days and nights in the heart of the earth," "then was when he preached to the spirits in prison." The Bible does not tell where the prison is, and where the Bible is silent we had better be.

CHARLES M. YEAROUT.

DAVID REPROACHED BY ONE NOT HIS ENEMY.

WILL the BRETHREN AT WORK please explain Psalm 55: 12 "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him." Who is referred to? ISRAEL PENROD.

IN the verse following we read: "But it was thou, a man mine equal, my guide, and mine acquaintance." From the language in verse thirteen we must conclude that King David was personally acquainted with this man; and regarded him his equal. David says he was also his counsellor, and that they had walked unto the house of God in company.

In 2 Sam. 17: 23, we read: "And the counsel of Ahithophel which he counselled in those days, was as if a man had inquired of the oracle of God. So was all the counsel of Ahithophel, both with David and Absalom." In 2 Sam. 15: 12, we read: "And Absalom sent for Ahithophel, the Gilonite, David's counsellor." At this time Absalom, King David's son, had a conspiracy against his father; and by fair speeches and courtesies, had won the hearts of the men of Israel after himself; and also turned Ahithophel, David's counsellor, a conspirator. When King David heard this he said: "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." After that Ahithophel counselled Absalom to slay his father with an army of men. Then said Absalom, "Call now Hushai, the Archite, and let us hear likewise what he saith," &c. And Hushai said: "The counsel which Ahithophel hath counselled at this time is not good." And Absalom and all the men of Israel said the counsel of Hushai is better than that of Ahithophel. When Ahithophel saw that his counsel was not followed, he went home to his native city, which was Giloh, in the hill country of Judea. There he put his house in order and then hanged himself.

We have given this brief history in order to show who David referred to as his equal, his counsel, and one who brought reproach upon him, but was not his enemy. Because David still had compassion on Absalom, and Ahithophel was the counsellor of both Absalom and David, is probably the reason why David did not call him an enemy.

JOSIAH F. CULLAR.

CONTINUED shocks of earthquake, which are attributed to the action of Mount Ætna, have occurred near Santa Venere and Guardia. Several houses have fallen, others are in danger of falling, and there has been some loss of life.

HOPE.

BY A. W. VANIMAN.

WHAT a world of meaning in this small word of only four letters. Paul calls it "the anchor of the soul." Why are anchors used with ships on the broad ocean? They are for the purpose of holding the ship where it is wanted, to save it from being driven upon the rocks, and wrecked. So each person is out on a great ocean, the "ocean of life," and no one can hire some one else to steer his boat for him, but he must "paddle his own canoe" if he expects to make much progress. He has a true chart by which to steer, if he will only be guided by it, and if he is not governed by it he will likely miss his landing point. And last, but not least, he has

HOPE AS AN ANCHOR,

without which he would surely be driven upon the high and dangerous rocks of despair. No one can be found who has not the implement. It is at the head of all enterprises. It is this that upholds the warrior in his mad career in the hope that he may win fame and glory, which, after all are but bubbles that soon pass away. It is this that urges forward the insearch of wealth in the hope that he may fill his purse and enjoy life, but how great the deception: great riches have no pleasure for their posessor. It is this that inspires the student to greater exertion in the hope that he may some day stand in the ranks of the wise and learned. And his hope is not all in vain, for knowledge is never a miss, and is a power for good or evil, but does one very little good unless used properly. It is hope that helps the Christian to bear the hardships of life. It helps him to bear, without flinching, the frowns of a wicked world. He hopes some time to obtain glory, riches, and eternal life; all the glories of eternity; all the riches which heaven can bestow; and eternal life which can only be obtained by steady perseverance. And the Christian's hope is not in vain. With Jesus as his leader, his word as his guide, hope as his anchor, heaven his landing place, he is secure in any storm of affliction or distress. He may sometimes be driven upon the rocks of despair, but his anchor should be strong enough to hold him away. Let none despair and think his lot harder than that of any one else. Let every one push forward with his utmost power for "the mark of the prize of the high calling of God in Christ Jesus;" because it is a good and great work and a great deal is at stake. It is life or death, happiness eternal or everlasting misery and despair. In one condition hope is not needed in the other it is useless. Consider ye for yourselves and choose between the two conditions.

Virden, Ill.

THE SHIP IS STILL SAFE.

BY F. P. LEHR.

ONCE more have we safely passed Charibdas and Scylla without shipwreck or suffering the loss of anchor or compass, though for a while past the wind seemed to blow a gale and dark forebodings filled the breast of many a tender-hearted sailor as well as passenger in the gospel ship of our great Captain and Pilot Jesus Christ. It appeared for a while as if the ship's crew had mutined and were determined to wreck the vessel, but ah! when it came to the question, who is to contrive the ship? a sober second thought prevailed. Thank you, my dear brethren, both old and young for being outspoken though it grieves sometimes; but it was needful, so as not to forget it very soon. Many a sharp cut was given, but the acknowledgement made, I trust, will soon have healed every wound.

I trust we that may have been rather slow, and they that were some too fast, have been brought closer together. Now let us endeavor to keep in company for one year, and when we come together again at A. M. try and do the most important work first and not have it for the last as has been the case last two Annual Meetings. I entertain the brightest hope that those few fault-finders that left the ranks, and even those that may not have been dealt with altogether justly will all make up their minds and say, "I will come back and do my part of the service acording to the gospel." All the hands are needed to carry the glad tidings to the waste places.

"United we stand;
Divided we fall."

Bloomingdale, Mich.

AT Buffalo Lake, Dakota, there is a Presbyterian church of fifty-five members, all full-blooded Dakota Indians, with the Mr. Mazawacanayana, or Iron Thunder, as pastor.

Topics of the Day.

THE United States sends 460 missionaries to foreign fields, and Germany more than 500, and Great Britian 1,000.

AN exchange says that in Calcutta there are 199 Hindoo temples, 117 Mahometan mosques, 31 Christian churches, and two Jewish synagogues.

A MINISTERIAL crisis is at hand in Turkey. In consequence of the circulation of threatening documents against the sultan, numerous arrests have been made.

THE membership of Spurgeon's church now amounts to 5,166. During the past year 394 new members were received, and 57 died.

INFORMATION received by the the Indian Bureau reports that 800 lodges of Sitting Bull's Indians are south of the British line. No act of hostility is yet reported.

THE Mississippi planters have issued a circular to business men and benevolent societies of the North, begging them to desist from helping the negro exodus.

DESTRUCTIVE floods are now reported in Lombardy. Thousands of acres of vines and grain are ruined. At Malura below Matua, the Po has formed a lake, and the inhabitants of flooded districts are encamped on embankments.

THE French government has submitted to the Chambers a bill regulating the details of the return of the Chambers to Paris. It fixes the meeting of the Legislature in Paris the third of November, next.

NEGRETTE, commanding general of the Mexican army, has pronounced against Diaz, and has left the city of Mexico, followed by 3,000 adherents of Diaz Chief Justice Vallarte is acting president, and congress has disbanded.

FRESH inundations in Galicia, Silesia, and Hungary. Half the town of Troppau, in Austrian Silesia, is under water. The Danube is still rising, the hay crop is destroyed, and seven iron bridges have demolished.

A YOUNG Polish Jew of Baltimore, named Stern has been converted to Christianity, and is preaching the Gospel with success among his countrymen and coreligionists in this city and other parts of Maryland.

A HAILSTORM six miles wide passed from east to west near Germantown, Columbia Co., N. Y., about midnight, June 15. The hailstones were as large as hickory nuts, and broke panes of glass in every farm-house, killed poultry, destroyed fruit, uprooted trees, blew down fences, and near Clermont unroofed several houses.

U. S. MARSHALL SHAUGHNESSY and a banker named McCormick, at Salt Lake City, Utah, have been appointed receivers of the late Brigham Young's estate, on application of Amelia A. Young, who claims that the executors have improperly made way with $1,000,000 of the $2,500,000 at which the estate was valued.

FOUR thousand nine hundred and fifty-three persons were killed during the last year in the north-west provinces of India and in Oude by wild beasts and snakes, and of these 3, 871 owed their death to snake bites. No less than 10, 513 head of cattle were also destroyed, mostly by leopards in the vast grazing plains of the Terai. Rewards to the extent of 10,000 rupees were paid by the government for the destruction of 3,910 wild animals.

THE New York *Witness* says: "Crime is increasing fearfully in German. In 1871 the number of offences legally investigated was 82, 000; in 1876 it swelled to 133,700. Perjuries increased from 491 to 800; offences against morality rose from 1,072 to 2,000, and bodily injuries from 7,900 to 15,400. In six years the number of offenders, under eighteen years of age, increased nearly 2,000. This increase in crime has kept pace with the growth of infidelity.

JOSEPH NEHIMA, the Japanese Evangelist, who is now doing a noble work among his countrymen, found, when a boy, two tracts—one about America, the other on Christianity. On reading these he was filled with the desire to go to America and become a Christian. This was at a period when any native was caught leaving Japan, was put to death. The Japanese boy, undeterred by the the danger, secreted himself on a vessel and escaped to China, and from thence to Boston. He was educated at Amherst College, and on his return to his native land was offered a lucrative position as interpreter. This he declined in order to preach the Gospel. He has now fifty preaching places, three churches, and eighty-four thousand students in College, half of whom are studying for the ministry.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

BOYER.—In Union District, Marshall County, Indiana, Sarah M., wife of Brother John Boyer, departed this life April 28th, 1879, aged 21 years, 11 months, and 10 days. Disease, dropsy. Funeral services by Elder John Knisely and Brother M. A. Eisenhour, from Heb. 13: 14. G. W. MATER.

PLOWMAN.—In the Maple Grove Church, Norton County, Kansas, Sister Mary Ann Plowman, wife of Noah Plowman, died June 13th, 1879, aged 55 years, 8 months, and 23 days. Services by the writer, from Amos 4: 12, in the school-house, at Norton, Kansas.

N. C. WORKMAN.

Primitive Christian, please copy.

CROWNOVER.—Sister Mary E. Crownover departed this life June 7th, aged 35 years, 3 months and 20 days.

Sister Crownover was a daughter of Elder Joseph R. Hanawalt, (deceased) of Mifflin County, Pennsylvania. She joined the body of Christ in her fifteenth year, and was a worthy and consistent member of the church for twenty years. N. TRAPP.

ROYER.—In the Grasshopper Congregation, Jefferson County, Kansas, Brother John and Sister Phebe Royer. Brother Royer died March 12th, 1879, aged 64 years, 11 months, and 18 days. Sister Royer, his companion, died April 20th, aged 66 years, and 9 days. Disease, lung fever. Funeral services by the Brethren. J. A. ROYER.

(Primitive Christian, please copy.)

HETRICK.—In the Red Bank Congregation, Armstrong County, Pa., May 11th, Alice Belle, daughter of Joseph A. and Martha E. Hetrick, aged 9 years, 7 months and, 3 days. Funeral discourse by J. W. Smouse, from Luke 8: 52. A BROTHER.

SHOEMAKER.—At his home, near Oakland, Pa., June 19th, 1879, after a brief illness, John W. Shoemaker, aged 18 years, 8 months, and 24 days. L. J. SHOEMAKER.

SHAFFER.—In Falls City Church, Richardson County, Neb., May 28th, Emma May Shaffer, infant daughter of Brother F. and Sister I. Shaffer, aged 1 year, 6 months, and 28 days. Services by Joseph D. Johnston and Henry P. Brinkworth.

MILLER.—In the Sugar Creek Congregation, Allen County, Ohio, May 19th, 1879, Elder Daniel Miller, aged 62 years, 8 months, and 1 day.

By the death of Brother Miller the church has lost a noble counsellor, the children a kind father, and the wife a dear husband: but we hope their loss is his eternal gain. Funeral improved by the Brethren, from Rev. 14: 13.

SAMUEL METZGER.

MEAD.—Brother Albert B. Mead was born in Tomkins County, New York, August 7th, 1814. He was one of the old pioneers of Elkhart County, where he moved to with his parents in 1835. In 1877 he united with the church of the Brethren, in which belief he spent many happy hours. He departed this life May 11th, 1879. Age, 64 years, 9 months, and 4 days. A. A. WISE.

SMITH.—In the West Fork Congregation, Floyd County, Virginia, May 30th, Sister Mary Smith, wife of Bartley Smith, (deceased) aged 47 years. Disease, consumption.

The subject of this notice had been a consistent member of our fraternity for many years. She survived her husband about six years, during which time she fought the battles of life with great vigor, ever looking to the widow's God. She leaves a family of twelve children, six of which are married, to mourn their loss, but we trust her eternal gain. When we sat by her bedside and listened to her, telling her children not to forget her as some children, our hearts were made to bleed. O how can children forget so true a friend as a mother when she is dead? I trust these children will not forget her, but prepare to meet her. C. D. HYLTON.

CROFT.—In the Oakland Church, Darke County, Ohio, May 6th, 1879, Sister Catharine Croft, daughter of Friend George and Sister Mary Croft, aged 25 years, 8 months, and 1 day.

Sister Catharine was a consistent member of the church. Her disease was consumption. She bore her affliction with much patience, looking forward for the crown of righteousness, which the righteous judge shall give to them that love him. Funeral services by the Brethren, from Thess. 4: 13. JEREMIAH KATHERMAN.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From P. R. Wrightsman.

Dear Brethren:—

THIS may inform you that I left home in South Bend, Indiana, May 26th, Western bound, in search of health, and to look at the country. I came direct to Lincoln, the Capitol of this State; remained there one week, looking around. This city has from 6,000 to 8,000. They are a good class of society,—mostly Americans. Everything here in the shape of real estate, and rents are about double what they really ought to be, and eventually these rates will flatten out. Here is an artesian well between 1,100, 1,200 feet deep, which flows strong salt water that ebbs and flows with the ocean tide. When it ebbs the pure salt can be scrapped up by the handful. The well water is of a brackish nature, and at a certain depth salt.

From Lincoln went West to Hastings, 154 miles. Here we found Sister Spangle, her two daughters, son and his wife, and a young man, all members of the church. Sister Spangle and her daughters are living near Hastings, and the other members live some twenty-five miles out on the farm near Grand Island. We had one appointment in Hastings, in the Congregational Church. We had a pleasant meeting, with good attention.

This is a fine country, good level land, ranging in price from $10 to $40 per acre. After spending a few days here I went farther west, to Lowell, Kearney County. This is a newer country, and not much settled up yet. Southwest of Lowell is a railroad station, on the Burlington and Missouri River R. R. in Nebraska. Go seven miles south-west, and from here southward is the best country I ever saw. Land is level and rich. Here the homesteaders are finding homes of 160 acres for $16. The government land is pretty well taken. Here one can get railroad land all they want from $3 to $4 per acre, as good land as any one need wish for, but not a stone, tree or switch to be seen as far as your eyes can behold, except what has been planted here. Everything grows in the richest abundance. The soil only needs to be tickled with the plow, and it will laugh a large crop. Plenty of rain; people kind and sociable; society very good for a new country; health very good. Many who live here have come invalids, and are now well, rejoicing in their new prairie homes. I have found a few members here, for whom I preached twice, and attended their union Sabbath-school. These members seemed to be satisfied with the Bible and its teachings, without any additions.

May God bless his whole church, and especially the scattered ones in the far West, who are without a shepherd.

From here I go to Denver, Colorado. My health is improving.

Lowell, Kearney County, Neb., June 16.

Notes by the Way.

Dear Brethren:—

I LEFT home May 30th. Took the train at Mechanicsburg, at 2:10 P. M. At Carlisle met Brother J. P. Lerew and daughter Mollie, with Sisters Margaret Deardorf, M. Brown, C. Trostle. Had a pleasant ride over the valley, arriving at Hagerstown 5:25. Was met by Cousin A. Condry and Friend W. Schnlar. Remained at Hagerstown all night. Here we took a look at the ruins of the fire—at the Washington House the night previous. How sad to learn the narrow escapes and deaths from this mishap. How thankful we should be to God that our lives are cast in pleasant places.

May 31st. Took the train for Broadway, Virginia. Changed cars at Weaverton and Harper's Ferry. Enjoyed the trip very much. Met brethren and sisters at every station, some of whom we shall ever remember, for their kind assistance. At Brownsville we met Elders Moses Miller and David Long, from the Manor Church, Maryland, arriving at Broadway 3:13 P. M. Here we were met by Brethren who conveyed us to their homes. We stopped at the home of Elder John Kline, (deceased.) We are now having our home at Brother John Zigler's, formerly owned by Brother Peter Nead, (deceased.)

May 31st. Visited ground, etc. of A. M., and think it a delightful place. As this is the first Annual Meeting that I ever attended, I was very much interested and enjoyed the first meal on the grounds very much. From here we attended meeting in the house of Brother L. Kline. Brother Samuel Kinsey, editor of the *Vindicator*, spoke from the words "Walk in the light." Brother Stump followed.

June 1st. Through the kindness of Brother M. Zigler we had the pleasure of attending meeting at Timberville. This is in the Flat Rock District. They have erected a very large church, and dedicated it the second Sunday in May. Our company was Brother Quinter, S. C. Keim and wife. We all enjoyed our three miles ride through the Shenandoah Valley. The balmy air of a clear morning and the beautiful fields of clover casting forth their odors of sweetness all added to our pleasure. People at ten were addressed by Brother Quinter, from 1 John 5:5. While sitting in the house I cast a look through the open window by my side, and a beautiful view of the river greeted my eyes. I was made to exclaim, "How wonderful are thy works and thy ways past finding out!" Attended afternoon services conducted by Brother J. Coffman, S. C. Keim and D. K. Saylor. Hope we may be profited by their teachings.

In the evening attended services at Broadway, in the Presbyterian Church. Brother Quinter preached.

June 2. Monday morning met on the grounds for breakfast. Preaching on the ground by Brother Ridenour and Sturgis. Having heard of Brethren D. N. Workman, C. G. Lint, S. Z. Sharp, Jesse Calvert, J. H. Moore, P. J. Brown, we were glad to meet them, and are happy to say we met many more whose names we could not give, as the list would be too long.

June 3. Raining—somewhat unpleasant. I can truly say I was happy to see so kind and loving spirit exist among the Brethren. All the queries were ably discussed and we hope the desires may meet the approbation of all.

Tuesday evening. Meeting at Brother M. Zigler's. Brother H. R. Holsinger spoke from the words "With all they learn to be idlers and busy-bodies."

Attended council, and listened to an able sermon by Brother S. H. Bashor at the church. In the evening attended preaching at Broadway. Brother H. R. Holsinger preached very interestingly.

June 5. Attended council. Some of the brethren and sisters are taking their leave for home. Council closed at 5 P. M. Here comes the parting. How sad to say farewell, perhaps to meet no more! Should it please God in his all wise providence that we should no more meet at Annual Meeting, may we all be so happy as to meet at home in our Father's House eternal in the heavens. We took a last look at place of A. M. In company with Sisters Annie Bechtel, Wealthy A. Clark, Nannie Wolf, Laura Miller, and Lizzie and Julia Long we took a walk to Brother S. Kline's. Remained there all night.

Friday, at 10 o'clock, we set out for Broadway; took the train at Harper's Ferry, arriving there at 5 P. M. Here the last good-bye to some whom we shall fondly remember.

Harper's Ferry is a place of more than ordinary interest. I enjoyed the sight of the beautiful rivers and lofty mountains. From there to Weaverton. Here we had to wait on the train till after 8 o'clock. Weaverton is located on the banks of the Potomac, and the scenery is grand. Took the train for Hagerstown. At Breathedsville we had to part with Sisters Longs, Wolf, and Miller. My traveling companion now is Sister Emma Stoner. Arrived at Hagerstown at 10:30. Remained all night at Sister Miller's

Saturday morning, took the 8 o'clock train for home. At the depot we met a sad sight—that of a man from New York who was badly burned and injured, trying to make his escape from the fire of the Washington House. They were trying to remove him to his home. He was an object of pity.

Arrived at Mechanicsburg at 11:30; and with all this, has been one of the grandest trips I have ever taken. Thanking the brethren and sisters of Virginia for their kindness, hoping God will bless and prosper you all, I shall ever remember you with pleasure, and may God bless us all that we may meet in heaven, is the prayer of your unworthy sister,

LEAH T. CONDRY.

Shepherdstown, Pa.

To District Meeting and back again.

Dear Brethren:—

I LEFT Dowagiac May 7th, on the Michigan Central R. R. for Kalamazoo, in company with Brother Cornelius Vorhees. Arrived at Kalamazoo about 2 o'clock in the morning. Took Indiana & Grand Rapids R. R. in morning, for the Rapids. Arrived about 10 o'clock. Took the train on the Detroit & Milwaukee R. R. for Lowell, at which place we took private conveyance to old Brother George Long's, by whom we were received and kindly entertained. By a mistake had to lay over there one day. Had a very pleasant visit with the old brother and family. Attended meeting on the evening of May 8. Next day assembled for District Meeting, which was held in the Brethren's new meeting-house, in the Thornapple Congregation, Ionia County, Michigan, on the 9th of May. Meeting opened by singing and prayer. After which a portion of scripture was read. Old Brother Isaac Miller chosen Moderator, young Brother Isaac Miller, Writing Clerk, old Brother Long Reading Clerk. Congregations called seven out of ten represented. Papers were then called for; there was but one presented, and that was in the form of a request, asking District Meeting to petition Annual Meeting for a committee to settle some difficulties existing in a complicated form in several congregations, which was discussed some length of time, leaving the request ungranted. After this the missionary question was discussed, but no definite steps taken in that direction, farther than that we were to talk the matter up and do what we could until there should be a united effort made. Dismissed by singing and prayer. Met again in the evening for public worship. Went home with Brother Repner, who took us to the train at Lowell, which we boarded about 5 o'clock, for home, at which place we arrived on the evening of the 10th. Found all well, for which we try to be thankful. We were kindly entertained by loving brethren and sisters, for which they have our thanks. We found warm hearts and willing hands, in evidence of which I here state what they told me, that five brethren built their meeting-house last year, which is 40x50, and a commodious house it is, too. It being the time of the year of corn-planting, I found my plow standing in the field where I left it about one week before, but I found warm hearts and willing hands at home on my return, for some of my brethren who had been busy at home in my absence, went to work and helped me, and we soon had the corn in the ground. Now I make this statement, that other brethren may go and do likewise, for by so doing they will gladden many hearts, more than they could by giving money. Finally brethren, let us try and help bear one another's burden's as much as we may be enabled. W. CLARK.

Dowagiac, Michigan, June 17th, 1879.

From Samuel Murray.

Dear Brethren:—

MAY 14th went to Wabash, 15th to Peru 16th to White County, 17th to Logansport, 18th preached twice in a school-house. Evenings of 19th and 20th at the same place; 21st went to Carroll County. Met with the brethren of the Bachelor Run District, where A. Miller had commenced a meeting. Brother G. W. Cripe addressed the audience in the evening. May 23rd, the church met in council. All went off pleasantly. In the evening I addressed the audience. On the 24th had to go the Deer Creek District. Preached in M. E. Church on Saturday evening and Sunday at 10:30, to a house full of attentive hearers. A Baptist minister present, he was asked forward on the stand, and if he had anything to say he should say it. He said, "This is the first time I have met this old brother; and this is the first minister I ever met on the stand that preached my sentiment." He agreed with us that all God's commands were essential, and that he never found a non-essential in the Bible. He wants us to preach in their church. We will do so as soon as we can.

In the evening and Monday evening we preached in the Brethren's Meeting-house, to very attentive audiences.

Tuesday 27th, went to Bachelor Run again, where the church met to hold a choice for three and four deacons. May the Lord help them to be useful.

In the evening I addressed a large congregation of attentive hearers. After preaching several came forward. Next morning met at the waterside and saw eight persons baptized. This surely was a pleasant meeting. Only nine discourses preached. Two by A. Miller, five by G. W. Cripe, and two by myself. The result was 22 baptized, and one reclaimed. From here we went to a Communion in Howard Co. Had a very good meeting, very large congregations. Ministry strong. From here we went to a Communion, in Cass County, May 30. Had a very good meeting. Not so large a congregation. Ministry not so strong. From here we went to Miami County to a Communion. Had a very good meeting. From here we went to a Communion in Wabash County, on 7th the of June. Had a Love-feast indeed. The house very nearly full of members; and a very large crowd outside. From here we went to Solomon's Congregation, Huntington County to our quarterly council meeting; not much business. Agreed to hold our communion on the 29th of September.

On the 13th, went to a Communion in the Clear Creek District, Huntington County. Next day went to the communion in the Ogan's Creek Congregation, Wabash County. All of these communions were well attended, and surely they were feasts of joy.

On Sunday afternoon we met with the members of the Squirrel Creek District, to assist in organizing a Sunday-school. May the Lord help them to make it a good school.

I am writing at my son's near Peru. Am on my way to Carroll County, to hold a series of meetings. My address will be Rossville till the 24th of June.

June 17th.

From Minnesota.

WE have no established church here, and I pray God that the time will soon come when ministers will preach the glorious gospel here. I am pleased to know that we can investigate divine matters in a courteous manner. I take no pleasure in controversy or disputation, but I am fond of investigation. Truth is never injured by sincere investigation, but rather brightened and established by it. I do not wish to disown any one on account of opinions, unless the opinions are set up against God's law. Opinions regarded *as* opinions, are harmless, but when they control either faith or practice are injurious and ruinous. To maintain that the pious un-immersed can be saved by the gospel, or that men may be saved without being baptized into the one body, may ruin the soul.

Ministers should fear to tell any one such things as lead to disobedience. Opinionism is the cause of all the division in Christianity. If all were to take the word of God as given, there would soon be an end of strife. All, in an humble spirit, would do the commandments of God. God says we shall sing with the spirit and the understanding, but opinion steps in and says, "Sing with the organ." This is the thing not commanded, and therefore divides us. And then what is more pitiable than the giggling, uproar, or laughter? Solomon says, "As the crackling of thorns under a pot so is the laughter of fools." I do not say that it is wrong to be mirthful, for laughing is natural, but I do maintain that it is wrong to laugh at vulgarity and foolishness. Jesus says, "every idle word that men speak, they shall give an account thereof in the day of judgment." Surely when we must render an account for the time spent foolishly, in order to gratify our carnality we should take heed. When opinions lead professors of religion to circuses, theatres, horse-races, then the opinions do harm. "Love not the world, neither the things that are in the world. "All things whatsoever ye do in word or deed, do all in the name of our Lord Jesus." Can going to shows, theatres, races be done in the name of the Lord Jesus? We may engage in the legitimate pursuits of life, to the honor and glory of God, but no man can do so by going to places of vain amusement.

MARY C. NORMAN.

Sharon, Minn.

From Central Point, Cal.

BROTHER Stephen Broadhurst came here and commenced meeting May 24th, and preached fourteen sermons. First subject, "Search the scriptures, for in them ye think ye have eternal life. Second, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened." Many things, both old and new were brought to the minds of the people. Had good congregations all the time. On Friday night an invitation was given to any who wanted to make application for membership, and we rejoiced to see one arise and demand baptism. On Saturday night another one resolved to enlist in King Jesus' army. On Monday night the third one came. All these dear brethren are seemingly trying to persuade others to come to Jesus and live. Pray that all may labor and live in the fear of the Lord.

Will the *Gospel Preacher* please copy the above. GEORGE W. POWELL.

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Samuel Ream, Dak. Ter	.51

C. P. ROWLAND, Treasurer.

Lanark, Ill., June 28th, 1879.

(P. C., please copy.)

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righte usness, as the stars forever and ever.—Dan. 12: 3.

Lift the voice and sound the trumpet,
Watcher on the mountain height;
Roll the clarion notes around thee,
Shout as flees the passing night.
Lift the voice in words of warning;
Crying aloud, "Behold the dawning!
Rouse and gird to meet the foe!"

FROM SUGAR RIDGE CHURCH, OHIO.—Two were recently added to the church by baptism. One was a bright youth of Sister Pringle, the other my daughter of twelve years. Our communion was held on the 13th of June. Had a pleasant time. J. A. TRACKLER.

FROM BEAVER DAM CHURCH, IND.—We are are still making progress in the cause of our heavenly Master. Seven precious souls added to the church, making fifty-two since the last of March. May the Lord help them near him.

D. BECHTELHEIMER.

FROM NORTH MISSOURI MISSION.—Held two meetings near Carrollton. One received by letter, two applicants for restoration, and two baptized. Was accompanied by Brethren S. B. Shirkey, David Moore and A. Brock. Quite an inquiry here after the doctrine as it is the first meeting for the Brethren.

D. B. GIBSON.

FROM CLINTON CO., PA.—Our communion meeting was held June 7-10. Seven sermons preached, and sin-tired souls turned to serve the Lord. Sinners trembled and saints rejoiced. About eighty persons communed; pleasant time indeed. A. SHROYER.

FROM HENSON CHURCH, ILL.—Our Sunday-school is in a flourishing condition, and well attended. Had a good communion meeting June 5th. O how I would have enjoyed myself at the Annual Meeting! I have an extensive acquaintance where it was held, and often visit, in my dreams, those large mountains and deep valleys. T. D. LYON.

FROM JESSE CALVERT.—I left home June 25th, to go to Pigeon River Church Dekalb County, Indiana, where Elder M. Shotts presides; arrived at the place at sunset; enjoyed a pleasant rest during the shades of the night. On the 26th met at their new brick church for the purpose of holding dedicatory services. Took up a donation for the purpose of paying what was yet due on their house. The donation amounted to $262. I then delivered my dedication sermon. At the close of it I invited sinners to come and dedicate themselves to God. Five came, and I had the privilege of dedicating them to God by baptism. In the evening met for communion; had a pleasant feast. June 27th. Had services again; a good meeting; four more were added to the church by baptism. Meeting at night; two more promised they would come. June 28th. Had a pleasant meeting this morning. Subject, "Prayer-meetings and Sunday-schools." Then had to leave to attend the funeral. Thanks to the brethren, sisters, and friends for their kindness.

BROTHER G. B. RAIRIGH, of Peabody, Kansas, writes: We were lately made glad to see a man seventy-five years old, and his companion, turn to the Lord for salvation.

EIGHT persons were received into the church by baptism at the Welty Meeting-house, Franklin County, Pennsylvania, June 15th. The Lord be praised for the increase, and bless the dear ones who have fled from their evil ways and put on Christ.

I WAS permitted to baptize two persons when I came home a few weeks ago. We made an attempt to elect a minister but failed. A preacher is very much needed here in the Almena (Michigan) Church. Will the Brethren please remember us. F. P. LŒHR.

THE communion of the Elk Creek Church, Nebraska, was held June 15th. Good order, good attendance; word preached with power. Held an election for minister and deacon. Two ministers were chosen, there being a tie-vote. Jacob Craft and Lomax Miller, ministers, and Jonathan Souders deacon. The Lord help them to perform their duties faithfully.

PELINA MILLER.

THE Brethren of Winona County, Minn., enjoyed their Love-feast June 7th and 8th. Brethren William Hipes and William Drury labored faithfully and effectively while with us. The church was strengthened and sinners were made to feel the need of a Savior. God bless all the dear brethren and sisters every-where.

JACOB WIRT.

THE Love-feast in the Solomon's Creek Church is past, so far as the work is concerned, but the effects we feel still remain. Large attendance and good order. Quite a number of ministers present. Brother Calvert remained with us over Sunday, and labored hard in telling the good old story of the cross. The Lord bless his good work. W. C. PERRY.

From Elk Lick, Pa.

I HAVE just returned from Bear Creek Congregation, Garret County, Maryland. On Saturday evening they held their Love-feast. Meeting next day at 9 o'clock. The congregation held a selection for a minister; the lot falling on Brother Hochstetler, he not being present was not installed. At 10:30 met for public worship; in the evening also, at three different places in the vicinity. The meeting was well attended, especially by the minister-brethren, there being twelve from other congregations, besides all of their own. Among them were S. H. Bashor and Landon West, from Ohio, Brother Glenn and others, from W. Va., and our old father in Israel, Jacob M. Thomas, from Brandonville, W. Va., who is now eighty-five years old, and is widely known for his labors in the church. The meeting was one of good interest.

Brother Bashor has been holding a series of meetings at this place, with some additions.

During the night and Sunday morning they had fine rains, which were very much needed.

I was surprised on reaching home that it had rained so little. For want of rain our crops will be short. S. C. KEIM.

Special Notice.

FROM the report of the proceedings of District Meeting of Northern Missouri, given by C. C. Root, my name appears as one of the evangelists of said district, with Brother George Shamberger as substitute. Now I will say Brother Shamberger was accepted as my substitute, provided I deemed it not best or proper for me to enter the field, etc. Now I have done some work in the district, at such times as I could conveniently do so, but not at the expense of the district, and will do still a little more; after which I will, if it be the will of the Lord, continue my work as a general evangelist, as I have enough of that kind of labor to perform to occupy the most of my time. I expect to visit Central Illinois early in the Fall, and will only give private notice to such congregations where I contemplate to labor.

D. B. GIBSON.

Norborne, Mo., June 30.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

We expect, the Lord willing, to hold our communion meeting in the Pine Creek Church, St. Joseph County, Indiana, on the second day of October, commencing at four o'clock P. M.

We, the members of the Bethel Church, located in Thayer and Fillmore Counties, Nebraska, expect, the Lord willing, to hold our Love-feast on the 26th and 27th of September. All Brethren are cordially invited, and especially ministering brethren.

LEVI BEANBLOSSOM.

The Brethren of the Antioch Church intend holding their communion at Antioch, Huntington County, Indiana, September 27th. Meeting to commence at 2 P. M. Usual invitation to all. J. M. SOUTHWOOD.

We, the members of the Maple Grove Church, Montgomery County, Iowa, will have our communion August 23rd. A general invitation to all, and especially ministering brethren. Place of meeting ten miles north of Villisca. Those coming by rail will be conveyed to place of meeting by notifying the writer at Sciola, Montgomery County, Iowa.

GEORGE W. WORKMAN.

We expect, the Lord willing, to hold our communion meeting in the Libertyville Church, Jefferson County, Iowa, September 26th and 27th. A general invitation is extended. Meeting to commence at 10 A. M. and continue over Sunday. JAMES GLOTFELTY.

In the notice of the Desmoines Valley (Iowa) Love-feast in No. 26 it reads that the meeting will commence at 7 P. M. It should be 1 P. M.

In the notice of the Grayson County (Texas) Love-feast in No. 26 it reads that the meeting will be on the 29th of July. It should be July 26th. JACOB BERKEY.

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Day Express	2:05 P. M.
Night Express	1:55 A. M.
Accommodation	10:05 A. M.

EAST BOUND

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only connection at Western Union Junction. Passenger trains make close

S. A. SMITH, Agent

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:37 in the morning.

David George 1880

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., July 17, 1879. No. 29

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

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EIGHTH PAGE—A Nice Lot; Sample Copies Free.

STEIN AND RAY DEBATE.

[The copy from the *Flag* office did not reach us in time for this issue.]—EDS.

THE COMMITTEE TO THE BEAR CREEK CHURCH, OHIO.

BY R. H. MILLER.

AS it was requested that it should meet as soon as convenient, to settle the troubles there, we made arraogements to meet them on the 18th of June. Two of the committee were not present; Brother David Bowman, and Jacob Rife did not get there. Brother Rife writes us that he did not get home from A. M. in time. We have not learned why Brother Bowman was not present; but three of us, Brethren J. P. Ebersole, Daniel Brower, and self, met and were accepted. The trouble was not general in the church, but between a few members; some of them of other arms of the church. The Bear Creek Church became a little involved in it, by taking up the matter after it had been left to arbitrators. It is a little dangerous for a church to take up a matter, after it has once been left to a committee, or to arbitrators; because to change their decision, on account of new evidence, is making two decisions: better let the committee, or arbitration, consider the new evidence, then it changes its own decision; but for a church to change the decision of committees, or arbitrators, without their consent, and the consent of the parties, is running risk of getting into trouble. But we have never been more impressed with feelings of sympathy for old brethren than we were for the elders of this church; though they were not specially in the trouble. But they have the control, or oversight, and are so old and feeble that they can hardly tend to the business at all; and when they do make any mistakes, younger brethren see it soon, and then they sometimes bear a little too hard on the elders. We are inclined to think when brethren get old and feeble in body and mind, they had better make some arrangements to have the business of the church committed into the hands of younger brethren. We do not mean that the old brethren should have nothing to do, but they should put the burden on the younger, and assist them with their counsel.

We have known elders who became so feeble in body and mind, that they gave up all their financial business to their children; yet they seem to hold on to the oversight of a church, as though they were still as able as ever to manage its affairs. We think it better for them to have younger ones put forward; so while they are yet where they may train them to the work with their advice. It is the counsels of the old with the young in church matters that gives us assurance that the work will be well done when we are gone. And this assurance we can only have when we give the work into their hands, and see them take its responsibilities and labor; while the older brethren assist them with their advice.

We are a little more inclined to urge the matter of training and building up the younger brethren in the work of the church, than some of our old brethren seem to be. In a few years every thing must be committed into their hands, all our hopes of victory for the church, is God and the younger members. Our duty to the younger members rises above all other duties to our church. In it is more of our power for good than any other one thing. If we are negligent in any one thing; if we fall behind our privilege and duty, in any one matter, it is in the work for the spiritual interest and welfare of the young.

The idea among us of a distinction between the old brethren and the young brethren should be banished only so far as between a father and his sons; their interests are identical. While young, the father takes care of the sons; when old the sons take care of the father; in middle age they counsel much together. So it ought to be in the church, when young, all the care of the church should turn to their spiritual welfare in the proper training of them; when old, all the care of the church should turn again to respect and kindness to them, as dutiful sons to a father; in middle age their counsels should be heard in every matter. But the care for the younger grows in importance above every other; because on it depends their worth in council when they arrive at middle age; and their benefit as examples when they become old. The beautiful bright example of old age is one of the greatest blessings the Christian enjoys. The evening shades of life casting its rays of Christian love and kindness, like the setting sun, beams its beautiful light behind it. So the aged Christian goes down and leaves a shining light, that lingers in the heart while memory lasts. But the blessings of old age to the church depends much upon a middle life well spent in the work of the Master. And all this founded on the preparation when young; if that is wanting there follows a lifetime of lack somewhere. How many older brethren could we find to-day, who, if they could again have the privilege of improving their minds and knowledge in spiritual things, as they once had when young would prize it higher than any earthly gain? We could hardly find one, but what would be a little like Solomon, want wisdom, and we must mainly look to our younger days to get it; for the memory then is strong as the experience of the old will prove, for they can vividly remember many circumstances of childhood, while those of late years are dim or gone. This shows some of our zeal for the interest and improvement of the young; but a little more in the change in the manner of holding A. M. Some wanted white tickets to admit the old brethren to the first table, red ones to admit the younger to the second. I objected to that feature because I don't like the old and young separated in that manner. The more respect you show to the young, the more they will show in return.

But we have got clear off our subject. We started out to give account of our labors on the committee in the Bear Creek Church. We had a very peaceable and quiet investigation; as much so as could be expected. This probably was caused in part by the peaceable and quiet spirit shown by the committee. And we would here say a little more: nearly always the spirit and manner of speaking and acting shown by a committee, or its foreman, controls the manner or conduct in the rest of the congregation. This is true even up to the moderator at A. M. If he is hasty, harsh, and arbitrary, the same spirit seems to be catching, and others work in the same way, especially if they differ with him, but if he be mild and calm in his manner, kind and pleasant in his speaking, others are likely to be so too. This principle runs through all church business; and we hope all our elders will try the mild and calm style in such matters.

We are off the subject again. Thus we can see one of the ways of making an article too long; but in a narrative it does not matter much, provided we fill up the meandering with something good. Though, when we take up a subject to write upon it is best to stick to it; and that is not a bad plan in preaching. But every one cannot well do that, and we do not blame them, for it is not always best. And then there is some difference in the natural gifts, some get too far away from the subject, and some stay too close to it, going over the same thing too often. But who is perfect? If we could find him, we would say then, but not till then, we had found one that had a right to grumble at others, who are doing the best they can, in writing and preaching. We hope all will continue to work the best they can,—improve some if possible. You need not call it progression if you don't [illegible], for I fear this means too much sometimes.

Well we did not get back to the subject that time; we will try it again, by telling you that when the committee made its report on the second day, it was received by all except one; and we hope he will reconsider the matter, and take the advice given him by the committee. The report was also strongly sanctioned by some other brethren present from the adjoining churches. When the committee's work was done we hastened home because we had been there but little for sometime; but we felt a little out of the common order because we had no preaching while on this trip, such is not common with us, and, we feel like our work was not fully done when there is no preaching, but we hope to visit them for that purpose during the coming Fall.

THOUGHTS ON ANNUAL MEETING.

BY ENOCH EBY.

FOR several years my mind has been much impressed with the necessity of some change in the manner of conducting business at our Annual Conference; and at our late Annual Meeting that impression was much strengthened; hence I offer a few thoughts for consideration.

First. Let Standing Committee meet on Friday morning at nine o'clock, before the A. M., each delegate bringing the papers of his district with him; and let the committee do its work before the general assembly meets.

The advantage of this course would be no loss of sleep which is so much needed in transacting such important business. The congregation would not be wearied waiting on the Standing Committee. There would be no necessity of Standing Committee hurrying business through, as they would have ample time to do its work well. Again, let Standing Committee go outside of their own body to select a moderator as well as clerks. Sometimes the committee may be composed principally of young or inexperienced brethren; experience in that case has taught us we would be glad for the privilege. And as the duties of the moderator are most important, and the success of the meeting much depends on his ruling, we should have more latitude for his selection.

Second. In forming our decisions to queries we labor for a unanimous vote which is very desirable, but when that cannot be obtained, should we defer or table a matter because one or two nays stands against perhaps three or four yeas? We think not. Gospel justice and reason would all dictate to let the large majority rule; and that can easily be obtained by the moderator first taking the yeas, and afterwards the nays, not promiscous as heretofore.

Third. Frequent change of delegation, both to district and Annual Meetings, has been recognized; and I much approve of it for several reasons we might name, but will forbear, only so the good of the cause be kept in view, and the proper gifts be used in their proper place. To make many changes simply for the sake of *change*, is not gospel, or else the Savior would sometimes have taken Bartholomew, Matthew, and Thomas, instead of Peter, James, and John; and why did he always take the latter? Because they seemed to be pillars of the church. We have many very good brethren, able ministers of the New Testament who are notwithstanding not pillars of the church; but we have pillars who will hold up the church in all her distinctive features and peculiarities, who have but little ability to preach or do much else. They give good solid counsel, such brethren are needed on the Standing Committee. There are different gifts and all of the same spirit, and can be used to edification if they are in their proper place. Delegates at District Meeting in their choice should always keep that thought before their minds.

Annual Meeting is not the place to dispose of individual cases, and should receive no complaints against a member, nor try editors, &c. Such troubles should be settled at home or through committees as other difficulties are.

MOTIVE

IT is pretty generally understood that in the eyes of God the motive or object of a deed is considered, rather than the apparent result. If therefore a good work is done with a view to gain wealth, honor, or even heaven, but without the love of doing good, there is no good in it on the part of the doer: for there is not in him the love which constitutes heaven and the Lord's kingdom. And on the other hand a person, in his zeal and love for righteousness, may act with improper harshness towards the evil, and yet not be guilty in the sight of God to the extent of the wrong done; because his motive was not to do wrong.

The truly concientious and loving Christian often finds it difficult to know what it may be best to do with evil-doers. Without considering his own interest, he wants to do that which is best for those evil persons; for their spiritual good. Since they are disposed to do wrong he may be convinced that their eternal good requires restraint; and since they will not apply this themselves, he may even feel that it must be applied by others; but in what way and how far may be difficult for him to decide. Here his love for the restoration of the fallen must be his best guide; for this is God's love towards man, and according to the degree in which it possesses him will be a sure guide.

Here comes the importance of every person knowing his own true motive; the true character of his love. A constant, close and impartial self examination, with the most prayerful desire to do no wrong in the sight of God, lets in the heavenly heat and light, or love and wisdom; and this reveals the evils of his own heart, enables him to remove them; and in proportion as falsities and evils are removed from his own heart, will he be enabled to see clearly the better way to assist others. "First cast out the beam of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7: 5.—*Mt. Joy Herald.*

THE LONELY GRAVE.

BY JACOB SENGER.

HE was once young and bloomed in youth,
As many in the present day.
Yet saw recorded in the truth,
That heaven and earth must pass away.
He sought a place—a resting place—
A place beyond this vale of tears,
Where he might see his Father's face,
Where he might soothe his present fears.

He called aloud with tears of love,
To know who'd join his company,
To seek a resting place above,
Which lasts through all eternity.
Few here and there would join his hand,
While passing through this wilderness,
While Satan fought him hand to hand,
To drive him back in sad distress.

Though troubles here and trials there
Assailed him as they passed along;
Yet he would cry without despair,
"Oh, sinner, come and join our throng."
He often crossed the mountains high,
And often journeyed prairies through,
To warn the flock of danger nigh,
And tell them what they ought to do.

He nobly fought to win the prize,
That he might gain the mercy seat;
But lo, he fell no more to rise,
Or stand upon his mortal feet.
While others died upon their bed,
With sighing friends who'd weep around,
He in the distant grove lay dead,
On naught but leaves, and stone, and ground.

A sudden blow took life and sense,
While passing through that lonely grove.
Yet none could tell from whom nor whence;
But he who lives in heaven above.
My loss is great I feel with pain,
To know on earth we'll meet no more,
Yet hope my loss his great gain,
When he shall walk that happy shore.

CHAPLAIN McCABE'S DREAM OF INGERSOLLVILLE.

[The following we publish by request.—EDS.]

I HAVE a dream which was not all a dream. I thought I was on a long journey through a beautiful country, when suddenly I came to a great city with walls fifteen feet high. At the gate stood a sentinel, whose shining armor reflected back the rays of the setting sun. As I was about to salute him, and pass into the city, he stopped me and said:

"Do you believe in the Lord Jesus Christ?"

I answered, "Yes, with all my heart."

"Then," said he, "you cannot enter here. No man or woman who acknowledges that name can pass in here. "Stand aside," said he, "they are coming."

I looked down the road and saw a vast multitude approaching. It was led by a military officer

"Who is that?" I asked the sentinel.

"That," replied he, "Is the great Colonel Robert I- ,the founder of the city of Ingersollville."

"Who is he?" I ventured to inquire.

"He is the great and mighty warrior, who fought in many bloody battles for the Union during the great war."

I felt ashamed of my ignorance of history, and stood silently watching the procession. I had heard of a Colonel I—,who resigned in presence of the enemy, but of course this could not be the man.

The procession came near enough for me to recognize some of the faces. I noted two infidel editors of national celebrity, followed by great wagons containing steam presses. There were also five members of Congress.

All the noted infidels and scoffers of the country seemed to be there. Most of them passed in unchallenged by the sentinel, but at last a meek looking individual with a white necktie approached, and he was stopped. I saw at once it was a well known "liberal" preacher of New York.

"Do you believe in the Lord Jesus Christ?" said the sentinel.

"Not much!" said the doctor.

Everybody laughed, and he was allowed to pass in.

There were artists there, with glorious pictures; singers with ravishing voices; tragedians and comedians, whose names have a world-wide fame.

Then came another division of the infidel host—saloon-keepers by thousands, proprietors of gambling hells, brothels and theaters.

Still another division swept by—burglars, thieves, thugs, incendiaries, highwaymen, murderers—all—marching in. My vision grew keener. I beheld, and lo! Satan himself brought up the rear.

High afloat above the mass was a banner on which was inscribed, "What has Christianity done?" and another, on which was inscribed, "Down with the churches! Away with Christianity—it interferes with our happiness!" And then came a murmur of voices that grew louder and louder until a shout went up like the roar of Niagara: "Away with him! crucify him, crucify him!" I felt no desire now to enter Ingersollville.

As the last of the procession entered, a few men and women with broad-brimmed hats and plain bonnets made their appearance, and wanted to go in as missionaries, but they were rudely turned away. One zealous young Methodist exhorter, with a Bible under his arm, asked permission to enter, but the sentinel swore at him awfully. Then I thought I saw Brother Moody applying for admission, but he was refused. I could not help smiling to hear Moody say, as he turned sadly away:

"Well! they let me live and work in Chicago; it is very strange they won't let me into Ingersollville."

The sentinel went inside the gate and shut it with a bang; and I thought, as soon as it was closed, a mighty angel came down with a great iron bar, and barred the gate on the outside, and wrote upon it in letters of fire: "Doomed to live together six months." Then he went away, and all was silent, except the noise of revelry and shouting that came from within the city walls.

I went away, and as I journeyed through the land I could not believe my eyes. Peace and plenty smiled everywhere. The jails were all empty and the penitentiaries were without occupants. The police in great cities were idle. Judges sat in court rooms with nothing to do. Business was brisk. Many great buildings, formerly crowded with criminals, were turned into manufacturing establishments. Just about this time the President of the United States called for a Day of Thanksgiving. I attended services in a Presbyterian church. The preacher dwelt upon the changed condition of affairs. As he went on, and depicted the great prosperity that had come to the country, and gave reasons for devout thanksgiving, I saw one old deacon clap his handkerchief over his mouth to keep from shouting right out. An ancient spinster who never did like the "noisy" Methodists, couldn't hold in. She expressed the thought of every heart shouting with all her might "Glory to God for Ingersollville!" The country was almost delirious with joy. Great processions of children swept along the highways, singing,

"We'll not give up the Bible,
God's blessed word of truth."

Vast assemblies of reformed inebriates, with their wives and children, gathered in the open air. No building would hold them. I thought I was in one meeting where Bishop Simpson made an address, and as he closed it a mighty shout went up till the earth rang again. O, it was wonderful! And then we all stood up and sang with tears of joy.

"All hail the power of Jesus name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all."

The sixth months had well nigh gone. I made my way back again to the gate of Ingersollville. A dreadful silence reigned over the city, broken only by the sharp crack of a revolver now and then. I saw a busy man trying to get in the gate, and I said to him, "My friend, where are you from?"

"I lived in Chicago," said he, "and they've taxed us to death there: and I've heard of this city, and I want to go in and buy some real estate in this new and growing place."

He failed utterly to remove the bar, but by some means he got a ladder about twelve feet long, and with its aid he climed up upon the wall. With an eye to business, he shouted to the first person he saw:

"Hallo, there,—what's the price of real estate in Ingersollville?"

"Nothing!" shouted a voice; "you can have all you want if you'll just take it and pay the taxes."

"What made your taxes so high?" asked the Chicago man. I noted the answer carefully; I shall never forget it.

"We've had to build forty new jails and fourteen new penitentiaries—a lunatic asylum, and an orphan asylum in every ward: we've had to disband the public schools, and it takes all of the revenue of the city to keep up the police forces."

"Where's my old friend. I——?" asked the Chicago man.

"O, he is going about to-day with a subscription paper to build a church. They have gotten up a petition to send out for a lot of preachers to come and hold revival services. If we can only get them over the wall we hope there's a future for Ingersollville, yet."

The six months ended. Instead of opening the door, however, a tunnel was dug under the wall big enough for one person to crawl through at a time. First came the bankrupt editors, followed by Col. I——himself; and then the whole population crawled through. Then I thought, somehow, that great crowds of Christians surrounded the city. There was Moody, and Hammond, and Earle, hundreds of other preachers and exhorters, and they struck up singing all together:

"Come ye sinners, poor and needy."

A needier crowd never was seen on earth before.

I conversed with some of the inhabitants of the abandoned city, and asked a few of them this question:

"Do you believe in hell?"

I cannot record the answers; they were so terribly orthodox.

One old man said, "I've been there on probation for six months, and I don't want to join.

I knew by that he was an old backslider. The sequel of it all was a great revival that gathered in a mighty harvest from the ruined city of Ingersollville.—*Harrisburg Independent.*

OBSERVATIONS ON THE A. M.

BY D. C. MOOMAW.

THE great Pentecostal gathering of our church is now an event of the past. Its work has taken its place on the pages of history, and whether for good or evil it must abide forever. If for evil, like the Media-Persian laws, it is irrevocable, but like them we can take measures to counteract it.

It behooves us now to take a retrospective view of the work of our late A. M. for the purpose of amending what is wrong and confirming what is right.

In the first place we will say we are more firmly established in favor of the policy of holding Annual Meetings than we ever were.

1. Because it brings the servants of the church together frequently, and enables them to become acquainted with each other and to converse together, and thus to cement that union that should exist among brethren.

2. It is indispensible to preserve that unity in practice and modes of life, &c.; and it greatly assists in preserving that unity of faith and doctrine so essential to the success of the church.

When persons are separated by long distances they almost inevitably grow apart, and these annual gatherings serve to counteract such baneful influences.

Again, it is painful to say, persons, destitute of the grace of God, saw discord among us, and these meetings are a powerful agency in eliminating all adverse elements and dissipating the dark clouds of error that otherwise would fix their destructive pangs in the heart of our faith.

3. The balance wheel in the machinery of church government that preserves that harmony of action between all of its departments which is necessary to the perpetuation of peace and union. Were it not for its aid in such matters, ofttimes serious conflicts would arise between the officials and laity of our congregations, to the great injury of religion.

Its system of transacting business is probably defective, and we should assist in making it more efficient.

We now submit the following observations on our late A. M.:

1. A gratifying improvement in the character of the meeting. Our church legislation has heretofore not been altogether such as to commend us to the favorable consideration of those without. A church that consumes its energies and its time in trifles about incidental questions; such for example, as are subject to those mutations which are the inevitable concomitants of our diversity of tastes, and changing of times and seasons cannot succeed in maintaining its hold on the affections of intelligent Christians. I mean by intelligent Christians, *those who do and believe a thing because it is taught in the Bible, and not because somebody else did and believed it.*

We are now emerging from the wilderness and all the world will challenge our claims, pretensions, and doctrines, and nothing but pure, unadulterated Bible doctrine will be able to bear the rigid criticisms to which they will be subjected.

Customs that have no other merit but their age will pass for left hand ciphers in the warfare which we are waging against the errors of modern Christendom; and we should not hesitate to publish the attitude our church maintains relative to such matters. I do not mean to reflect against the peculiarties of our fraternity, but I mean to advocate the paramount importance of things more essential to the life and progress of our cause, than the mint, anise, and cummin of customs.

Let us remember the weightier matters and not neglect the lesser matters.

2. The spirit manifested between the different elements of the church as they

were represented at the meeting was very gratifying.

Discordant elements, in close conflict, have agitated our church for several months past as it has never been agitated before, and many brethren justly feared a disruption. By the grace of God, however, the representatives of these diverse views were able to meet in harmonious council and in a christian spirit to adjust all differences on a basis which was acceptable to all.

It appears to me now that we are more firmly united on the basis principles of our church than we were before, as well as on the policy that should control us on all minor subjects.

3. The obnoxious distinctions of "old brethren" and "young brethren" were now conspicuously absent. That is also a favorable sign and augurs well for the future.

Gray hairs are only honorable when they are the emblems of wisdom and experience. They are the inevitable result of the flight of time, and not of wisdom, and hence are not meritorious in themselves.

Men whose lives have been devoted to the accumulation of true wisdom, and who, from their long experience, have learned valuable lessons concerning the problem of life and the future of the soul are entitled to, and will always receive that homage due their merits.

St. Paul, who illustrated the most sublime virtues of the Bible, left as a rich legacy of mutual love and confidence between the old and young in his choice of "his son Timothy" to a most important official station. Let our dear old fathers copy his illustrious example.

The brightest spiritual luminaries of the past were the youth of the church. David's youth was the golden period of his life. Solomon's youth was embellished with the loftiest and holiest of heaven's virtues. His old age was marred with the most degrading apostasy. Josiah, the beardless champion of Israel's departed glory, put to shame the men who bowed their hoary heads beneath the billows of popular superstition and heresy. The youthful and fervent Timothy was chosen as the bosom friend of Paul the aged, in preference to his cotemporaries in age. Let there be no strife between the brethren, but each esteem others better than themselves.

4. The absence of the question of missions formed a negative feature of the meeting.

The question of concerted action on the part of the church in making our cause known to the world has not received that support from the A. M. that would be desirable, and we think we should take a more unequivocal position on that subject. Concert of action is essential to success in every cause, and while our districts are enlisted in the work of evangelism, yet there are large fields which lie outside of the jurisdiction of the districts which should be worked up through the young of the general Brotherhood.

The subject of spreading the gospel should be dear to every lover of Jesus, and we ought to go forth now and possess the land that is opening up to the church.

The last great commandment is in a great measure ignored or neglected by the church. The ministry is probably doing a fair share of work, but their efforts are much crippled through the want of the co operation of the laity.

This could be corrected if our A. M. would approve of the organization of a general missionary service, based on the order of apostolic missions. May be when the great investigation is made it will not be said of us that "we have done what we could."

5. It was pleasant to observe that the unanimity on the subject of dress was illustrated in such an emphatic manner. It is known to those who are acquainted with us that we have adopted an order of dress to distinguish us from the world, and to enable us to identify each other, and we were pleased to see that our leading brethren respected that order and were in conformity thereto. Especially was that the case with our young brethren who are supposed sometimes to be unsound on that question. There were very few brethren who could not be recognized as such by their dress. This is just as it ought to be. While we might not succeed in producing "the chapter and verse" requiring uniformity in dress, yet it is the order of the church, and cannot be changed without producing convulsions. There are some who think the uniformity policy is not Scriptural or proper, but if they cannot give us a policy in lieu thereof that will protect us from the corroding and pernicious influences of the "current fashions" they should "let us have peace." We regard the position of the church on the dress subject as the great break-water which keeps the church free from fatal results of worldly customs. Some brethren doubtless unduly reverence "the order," but that is no reason why we should set it at naught. Let us educate the church to a true comprehension of its necessity as a policy, and thus place it in its proper position as a factor in the work of assisting Christians in the cause of true progression.

On the whole, the meeting was a happy one. The kindliest feelings seemed to prevail, and the best evidence of fraternal affection refreshed the hearts of the assembled multitudes.

THE TIP OF THE FINGER.

BY C. H. BALSBAUGH.

[A few months ago I received a sweetly-christian letter from New Albany, Floyd Co., Ind., but could not satisfactorily decipher the name of the writer. The chirography indicates advanced age, and feminine gender. Consequently I adressed her as "A Mother in Israel," and sent the letter to the above office, which was returned to me in due course. I now transmit to Eds. BRETHREN AT WORK in the hope that it may reach the right person.]

To a Mother in Israel:—

FOR your drop from Jacob's well, I will return you a drop from the Crystal River. The body has its wants as well as the soul, and the water at the foot of Gerizim has a Divine origin no less than the River that "proceeds out of the Throne of God and the Lamb." God fills all space, and is the essence of all life, whether it be a moss or mollusk, or man, or angel, or devil. There is no "spontaneous generation" as Haechel the german atheist maintains. All life emanates from the Uncreated.

Only one drop. This was all the rich man petitioned for when "tormented in this flame." The boon was impossible. One drop would have been a promise of the whole Ocean of Divine fullness. Not God's mercy only, but the integrity of the entire Trinity, in all its attributes, was concerned in that coveted drop. No rivulet from the fathomless Fountain-Head has ever trickled its way into the Sahara of outer darkness. Eternal, unquenchable thirst is the doom of all who in this life spurn Rev. 22: 17.

Faith is never parched with thirst. "If any man thirst, let him come unto me and drink." Not only does vital contact with the Godman open a fountain within us "springing up unto everlasting life," but "rivers of water" flow from our persons for the irrigation of a sin-blasted world. "The well is deep and thou hast nothing to draw with," is the language of unbelief. If we have neither bucket nor pitcher nor golden ewer the tip of our finger will bring us a drop fresh from the Love-fount of Jehovah Jesus. Faith always lingers at "the well of salvation," always draws, always drinks, always thirsty, always satisfied. A great paradox is faith; always empty, always full, always in "the valley of Achor," always on the summit of Pisgah. It touches the hem of Emmanuel's robe, and feels the thrill of Divinity in every fibre of body and soul. The issue of corruption is staunched, and the glow of eternal youth pulsates through our immortality. It dips the tip of its finger into the crystal spring of John 14: 19, last clause, and knows by blessed experience what it is to be a christian. God more than lives; He lives as *God;* and "as *He* is so are we in this world." The very life of God incarnate, is the life of the elect. The devil also lives, and yet lives not. The more intensely and largely the sinner lives as a sinner, the more utterly and wofully is he dead. Eternal death is the perversion of eternal life, not the extinction of being. "Because I I live, ye shall live also," is both the realization and pledge of endless bliss. God not only is, but is *thus;* even so the Christian. This makes the saint the photograph of God, and earth the vestibule of Heaven The Incarnation and Pentecost are the Divine guarantee of what we *may* be; our radical acceptance and co-operation determine the issue. We are the clay, Christ the Pattern, the Holy Ghost the Potter. O that we would more gloriously reflect the finish and the polish of the Divine Artist.

IGNORANCE OF FUTURITY.

YOU know as much as is good for you. For it is with the mind as it is with the senses. A greater degree of hearing would terrify us. If we saw things microscopially we should be afraid to move. Thus our knowledge is suited to our situation and circumstances. Were we informed beforehand of the good things provided for us by Providence, from that moment we should cease to enjoy the blessings we possess, become different to present duties, and be filled with restless impatience. Or suppose the things foreknown were gloomy and adverse, what dismay and despondency would be the consequence of the discovery! And how many times should we suffer in imagination what we now only endure but once in reality! Who would wish to draw back a veil which saves them from so many disquietudes?—*Sel.*

A man should never be ashamed to own he has been in the wrong, which is but saying in other words that he is wiser to-day than he was yesterday.

Diamonds have their flaws and good society its faults. Let the principles inculcated at home be the safeguards of society. Children's morals cannot be safely entrusted to other people.

It matters not how small the cot,
How scant the crust, how hard the lot,
If there we find our fondest hope.
'Tis "home, sweet home," our own dear home.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

THE EYES OF GOD ON LITTLE FOLKS.

"Never do a wicked action,
Speak no sinful word;
When you think there is no danger
You'll be seen or heard.
God's eye ever is upon you,
He is always near.
Knowing every word and action
Ceases that eye to fear!"

THE eyes of God are everywhere, in every house, field, room, company, alone or in a crowd—always upon you: and they are eyes that read hearts as well as actions.

Recollect you have to do with an all-seeing God, who never slumbereth nor sleepeth, who understandeth your thoughts afar off, and with whom the night shines as the day. You may lock the door, draw the blind, shut the shutters, put out the candle—it makes no difference. God sees you. You may go away, like the prodigal, into a far country, and think that there is nobody to watch your conduct; but the eye and ear of God are there before you. You may deceive your parents or employers, tell them falsehoods, be one thing before their faces, and another behind their backs, but you cannot deceive God. He knows you through and through. He heard what you said to-day. He knows what you are thinking of at this minute. He has set your most secret sins in the light of his countenance, and they will one day come out before the world to your shame, except you take heed, repent, put away your sins. God never sleeps, never slumbers. "His eyes behold, his his eyelids try the children of men." God looks from heaven, his high and holy habitation, and beholds the evil and the good, even afar off. Read the one hundred and thirty-ninth Psalm. Every thought is known to him. Beware how you sin in thought, word, or deed.

—*Sel.*

SCOLDING.

WITH some, scolding is chronic. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we are apt to bear in mind that the scolding never did anybody any good, and withal grows to be very uncomfortable to the party who indulges in it. Inappropriate to anybody, scolding appears most hateful in parents and ministers. Set to be dispensers of kindness and love to those with whom they are more especially associated, it is horrible to see gall distilled instead of charity that blesses both parties. Scolding turns a household into a pandemonium, and a church into an inquisition. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worse thing when harder? Arrest yourself in the indulgence of this bad habit right here. Begin now, and put yourself under bonds to be good-natured.—*Zion's Herald.*

A little girl in Reading, Pa., recently saw an old drunken man lying on a door-step, the perspiration pouring off his face, and a crowd of children preparing to make fun of him. She took her little apron and wiped his face, and then looked up so pitifully and made this remark: "Oh, say, don't hurt him, he is somebody's grandpa!"

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON. } PROPRIETORS.

1. THE EDITORS will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and discourteous language, but give sent their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications.

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - JULY 17, 1879.

DR. ADAM CLARKE hit the mark well when he said: "Strong drink is not the devil's way into a man, but man's way to the devil."

PARTIES to whom Statements have been sent should not neglect to *return* the statement with remittal or reply, as it will save us much time and trouble.

THE BRETHREN AT WORK from August 1st to January 1st, 1880, only sixty cents. By a little effort on the part of each, many new names may be secured.

HE that is naturally given to anger, should use a moderate diet, and abstain from strong drinks, for it is but adding fire to fire. So long as we are among men, let us cherish humanity, and so live that no man may be either in fear or in danger of us.

IT is said that the Bible is in greater demand than ever before, and that the publishers are taxed to their utmost to supply the orders.—This increase for the infallible Word, should increase love, piety, devotion and obedience towards Christ Jesus our Lord.

IN our issue of 3rd inst. the word *die* should have been placed at the end of the tenth line from the bottom of "Good Shepherd." This is another instance where it takes more to correct the error than to make it. So it is in nearly all cases. It does not take much to make a blunder, but a great deal to set it in order.

WHILE walking on the street the other day we overheard two little boys about seven or eight years old very earnestly conversing about what each could do. Finally the one said, "I cannot turn a hand-spring unless I get mad. I tell you when I get mad I'm awful stout." Sure enough! There are "boys" a great deal older, even gray headed, who seem not to be any wiser.

THE *Zion's Watchman* says: "The more we live in unity with our brethren, the happier shall we be in ourselves, and the greater benefit shall we derive as a church, or society, or nation. How unnatural it is for brethren to be snapping and snarling, debating and contending, quarreling and brawling, envying and backbiting, reproaching and deriding, fearing and devouring one another. It is natural for a wolf to kill a lamb; but very unnatural for lambs to kill or even wound each other."

IS it any wonder that sober people hate liquor? Why should we not hate it when we see this worst fiend casting its blight upon palace and cot, sowing seeds of discord, breeding anger, reeking with human blood, making widows of wives, dragging virtue to the brothel, honor to the gutter, manhood to the mire; treading on human hearts, red-handed with blood of murder; separating families; plucking the son from the mother; crushing the loveliest of humanity into the grave's oblivion; damning with its pollution all that is fair, noble or good upon the earth. Does any one wonder that man and woman should curse this infamous stuff with every drop of blood in their bodies?

"Why could we not have a general Convention of evangelists and missionaries for the United States this fall or winter?"—*Gospel Preacher.*

"And all they that *believed* were together, and had all things common:" Acts 2: 44. Yes, why not assemble and bring our love and holy counsels together, and have all things common, helping one another, exhorting one another, singing and praying together. Surely if any people ought to come together often for *good work* it is the Lord's people. We second the motion for a real old fashioned evangelistic meeting, and move as an amendment that it be held with the Brethren in Indiana.

BROTHER MOORE is busily engaged on the *Children at Work*. He does not believe in doing things by halves, hence is hard at work for the youth. We hope that all who have children will subscribe for his paper and thus both please and profit their offspring. The parent who supplies his children with good sound reading matter, finds them less inclined to seek the trashy literature that is held out to them at nearly every crossing and public place in the land. Watch the reading matter of your children as you would watch their health, morals, and society.

THE Home and Family department affords an excellent opportunity for the aged sisters to instruct as commanded by Paul to Titus 2: 4, 5, and for younger sisters to exhort one nuother to faithfulness and Christian virtues. There are so many things wherein we can help each other, that no one should be at a loss to find good employment. The experience of the aged, blended with the zeal and fervency of the younger will very largely unite the hearts of God's "peculiar people." There is work for all, and all should work. Then send something for the family, something for the home: for we seek a home beyond the grave, full of bliss and enjoyment. May our earthly homes partake largely of the Spirit of the beautiful home above, then broils, quarrels, and grievances will not come in to mar the peace of the family.

So many memorials of the dead have reached our office of late that we must say, stop. We cannot publish all unless we enlarge our paper considerably. This we cannot; and to publish some and not others would be partiality. The BRETHREN AT WORK had a rule against publishing "Memorials," but some how it got "bent a little," so we must straighten it. True when the loved ones are taken hence by death's ruthless hand, we naturally forget their faults, and praise their virtues, wishing that all people might know and feel our loss. This feeling we have experienced ourselves, but judgment teaches that we should not carry the matter too far. We sympathize with the bereaved every where, and would love to soothe their hearts, but Jesus alone can heal the broken hearted. Go seek him in the midst of all your afflictions.

A BROTHER whom we very much love for his work in the Lord, having been requested to prepare some matter for our paper writes: "It has long since been settled in my own judgment, that should I ever appear before the public in journalism, there would first need be on my part, a special reviewing up and an increase in knowledge. To have my articles go before a criticizing world before being better prepared for the work, is, in my estimation, imprudent." This, coming as it does from a young brother noted for his piety and zeal in the cause, and for his well trained mind may seem strange to some when we say that of all our correspondents he is the neatest writer, and the most clear and concise in his expressions. We have before us a letter of nine pages from him, full of sympathy and glowing love, which we would like to publish, but he feels that he is not yet qualified to write. His copy needs no correction, and if we could only induce him to come forth from his hiding place, we are confident our readers would appreciate his instructions. We shall not rest until we bring him out. Talent must not be hid while thousands are starving for the want of wholesome food.

BROTHER ENY'S article, "Thoughts on Annual Meeting," was begun and nearly finished several weeks ago, when sickness interfered with its completion. In the meantime, Brother R. H. Miller gave us similar views. We trust that the suggestions which they offer may open up some reform in the manner of doing business at our Annual Conference. To do the work in the best possible manner in order to preserve love, justice and fellowship, requires the laying aside of all selfishness, love of position, desire for show, and trust implicitly in the promises of God. If the work of the church be done by the church, for the church, in the name of Jesus our only Head, peace and prosperity will attend the labors. But if pride in its various forms, desire to be heard and to be rulers instead of servants, should possess even a few, then look out for arrogance, selfishness, divisions and factions, as characterizing the work. We fear no bad results so long as correct principles of church polity prevail; but should notious and opinions ascend the throne of right and liberty, reason and justice be cast down, then the result would be fearful. We believe God will lead his people through safely. With strong confidence in him let us labor in peace and love with, and for, one another.

A CHURCH ORGAN.

AT the United Mennonite Conference recently held in Ontario, Canada, it was decided that the "printing establishment be the property of the church." The *Gospel Banner* now published monthly at Goshen, Ind., is to be issued semi-monthly "after the expiration of the present volume." D. Brenneman was chosen editor at a salary of $50.00 per month. A committee of six, three from Canada, and three from the United States was chosen to assist in the work. All this looks business-like, and shows that the United Mennonites are not slow in seeing the utility of a church organ, controlled by the church through its Conference.

If a paper is to speak the sentiment of a church as expressed by it through its General Conference, then it should be owned and controlled by the church. If a paper is designed to speak the sentiment of its owners and contributors on Gospel subjects, then it should be controlled by individuals. If a paper is designed to criticise the acts of individuals and societies, then it should be owned and controlled by critics. The *manner* of presenting truth varies in papers as it does in preachers.

In "rightly dividing the word of truth," *somebody* must exercise his judgment. In the ministry, each individual is left to exercise his judgment as to the *manner* of rightly dividing the word. One is not allowed to force his manner on another, nor is any one permitted to condemn his brother for dividing according to his best judgment. So it is with respect to religious papers in the church. Each paper, if under the control of individuals, is left to proclaim the truth according to the judgment of its managers. But a church organ, a paper owned and controlled by the church through its Conference, should advocate the work and policy of the church as expressed by its General Conference.

There is a difference between preaching the word before a mixed assembly, and laboring in church meeting in the adjustment of difficulties between members. In the one case the minister is left to exercise his best judgment as to the manner of dividing the word, while in the other he is simply the servant of the church in aiding her to execute her judgments. Now as little as you would expect your minister to publicly proclaim the decisions and judgments of your church in his public preaching, just that little should you expect a paper under the control of individuals to proclaim the judgments of the church to the world at large. Just as little as you would insist on your preacher teaching what Conference decides as matter of policy in executing the Law of the church, just so little should you insist on your individual enterprises publicly teaching those decisions.—But if the church had an organ, a journal through which it could give expression to its judicial acts, then no one would look to the papers under the control of individuals for such matter.

The Law was given by the Lord through the Holy Spirit. No man, no assemblage of men, can ever change that Law. Through the Law, power of judgment is given to the church. Power to execute the Law has been placed in the church. Judgment and execution are the only powers given to the church. What the judiciary of our country is to the law made by the legislative body, our General Conference is to the Law made by the Lord Jesus Christ. The judiciary of a country never makes laws, but interprets them. The church of Jesus Christ cannot make laws, but enforce those that are made. If we will remember this, it may aid us much in the solution of the paper problem. In cases of difficulty the church acts the part of a judge, and interprets the Law affecting that case. The violations being numerous, and each case being surrounded with peculiar circumstances, though similar in many respects, the decisions upon each will be different. This accounts for the immense number of decisions.

Whether the Brethren need a paper under the exclusive control of Conference, in order to give expression to its judicial acts and principles of church government we make not bold to say. This much, however, we venture to assert; no one man will assume to advocate and interpret the entire work of the Conference, for he does not feel that he has been set apart for that purpose. He should no more be expected to advocate and interpret the judicial decisions of Conference in his paper than in his public preaching. You do not insist on your ministers publicly proclaiming the judicial acts of General Conference, neither should you insist on the editors, who have not been chosen by Conference, to advocate the executive and judicial acts of the General Council. As little as you desire the work of local councils to be taught publicly by your ministers, so little should you desire your periodical preachers to publicly proclaim the judicial work of the General Conference. It is one thing for a paper to proclaim the Gospel according to the ability which God gives, and quite another thing to interpret the judicial acts of the church. For our part we do not feel to do this work, not having been set apart for that. We are willing to go as far in this as the church asks us to go in the public ministry. There it does not ask us to discuss and advocate its judicial acts, but to "*preach the word*," and this far we feel we are at liberty to go in proclaiming through the paper. We do not choose this course for "policy sake," but because we will not *assume* to occupy a position whereunto we have never been called. Our paper has not been designated as the organ of the church. It has not been declared the medium for the discussion of topics relating to the judiciary of the church. It has not been chosen as the exponent of all its judicial and executive acts. It is as any other preacher. It preaches on judicial work in general terms, as do all other preachers. Its mission is not to point out what ought to be done with refractory members. Other preachers are not required to do so publicly, neither should papers that are not owned by, and under the immediate control of, Conference. Just as far as you require your ministers to publicly advocate and maintain the method of church government and its judgment on individual cases, just that far we feel like going with the BRETHREN AT WORK. We have no desire to run ahead of our calling; no desire to assume what does not belong to us. Papers owned by individuals are often severely criticised for not taking up the work of General Conference and advocating it. Do you want them to do what they are not empowered to do? Do you ask your preachers to publicly preach the decisions of the church? You do not; then why do you ask the paper preachers to do what you do not ask the living ministry to do? Wherein can a paper, unless backed by authority of General Conference, successfully advocate the judiciary acts of the church. It cannot be done; for no brother will assume to interpret and publish judicial acts. These views are respectfully submitted with the hope that the church may see that no brother will assume what does not properly belong to him. We cannot take upon ourselves a task so great as this, without feeling that we have run where we have not been called. Most of us are possessed with a spirit to obtain positions whereunto we have not been chosen, and to take upon ourselves responsibilities that should rest on others, hence wisdom would dictate that the General Conference, if it wishes its work to be publicly taught, designate the means by which it may be done. The Lord bless us all with wisdom to do our work well.

M. M. E.

WHAT WE WRITE, AND WHAT OTHERS WRITE.

WE do hold ourselves responsible for what *we* write, but not for what *others* write. We do not claim superiority over our brethren and when they have an idea to express we allow them the same liberties which we take.—Our only trouble is to get our readers to attribute merit and demerit to the place which it belongs. Now just in the proportion that *we* are responsible for what *we* write, just in that proportion is *every one else* responsible for what *he* writes. And just as much as you would write to us and approve or censure *us* for what *we* had written, just so you should do with *any one else* who writes for the paper.

We do not intend to indulge in personal or local matters ourselves, and shall deny any one else our columns for that purpose. But any brother or sister is entitled to use our columns just as we use them. It is then clear that we are not *selfish*, but we do unto others as we would they should do to us *i. e.*, we grant them all the privileges we ask for ourselves.

CAUSE AND EFFECT.

UPON whatever we look, contemplate, or reflect enters the question of cause and effect. Whether we seek for lore in the spiritual, moral, or physical realms our investigations must settle upon cause or effect. So plain is it that no effect exists without a cause that it is one of the first things we learn. On this all people of every age, profession, and nation agree. No difference how much they may vary in sentiment, religion, and politics,—on this they are all united. Much more and better work could be done if this principle were properly regarded.

By neglect of it much we do is in vain.—When we should lament the *cause* it is often the *effect*. To illustrate: imagine ourselves on the bank of a small stream of water. Opposite us the stream is very muddy. We are thirsty, but the water is too filthy to drink. Shall we blame the water? the filth? No, neither one: the water did not take the filth, neither did the filth force itself into the water. Just above us were some hogs wallowing in the stream; they were the *cause*, the muddy water was the *effect*. If we desire to get water pure as it runs before us, how shall we proceed? This is the vital question. Shall we take the muddy water and run it through a filter? Never; no one would do so. We would drive out the swine —*remove the cause*, and the element would purify itself. Thus should we proceed in everything we do. If our church is out of order, apostatized, corrupted, there is a *cause* for it, and as long as the cause remains so long will the effect remain; for cause and effect are so united that they can never be separated; the existence of the one necessitates the existence of the other. An effect must be caused or it would not be an effect; so a cause must produce an effect or it would not be a cause. Hence we see cause and effect are inseparably connected.

In an article on dress a few weeks ago (No's 22 and 23) we made some allusion to this subject. We shall now refer to a few *effects* which are the legitimate results of certain causes.—These things have caused commotion in many parts of our fraternity. We refer to our church periodicals, their number and character, Sunday Schools, missionary plans, protracted meetings, support of ministers, and conformity of dress. These things are among us not by chance, but as the product of a cause—the result of a principle as fixed as Deity himself and to complain about them is only to express dissatisfaction with God's eternal principles. As well might we try to beat the wind or crush the universe as to *beat down* or *crush* the things which we have mentioned. They are invulnerable, founded upon laws potent enough both to create and bury worlds at a wink. Whether the effects to which we have referred are good or bad this fact remains. They are the outgrowth of things *in the church*. Then in proportion as the church has been pure and holy in that exact proportion will the effects—outgrowths of the church be pure and holy and *vice versa*. But now, supposing these effects are bad, shall we attach blame to *them*? No; as well might we blame a child for being born!—These things have come of necessity; they are not self-existent. Well then if they are wrong what shall we blame? We should blame that which produces them. There is a time when opposition and oppression is an advantage to the opposed and oppressed. In a thousand years there is an *average*, and an equilibrium will be maintained. For proof of this we refer to revivals both religious and secular, to depravity and virtue, to excess and temperance, to prosperity and adversity. If christian professors would always do right there would be no infidels; but ecclesiastical societies of every name have more or less rottenness in them when they start and they generally go from bad to worse—like one rotten apple imparts its disease to another and it to another until the whole lot are destroyed—until the whole church is buried beneath the stench waters of corruption. Among those whom Christ chose to establish his church was one wicked, corrupt heart; and it was not long until the blackest deeds pictured on the pages of history were committed by the authority of a professed body of Christians. Wherever church authority rises above and asserts itself superior to common sense then it ceases to be a benefit to mankind; it becomes his enemy, the enemy to civilization and all that elevates or ennobles man. It takes away from him his manhood, it binds him and casts him in that prison which knows no other equal than hell itself.

When the ruling element of a church becomes corrupt there is no hope of relief except in the *break* of the authority. To "break" any thing requires just *so much* power and if *to break* be the only source of relief, then the sooner the necessary strain is made the sooner relief will come. There is no more certain way to defeat a purpose than to over do it. To my mind the church has lost more in every way from overdoing than from every other cause. No difference what cause be advocated there are always some who push it beyond its limits, invalidating its authority and thereby destroying its power. In this I find the cause of the things in the church which should not be.

Dear Brethren, let us not worry about what *is*, let us go to work, search for the cause or source of our troubles or wrongs and remove it, if it be in our power to do so; and if it be beyond our power to remove, let us be content and do the best we can with what is. S. J. H.

SECRECY.

SECRECY and policy are full brothers. We only keep secrets ostensibly for the purpose of advantage. A great deal is said about "family secrets"—that all have some secrets. We presume it will have to be admitted that all do have secrets, but that is no more proof that we *ought* to have them than the fact that all have sins is a proof that we ought all to be sinners.

There can be no other purpose of a secret than to obtain an advantage which could not be obtained were the matter not concealed. A good thing cannot suffer from publicity. But error to be hated only needs to be seen. "A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle-stick. * * * Let your light so *shine before men* that they may SEE your good works * * * Matt. 5: 14, 15, 16. Jesus makes this matter very plain; he tells just *why* men want things kept secret, concealed, in darkness * * * "Men love darkness rather than light, *because their deeds were evil*. For every one *that doeth evil* hateth the light, neither cometh to the light, lest his deeds should be reproved. But HE THAT DOETH TRUTH COMETH TO THE LIGHT, THAT HIS DEEDS MAY BE MADE MANIFEST, that they are wrought in God." It does not make any difference what our own conceptions, impressions, and opinions are on this subject, here is the word of God who cannot lie, and to offer as policy, "expediency" your own feeble ideas against that by which we shall be judged "in the last day," is a species of ignorance so deplorable for which, in our limited vocabulary, we cannot find strong condemnatory terms. S. J. H.

DISPOSITION OF COPY.

ACCEPTED. "Go In and Out," by J. W. Southwood. "Echoes from Huntingdon," by John Calvin Bright. "Spirits In Prison," by J. W. Southwood. "The Martyr's Mirror on Baptism," by C. F. Detweiler. "James Chrystal and Infant Baptism," by C. Hope. "The Debate," by Peter Deardorff. "Appeal To the Brotherhood," by C. Hope. "Love," by F. E. Teague. "Conversation Between a Skeptic and a Christian," by J. H. Peck. "Life and Death," by A. W. Vaniman. "Help the Church at Burr Oak Kansas," *by order of the Church.*

REJECTED. "A Hint to Ministers," by Jacob Kurtz. If you will permit us to change the title, and improve the phraseology a little, it can be published.

SOME of the churches in the world have substituted water in which raisins were soaked, for wine at the Communion, but it remained for the Pleasant-street church, of Newburyport to outdo all this. It recently celebrated, (or tried to) the death of Christ without material bread or wine, as a purely spiritual rite. They simply *thought* they were eating the bread and drinking the wine, and thus tried to *show* the Lord's death till he come. We have now had, baptism with a little water, baptism without any water, the Communion without bread and wine, and perhaps these discarders of the ordinances will be satisfied only to *think* that they will meet the Lord in the air, and only *think* that they will thus be forever with him. What next?

THE MONEY WANTED.

ALL the papers and pledges relating to the City Mission, have been turned over to S. T. Bosserman, Dunkirk, Ohio, to whom the money should be sent at once. Therefore those who have pledged money to send ministers to preach in cities will now come forward and enable the committee to inaugurate the work at once.

FROM PALESTINE.

NUMBER XIII.

Ruins, Fountains, and Mountains Beyond the Jordan.

[From the "Christian Standard" by special Arrangement.]

FROM Jerash went southward to Es-Salt, the Ramoth-gilead of the Bible where Ahab was slain in battle, where his son Jehoram was wounded, and where Jehu was anointed. This is the only city now populated on the east of the Jordan. It contains 12,000 inhabitants, and there is evidence of a more vigorous effort at agriculture in its vicinity than elsewhere in Gilead. It is the only region in which the vine is still cultivated extensively, and its raisins, of which our dragoman bought some for our table, are very good, except that they are deficient in sweetness. This city is the seat of the subordinate Turkish governor, who rules this region, and he has at command a garrison of two or three hundred Turkish soldiers; but, notwithstanding this fact, and the large population of the place, there is no provision of any kind for forwarding mail matter. The nearest post office is at Jerusalem, forty miles distant, over a very bad road. My inability to mail a letter here, caused the first break of this correspondence, so far as the weekly mailing of my letters is concerned. How it has been in regard to their reception I have no information, not having heard from America since March 19th, though it is now the 6th day of May.

From Es-Salt we crossed the land of Gilead again, going in a south-easterly direction to Amman, the ancient Rabbath Ammon, commonly called Rabbah in the Old Testament. It was the capital of the Ammonites, and was the scene of Joab's military operations at the time of David's great sin. See 2 Sam. 10, 11, 12. Its ruins are scarcely less massive and extensive than those of Jerash, and we spent five or six hours riding and walking among them. Its amphitheater, with stone seats for 6 000 spectators, is a magnificent ruin, and the various phases of the city's history are suggested by the fact that the ruins of a heathen temple, a Christian church and a Mohammedan mosque, all massive and grand, stand on the same street and not very far apart. I was particularly anxious to see whether the present remains would throw any light on Joab's message to David, in which he used this language: "I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together and encamp against the city and take it" (2. Sam. 12: 27, 28). It was explained at once, as soon as we rode into the ruins.—The city is divided into two—a lower city lying along the western bank of the river Jabbok, with only the amphitheater and a few other ruins on the eastern bank, and an upper city on a hill almost perpendicular and not less than three hundred feet high, above the lower city. This upper city covered the entire surface of the hill, which is precipitous on every side, and it was almost unassailable; but it had no supply of water except in cisterns, of which a great number still remain, and consequently its fall was only a question of time when the lower city, "the city of waters," had been taken.

As I have said, Rabbah was situated on the western bank of the river Jabbok, which here flows to the north, but bends around between Jerash and Es-Salt, and finally flows westward into the Jordan. Its head is about a mile and a half south of Rabbah, where it rises out of the ground in full size, almost as large as at any place in its course at this season of the year. It is a perennial stream, and one of no little importance. At Rabbah it contains multitudes of fish from six to eight inches long, and many swimming pools from three to four feet deep. We took a fine swim, as we do wherever we find water deep enough, and tried to catch some fish by extemporizing a seine out of the large pieces of matting used on the pack mules. We expected to catch a bushel or so in half an hour, and we went so far as to take one of the servants along to bring the first mess to the tents to be cooked for supper, intending the others for breakfast and lunch the next day; but after toiling in the hot sun for an hour, we gave up in despair without a single fish. Our seine was not open enough to drag freely through the water. The mention of swimming reminds me that the Arabs and other natives of this country seldom go into the water, and seem rather afraid of it. One day we took a fine shower-bath in a beautiful cascade near our camp, and as our dragoman was not very well, we persuaded him to take one for his health. He finally consented; but so serious was the undertaking that he went with trepidation, and when he returned to the camp he remarked with great solemnity, "I said my prayers before I got under the water."

From Rabbah we came to Ain Hasbon, another splendid spring which bursts out from under a mountain side a full grown mill stream. The ruins of three mills are seen within a mile below the spring. Here we camped in the midst of eight or ten camps of Bedoin Arabs, moving northward for better grazing, and camping like ourselves near this spring for the sake of water. We had seen many encampments of these people during the previous two days, and we were surprised at the amount of stock in their possession. In one day's ride we saw herds of camels amounting to four or five hundred heads, and flocks of sheep and goats numbering four or five thousand

Some two or three miles south of the spring called Ain Hasbon, are the ruins of the ancient city of Heshbon, called by the Arabs Tell Hasbon. They are situated on two high hills, one of them is the highest hill in the vicinity, and crowned with the ruins of a very ancient castle. Old King Sihon, standing on its lofty battlement, could see the approaching millions of Israelites for twenty miles or more, as they marched up to seek a passage through his territory; and doubtless the pillar of cloud which led them was in view for double that distance. He could look around also, over the entire area of his own fair dominion, and the sun does not shine upon a country naturally finer than much of it is. The Arabs call it the Belka, and it is a saying among them, "There is no finer country than the Belka."—Then every hilltop was once crowned with a city, as it now is with a ruin; and it is not surprising that in the pride of his power he should deny Israel a passage to the Jordan, and should march his armies out to meet them in battle.—Between his capital and the head of the Dead Sea, just six miles in an air line almost due west, the passage into the Jordan Valley had to be found, and on that line about four miles distant lies in full view Mount Nebo, with the springs of Moses under its northern side, and the hill of Pisgah constituting its most westward spur. Space will not allow me to say in this letter what I feel to say of this mountain, one of the most holy of all the holy mountains in this holy land; so I will make it the chief subject of another letter. Let me say this that I have now seen, near by or at a distance, nearly every square mile of the ancient kingdom of Sihon, the territory of Gad and of Reuben, and that although it is crowded more thickly with the ruins of important towns and magnificent cities than almost any district in the world is to-day with living towns and cities, there is not, in all this region, outside of Es-Salt, a house that a decent white man would live in. The ruins attest the greatest of the country when God's blessing was upon it; and they speak with mournful eloquence of the besom of destruction which swept over it when God's protection was withdrawn. Compare the miserable black goat's-hair tents of the Bedouin, with the magnificent palaces beside whose ruins these tents are now pitched; and the ignorant, ragged, filthy, half-savage Bedouin themselves, with the men who built these cities; and you have at once the contrast between the land that God has blessed and the land he has cursed. Yet as far as the land itself is concerned, here it still lies with its rich soil, and its abundant fountains of purest water, waiting only the hand of industry and enterprise, to blossom again like the rose, and to flow once more with milk and honey.

J. W. McGARVEY.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1:14? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. Crook.

Some one please explain Matt. 5:47. "And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

Eva Dye.

[Will Brother J. S. Mohler please answer Eva Dye's question.?—Ed.]

Will some one please tell us, through the Brethren at Work who wrote the latter part of the last chapter of Deuteronomy, from fifth chapter to end of verse? A. E. M.

Will some one please explain Matt. 8:22? "But Jesus said unto him, Follow me; and let the dead bury their dead." H. Stewart.

Will some one please explain Daniel 7:13, 14. "I saw the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Also Rev. 7, and Rev. 20:4, 5. T. C. Wood.

[Will Brother Daniel Vaulman answer Brother Wood?—Ed.]

SPIRITS IN PRISON.

Will some one please explain 1 Pet. 3:19? It reads as follows: "By which also he went and preached unto the spirits in prison." Who is the preacher? Who are the spirits? Where is the prison? J. W. Barnhart.

We understand by the preceding verse, that the spirit of Christ was the preacher, as he was the just one who suffered for the unjust. He also was the one who was put to death in the flesh, but quickened by the spirit. By this spirit he went and preached.

By reading verse 20th in connection with the 19th we learn the spirits were those of the disobedient antediluvians.

Just where this prison is, is not known. Some claim in the heart of the earth. Josephus in his discourse to the Greeks, concerning *Hades*, seems to give some light on this prison. (Works of Flavius Josephus.) Also refer to the word "hell" in Smith's Bible Dictionary.

J. W. Southwood.

GO IN AND OUT.

Will some one please explain John 10:9? In particular the phrase, "And shall go in and out and find pasture." M. M. Dietz.

The verse reads: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture. We understand Christ to be the door of the church, and those that enter the church according to his gospel shall be saved, and go in and out and find pasture. Some claim that the going in means going into the church militant, that is, the church here below in which we find pasture, and then when we go out of the church militant and into the church triumphant, we then will find pasture.

We rather hold the idea that when we enter the church as Christ has taught that we will find pasture—spiritual food, blessings, and Christian enjoyment—whenever we go up and down in this word, wherever our different callings or avocations may require us to go: that is, we will not be left comfortless: the comforter will feed our souls from on high.

J. W. Southwood.

REAL STONES WOULD CRY OUT.

Please explain through your paper the meaning of Luke 19:37, 40. "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. And he answered and said unto them I tell you, that if these should hold their peace, the stones would immediately cry out. S. C. C.

There is no doubt that in the Scriptures, people's hard hearts are sometimes compared to stones, but it is seldom that stones are compared to people's hearts. We should never spiritualize any thing literal, when the thing literal makes a good application. John said to the self esteemed Jews, who prided themselves in their noble ancestry, that God was able of *these stones*, (stones along the banks of Jordan) to raise up children unto Abraham—*real stones*. To show our nothingness compared with God, and God's sovereignty and power things are referred to in the Scriptures, that seem to us impossible; but we should remember that, with God, all things are possible. This is done to make the greater impression on our minds.

At the crucifixion of Christ the earth did quake and the *rocks rent*—literal rocks. When Christ said, "If these should hold their peace *the stones* would immediately cry out." He means *literal stones*, to confound those self-righteous pharisees who wanted Christ to rebuke his disciples for the praise they offered him for the mighty works he had done. Christ refers to one of the last, and most impossible things in nature, capable of offering vocal praise. But it is no harder for God to make the stones cry out, than to make the dumb ass speak, or the hand to write upon the wall at Belshazzar's feast. God is the creator of stones, as much as of human beings, and if he caused the *rocks to rend* in attestation of Christ's resurrection, is it an unreasonable reference in Christ to refer to *literal stones* as being made capable of offering praise, when such praise is unjustly withheld by those who should be the first to offer it? The reference is a very proper one, and a severe rebuke to the self-esteemed pharisee. J. S. Mohler.

THE BRETHREN AT WORK.

BY MARY M. GIBSON.

This may seem to some an odd subject to write upon, but if we will study for awhile we may find much contained in this subject. I think for one our paper has a good and appropriate name. All Brethren, as well as our editors, ought to be very zealous in the cause of Christ, enough so to be brethren that are at work.

We can work for the cause of Christ in many various ways. Much good can be accomplished by visiting the poor in their poverty and see for ourselves what is needed or most needful for them, and then we should not shut up our bowels of mercy from them, but administer to their wants, and it assuredly would be acceptable to them and our God. We are commanded to visit the sick, the widows and orphans in their affliction, and by so doing we are at work for Christ. Brethren, do you really believe there is enough of this done? I, for one, hardly believe there is, for people professing Christianity as we feel ourselves to be, all should be interested enough to be lively stones, always ready to do some kind act, especially for the sin-sick soul. If we will work in the right we may be the means of bringing one soul to repentance, we will receive manifold blessing from God the giver of all good.

The Brethren at Work is a very welcome visitor to me. I feel very much disappointed if I do not receive it every Saturday afternoon, (as that is the time it reaches us.) It is food for the hungry soul that is longing for the good will of our Lord and Savior Jesus Christ.

The Brethren at Work should watch their daily walk and conversation much more than any of us do if we want to be true followers of the meek and lowly Savior Jesus Christ. If we happen to make one misstep it is noticed much more by those that are not in the church, I believe, than our brethren, for our brethren are always ready to forgive our missteps if we are willing to ask pardon, and how easy that is to do if we have the spirit of Christ, and the Scriptures say "If we have not the spirit of Christ we are none of his." How careful and watchful and prayerful we all ought to be. Those that are not surrounded with those that are not members hardly know how the members are watched. We should be very careful in our dealings with them: be sure that we deal rightly and honestly with all men. The Scriptures say, "Owe no man anything." Brethren, we can work wonderfully in this way. Do not neglect it through carelessness, but deal as we should, and use all the influence we possibly can. We should be prompt in being at work in this way for the sake of our own soul and others also. Let us all seek to be at all the work we possibly can, so as to be worthy brethren and sisters.

From the lowest step there is a path to the loftiest height.

There is always room for a man of force, and he makes room for many.

Seeing much, and suffering much, and studying much, are three pillars of learning.

Censure is the tax that man pays to the public for being eminent.

Topics of the Day.

A terrible storm visited parts of Minnesota, Wisconsin, Dakota, and Iowa on the 3rd inst., causing great destruction to persons and property.

Only forty years ago Fiji Islanders feasted on human flesh. Now no less than 40,000 children attend Sunday-school, and thousands of people are earnest Christians.

The oldest church in India, still standing, is Jerusalem Church at Tranquebar. It was built in a very solid manner, and was dedicated October 11th, 1718, by Missionary Ziegenbalg, who is buried in the church. Recently a new roof was put upon the edifice, the third in its long history.

Recently six teachers appointed by the London Missionary Society to labor on the South-east Cape, New Guinea, were landed there by the steamer John Williams, but the whole number were poisoned by the natives, who placed upas wood in their drinking water. Of twenty men landed in the district, only five remain, the rest having died of poison or fever.

A dispatch from Janina states that, pending the result of the meeting of ambassadors at Constantinople, the Turks have prepared every thing for war. Re-inforcements of six battalions of infantry and three batteries of artillery have arrived at Volo. Large bodies of Bashi-Bazouks are assembling in Albania, ready to march into Epirus and Thessaly.

News were received in Paris, June 20th, of the death of the Prince Imperial of France, at the hands of the Zulus. The sentiment of the Paris press is divided as to its probable effect on the political situation, some of them regarding the event as the virtual end of Imperialism, while others favor the idea of putting forward another claimant to the throne in the person of Prince Victor. The ex-empress Eugenie is said to be prostrated by the news.

An Episcopalian clergyman of San Francisco has visited Arizona. In a lecture on that Territory he said: "If I were in the Cabinet, I should advise that the Governor turn the Territory over to the Indians and the coyotes. The former are fat and thrifty, and the latter don't slink away, and have'nt the sneaking side-long look they wear other places. I think men and animals who have lived in a country like Arizona for a dozen generations and are still fat and vigorous, ought to be left to enjoy it in peace."

A letter from an English missionary in Mogadore, Morocco, gives a harrowing account of the miseries caused by the famine in that unhappy country. In Mogadore alone over 13,000 persons have perished from hunger, and all the cattle, camels, horses, sheep, and other domestic animals. Only the dogs have survived, and these, finding no food in the towns, are roaming over the country in bands of from twenty to fifty, sometimes attacking and devouring every person they meet. In their hunger these animals have also dug up the buried bodies of the dead and stripped their bones.

A young French woman was swept over Niagara Falls June 21st, before the eyes of her husband, who was unable to render the least assistance, and through inability to speak any language but the French, could not, for some time, make known his terrible loss. The pair had been traveling around the world, and were to embark for home this week. On taking a last view of the Falls from Goat Island the woman stooped to dip a cup of water, lost her balance and was swept away to her fate.

Mr. Grude, a maker of wax images in New York, has constructed what is claimed to be the largest globe in the world, showing the ranges of mountains and other peculiarities of the surface of the earth in relief, now in existance. Its diameter is four feet and about one inch, the scale being one in 10,000,000. The globe is made of wood. The relief is formed by wax. Mr. Grude has been two years in perfecting his globe, and Chief Justice Daly and other geographers have lately been giving attention to it.

A terrible accident happened June 28th at Lake Minnetonka, Minnesota. About 12:30 P. M., as the May Queen, one of the pleasure steamers plying on the lake, was pulling out from Rockwell's Island the boiler exploded, blowing the boat to atoms, not a vestige being seen thereafter. The boiler was thrown down the lake over a thirty-foot embankment, landing some three hundred feet away, breaking down trees in its path. A number of passengers were injured, some of whom will die.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14:13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

RHODES.—In the Wakanda Congregation, Ray County, Missouri, Walter Emmet, only child of Friend Samuel and Sister Laura Rhodes, aged 1 year, 3 months, and 23 days. Funeral services by the writer, from Matt. 18: 4, to a large and sympathizing congregation. D. B. Gibson.

SHOEMAKER.—Brother Jeremiah Shoemaker died June 10th, 1879, aged 26 years, 7 months, and 5 days.

The subject of this notice was born in Armstrong County, Pennsylvania, November 5th, 1852. In the year 1871 he was baptized into the Brethren Church; and since that time until his decease he saw many trying hours, but in all his dark hours he was what might be termed a model young man. His deportment in life was that of a meek and tender-hearted man, and always ready to assist those who needed aid. In February of 1878, he left for the West, and made his home in Carroll Carrol County, Illinois. At the time of his death and prior to it he was with Brother William Herrington. He bore his afflictions with fortitude, and manifested a desire to be absent from the body and be present with the Lord. He availed himself of the means of grace, and was anointed with oil as directed by St. James. The funeral sermon was preached at Red Bank, in the Brethren's Meeting-house on the 29th of June, by J. W. Smouse, assisted by R. T. Pollard, from Rev. 13: 14, to a large congregation although the weather was inclement. J. W. S.

NEWCOMER.—In Union Center District, Elkhart County, Indiana, July 3rd, 1879, Amanda Newcomer, aged 4 years and 10 months.

She died at the residence of John Anglemyer. Within the last year Amanda had the measles and small-pox. She died of congestion of the lungs. Her mother, Rebecca Newcomer, died one year ago in the State of Kansas.

HOOVER.—In the same district, Samuel Hoover, aged 59 years.

He suffered very much of some internal disease not fully understood by the physicians. He was received into the Mennonite Church about one hour before he died. His wife died twenty years ago. He leaves four children, all of whom are of age. F. Anglemyer.

FARTIC.—In the Upper Fall Creek Church, Henry County, Indiana, June 29th, Brother Andrew Fartic, aged 86 years, 4 months and 10 days. He was in the second degree of the ministry. George Hoover.

SHANK.—In the Mureau Creek Church, Morgan County, Missouri, June 26th, 1879, Sally Shank, wife of David Shank, aged 33 years, 3 months, and 6 days. Disease, dropsy of the heart.

The subject of this notice joined the church the first visit of the brethren to this county. She lived an exemplary life to the time of her death. She leaves a husband and three children. Sister Shank was the daughter of Daniel and Sally Bowman, of Rockingham County, Virginia. F. K. Bowman.

GUMP.—In Pleasant Hill Church, Allen County, Indiana, May 6th, of scarlet fever, Mary Ann Gump, daughter of Brother John and Sister Jane Gump, aged 12 years, 5 months, and 24 days. Funeral by the writer to a large and sympathizing audience.

Jesse Calvert.

YODER.—In the English Prairie Congregation, near La Grange, Indiana, June 26th, Ida, daughter of Brother Eli and Sister Annie Yoder, aged 5 years, 3 months, and 12 days. Funeral services by Brother David Truby and Brother Peter Long.

Noah H. Shutt.

MOURER.—Near Upton, Franklin County, Pa., March 14th, Miss Hannah Francis Mourer, aged 17 years, 8 months, and 28 days.

In the death of dear Francie we have another evidence of the stealthiness of the ruthless hand of death. She was one of those amiable, kind and lovely children verging into the beauty of womanhood, and being last of a family of seven children and a mother that preceded her to the grave, she was the more endeared to a fond surviving Christian father and relations. In the short time of six days disease done its work, and we were called to follow her to her last resting place, followed by a large concourse of people and friends.

D. F. G.

Correspondence.

These things write we unto you, that your joy may be full.—John.

Echoes from Huntingdon.

Huntingdon Church—Going to School—Wandering Thoughts—Meetings—Church Meeting—Communion Meetings.

We came to Huntingdon from the Annual Meeting, intending to attend the Normal School. We have formed a limited acquaintance with the Brethren here. They were organized into a separate church last Fall. Brethren James Quinter, H. B. Brumbaugh, and W. J. Swigart are the ministers. The church has secured quite a footing, and is increasing in members, and we hope in "grace and in the knowledge of our Lord Jesus Christ."

We started to school on the 9th of June. Found the school in a flourishing condition. An able and polite corps of Professors lead the inquiring mind step after step up the rounds of science. The students all seem to pursue their studies with pleasure, and have a commendable zest for their recitations.

We thought back when we first started to school some twenty odd years ago, and what a contrast! The old log-house, with its dingy and clumsy furniture, ventilated by the apertures in the wall, and its only apparatus of illustration, a circular instrument, whose elucidation was of a painful and unpleasant character. Verily the world moves and we move with it.

We thought also how little we accomplished during this score of years, and how much might have been done if we had performed, with our might, that which our hand found to do.

Then there are the great changes that have taken place within this little cycle. Our beloved land has been drenched with fraternal blood, and in every work of it we see some of its effects. Slavery, the curse of the nation, has been removed, but its foundations stand as firm as ever—ambition, "the root of all evil," selfishness. Nation has risen against nation, governments have been subverted, thrones have been crumbled to the dust. The broad scroll of science has been unrolled until we are startled and astounded at the truths stamped upon it by the hand of the Everlasting.

Again we recollect the gradual uninterrupted change going on with the human race day after day, year after year. In the decade we notice a generation has gone, and in their stead we have another. Who cannot point to the grave of some loved one, who in this short period has gone the way of all flesh? We thought, particularly, of one, who, in the glow and flush of youth, gave her heart and hand to one she loved, but who faded as an Autumn leaf, followed by the lovely fragile flower, given us by the Hand Divine. Such is life.

The Brethren hold meeting twice every Lord's Day in the Normal Chapel. We give a synopsis of two of Brother James Quinter's sermons.

1. The proper cause of rejoicing. (1) Not our success in attaining wealth, health, fame or any other worldly project. (2) Not even our success as ministers of the gospel in being successful in calling many to Christ. Success in these various pursuits may be followed by a degree of rejoicing. (3) But we should rejoice that our names are written in the Book of Life. Because on such the second death has no power, and consequently we will not have to take up our abode with the filth and off-scouring of ages in the pit.

2. "The highway of the saints." Prov. 16: 17. A highway is a way leading from one point to another, between which there is considerable travel. It is open and unobstructed. Other ways are by paths. We all have our mental highway, which we frequently travel. Thus the merchant has his mind on speculation, the warrior, on strategy, etc. This is their highway. But the highway of the saint is "to depart from evil." His inquiry is how he may avoid its contaminating and degenerating influences. He abhors it and flees from it. He departs from it—he obtains a better control of his passions, appetites, etc., "And if he keeps his way he possesses his soul."

The Brethren held a church meeting on the evening of the 11th of June. The principal object of the meeting was to reason together on the subject of non-conformity. The ministers kindly admonished all the members not to conform to the fashions of the world, but to adopt the plain attire of the Brotherhood. Brother Quinter spoke on the subject from a historical stand-point. He remarked that the Brotherhood always were a plain people; it was one of our peculiarities, and it was in consonance with the Scriptures. Humility, simplicity, and plainness are required in the Scriptures. And these requirements are not met, when we attire ourselves in fashionable apparel. His remarks were seconded by his co-laborers. The thought that suggested the meeting was a prudent one, the labors of the Brethren were commendable, and we hope the results may correspond.

We attended a communion meeting at James Creek on the 13th inst. To this branch the Huntingdon Brethren formerly belonged. The meeting-house is twelve miles from Huntingdon. The meeting opened at 4 o'clock P. M. Three Brumbaugh brothers, Brethren J. Quinter, Lane, Spanogle, and Holsinger were the ministers present. Brother Spanogle officiated. It was an orderly meeting.

On the evening of the 28th inst., the Huntingdon Church held its first communion. Brother Quinter officiated. He was assisted in the ministry by three Brumbaugh brethren. About one hundred communed. It was held in the Normal Chapel. The order was excellent—the best we ever witnessed. The chapel was filled by the citizens of Huntingdon. The different ordinances were ably, though briefly discussed by Brother Quinter. The meeting closed at an early hour—half-past nine. It will long be remembered by the Brethren. So closes our first three weeks sojourn with the Huntingdon Brethren.

JOHN CALVIN BRIGHT.

Appeal to the Brotherhood.

Dear Brethren:—

MANY of you live very close to, if not among Danes and Norwegians. I suppose they number millions throughout the United States, and yet only a few are among you as members of the church. This is not because they want to be, because they know you not. I remember well yet that I was hunting the Brethren for years all in vain. Many others may be looking anxiously for years and never find you. True you have been cut off from working among them because you could not speak to them. But now you can. We send every month a small paper several hundred copies to M. M. Eshelman, Lanark, Carroll County, Illinois. These are for you to use. Please, brethren and sisters, send for some and use them. If you can not sell them, give them away. We must pay about the same amount whether we get 500 copies from the printer or 1,000 copies; hence we take 1,000, presuming that you will help us to spread them throughout your great land. The Sunday-school children can help us, too. In fact, any one who can hand a paper over to some one is just the hand we need; and by and by we assure you it will do good. Some may come to you and swell your number so much that you can say, "Who have begotten me those?" Especially do we desire to have the address of every Norwegian or Danish brother or sister, that we may become acquainted with each other and work together among our people.

Please forget not our request, but help us do good to all men, and let us soon hear through your periodicals that you have commenced to work. How many there are in the churches who like to do something for the salvation of souls, but are idle. Please use this little chance and commence, and you may soon see yourself involved in a great and good work. Visit our country people and take the paper along; speak to those who can talk your language. Sing and pray with them if they desire it. In that way be like the first apostolic church, where both men and women went out and spoke about their Savior. It is said of them, the Lord blessed their efforts and, many were brought to Christ.

You may rest assured that our small paper shall not cause strife. We will only work for unity, peace, and good will among Brethren. We feel too much the necessity of daily conversation in what is essential to salvation. We never yet got time to speak about non-essentials. And when any one does, we think it is because he wants something better to do. Keep the horses at work, and they will not bite one another, even when they eat out of one manger.

Yours least in Christ,

C. HOPE.

From Ozawkie, Kansas.

Dear Brethren:—

OUR church is in a healthy state. We are laboring to advance the Master's cause. We have five ministers, and, at present, seven regular meetings a month, and next month expect to open another field. Had interesting meetings, and we think the prospects are encouraging. We have lately had six added to our number by baptism. May God give them courage to fight the good fight, be as shining lights that others may be constrained by their holy walk and conversation to love God. O that we, who profess to be the followers of the lowly lamb, would more and more try to possess that which we profess! Methinks the glorious ingathering of souls might be increased, that it might be our happy lot to hear that welcome saying, "Well done."

We organized a Bible School in April, and are trying to conduct it true to its name. This we do by not admitting any reading matter into the school, save the Bible. Our object is to try to get our young people and children familiar with the Bible, and we feel that our efforts, so far, have not been in vain. We believe, yea we know, that God will add his blessings when his people are willing to look after the little lambs, to instruct them in the way of holiness. I was a stranger to Bible Schools as conducted by the Brethren until of late years, but after a little experience I am now of the opinion that it would be difficult to give sufficient good reason for opposing Christian people to assemble every first day with their own and their neighbors' children, singing songs and psalms, making melody in their hearts, their bowing together with the tender lambs in prayer imploring God for mercy and his blessings upon them. Go on Brethren, organize Bible Schools; don't wait for conventions or long-consulted plans; the Bible is all we want, with Christian teachers and the right object in view, success will surely be the result.

J. A. ROOT.

From South Waterloo Church, Iowa.

Dear Brethren:—

OUR Love-feast, which was appointed June 28th and 29th is now among the things of the past, and we feel that we enjoyed a refreshing season from the Lord. The meeting was largely attended, and the order was excellent. There were a number of speakers present from the adjoining churches, which gave us good interest.

On the 29th as the Brethren were opening services the audience was disturbed by a messenger coming in, and requesting the writer to come in haste to the house of Brother Christian Mishler. We went immediately, taking with us Brother Thomas G. Snyder, of Linn County. When we arrived at his house we found the cold death sweat lying upon the face of Brother Mishler, and we soon learned that death was already working upon his vitals. The doctor soon came, and did for him what he could; but all that could be done, could not stay the hand of death. Fifteen minutes after 12 o'clock, Brother Mishler died, his disease being cramp in the stomach and bowels. The funeral, which took place on the 30th, was largely attended, and the occasion was improved by the writer and Brother Snyder, from Rev. 14: 13. In the death of Brother Mishler the family has lost a kind and loving father, the church one of her faithful deacons, and the community a highly respected citizen.

JACOB A. MURRAY.

From the Hopewell Church, Pa.

Dear Brethren:—

WE organized a Bible Class one year ago. Brother John B. Fluke was chosen to superintend it. Our class was a grand success, indeed. We have our pupils formed into classes, and some one to instruct in the reading. We have some very small boys and girls to read. Think it good for children to meet in the sanctuary of the Lord, and instill in their tender minds the Bible truths. The average attendance is about seventy-five. As Brother Fluke has now been claimed by another church district, as his labor was much needed there, we were again obliged to organize. Brother John Ritchey was chosen for Superintendent, and the school is moving along. Brethren, let us all lend a helping hand to a good work; this binds us together by the ties of love, as Christians should be.

LYDIA CLAPPER.

From Walla Walla, Washington Ter.

Dear Brethren:—

AS I have no place of worship in my reach, that I can worship with some Christian people, I thought to write you that you might still see that the harvest is great and the laborers few in this part of the country. We have been able to procure preaching one-fourth of the time from the Methodists, for the past few months; but we are still praying the time soon to come that we may be able to have religious services every Sunday in our midst.

I received a kind letter the other day from Elder David Brower, of Salem, Marion County, Oregon, stating that he was still traveling and preaching most of the time, also that he and his wife and Sister Kiester, of Cerro Gordo, Illinois, and others, expect to go up to Linn County, to attend a meeting on June 7th and 8th, distance thirty miles. The Brethren expect to hold their Communion in Marion County, commencing on the 4th of July, and continue over Lord's Day.

Before closing I will state that the health of this country is improving, and that the prospects for a large grain and fruit crop in this valley are better than we have ever had since the first settling of the country.

From your friend,

O. W. HARTNESS.

June 15th.

From Lynch's Station, Va.

Dear Brethren:—

THE BRETHREN AT WORK comes to us regularly. We meet it on Saturday morning at Lynch's. It is a welcome visitor to us. We love to look over its pages and read the good news it brings to us. We are much encouraged by it. It tells us of so many coming to Christ. We love to read the letters it contains, and to know that there is so much love and union among the Brethren. May the Lord keep us in love and union, and help us to let our light shine, that others also may glorify his name. We ought to love one another, for Jesus loves us, and died to save us. If we are faithful he will take us home to his kingdom, when he is done with us here in this world of trouble.

The Brethren were with us the second Sunday at our school-house. Had a large congregation, and we hope some good was done. We saw the tears in the eyes of some in the house. Yes, Jesus was with us and he was knocking at the door of some hearts. O may they soon let him in! We hope to have some good news soon to write. A good many have told us they would come to the church soon, and we believe they will come, for Jesus is knocking at the door of their hearts. Brethren, pray for us, and pray the Lord to send us help.

THOMAS C. WOOD.

June 20th.

The Debate.

OWING to the one-sidedness of the debate, it has become somewhat irksome to me. The weights seem to all hang on one side. Brother Stein goes straight forward to the work, as one that was impelled by a sense of duty, and the doors seem to swing open before him, thus inviting him on. While on the other hand, Ray twists, squirms, and dodges as a man in the heat of a battle, fearing if he dodges this way a ball might hit him, and if that way, a shell might strike him. He seems to have fallen on the plan of many of our lawyers when they have got hold of the wrong end of a case, the last and only remedy is simply to carry it through with ridicule. He is certainly a man of great perseverance; for most men would have given up the chase long ago under such adverse circumstances. Nevertheless we have the strong consolation of knowing that he carries with him another internal evidence of the truthfulness of our religion; for a religion is proved to be strong only by the entire failures of the opposing powers and elements against it to destroy it. Like our Bible and the whole infidel crew, their entire failures upon it have proved it to be built upon the eternal word of God.

PETER DEARDORFF.

From Denmark.

Dear Brethren:—

OUR meetings were well attended in North Denmark. We had four here. Brother Torensen preached, and one dear soul requested to be baptized. Will get some subscribers for our paper, and many desire meetings in their houses. The priest in Scagen has gathered many people around him, and he and they have wept, saying our doctrine is wrong, and that to be baptized again is sinning against the Holy Ghost. Our sisters up there rejoice in their sufferings for Christ's sake. The Lord will make all our trials and temptations work for our good if we love him. Our treatise on infant baptism has created considerable feelings all along the lines. They say such exposure has never before been made in all the land. Some predict my imprisonment, but I trust in God. True some are eagerly watching for an occasion to apprehend me, but the child of God fears nothing from this world.

C. HOPE.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Warsaw, Ind., July 5.—Three more were baptized last Sunday where I dedicated the church, making twelve in all. Shall go to Michigan next week. JESSE CALVERT.

Grundy Church, Iowa.—A young man, formerly a member of the Methodist Church, was baptized June 29th. Went eight miles to Iowa River to baptize. He was a member of our Sunday-school. H. P. STRICKLER.

Union Bridge, Md.—We baptized two last Wednesday, and three a short time before that. Last year forty five were baptized in this congregation, and one reclaimed. May the good work go on. E. W. STONER.

Monmouth, Kansas.—Our church is still moving forward. In the last month we baptized three precious souls, and others are counting the cost. Hope they may soon be able to erect the building. D. D. SHIVELY.

Monticello Church, Ind.—The church is still, as far as we know, getting along smoothly, and an interest by the people to hear the truth. Now and then a few are willing to join with us. Two were baptized on the fourth Sunday of June. Others, we think, are near the kingdom.
J. H. SNOWBERGER.

From Progressive Christian.—The Brethren of the Newton Church, Miami County, Ohio, held their communion meeting May 26th and 27th. Three were added to the church by baptism. During the month preceeding, seven were reclaimed and seventeen were baptized. This church has had its cloudy day and now rejoices in the dawn of brighter times. They have an interesting and well attended Sunday-school.

Locke, Ind. — This morning went to the brick meeting-house, Union Center. Large audience present. Were addressed by J. Hartsough, D. Neff, and J. Anglemyer; after services one applicant for baptism, an old grandmother Landis, perhaps seventy-nine years old. Much rejoicing among the saints. At half past three met at the same place for Sunday-school. About 175 in attendance; a good interest manifested by all present.
J. K. M.

Longmont, Col.—In church matters we are moving along in the even tenor of our way, striving to serve the Lord, and work for the glorious cause of our Master. Several additions to the fold recently by letter and two a short time ago by baptism. More we trust are so near the kingdom as soon to enter in. At our quarterly church council yesterday, with cheerfulness, all willingly agreed to send our quota for the Danish Mission. Can it be possible that any one who loves the salvation of souls can say aught against this laudable mission? Notwithstanding the unusual dry season we have a good crop, about ready for the harvest. J. S. FLORY.

Deep River, Iowa.—To-day we held our regular quarterly council meeting. Had a little business to transact, which was done to the satisfaction of all. Love and harmony prevailed. One was reclaimed. He had been standing out of the fold for several years. We all rejoice to see him return, and earnestly pray that he may hold out faithful unto the end. Since the last report to you from here, one more precious soul has been added to the church by baptism. We, with the angels, rejoice to see sinners turn to God. Glad to say that we have an interesting Sunday-school. We think it is doing a good work. Officers and teachers are alive to the work, and attend regularly. May God bless our school.
S. P. MILLER.

July 5th.

Pigeon Creek Church, Mich.—We met at Brother Pikes on the 4th of July, about 11 A. M., and after our usual greetings, sat down to the table. Hymn 715 was sung, thanks were given, and then we partook of the food. After dinner we met to sing, pray and exhort. Hymn number 749 was first sung, followed by prayer. The third chapter of Hebrews was read, and then the brethren and sisters exhorted one another. I think all took part; some had a hymn to offer, some an exhortation, some a prayer, some a Scripture. All were refreshed and strengthened. Sung hymn 115, then parted. Thus we spent at least part of the day in our Master's business. How it cheers our hearts to meet with those we love, and in telling of our prospects for heaven and eternity!
H. C. LONG.

A Nice Lot.

IN No. 23 of the BRETHREN AT WORK is the following:

"Many of our readers have seen or heard of the article about the Brethren that was published in the New York *Independent* some weeks ago. It appeared as an editorial, and showed so much familiarity with the concerns of the Brotherhood that the editor was written to and asked for the authorship of the article, and replied by saying that 'the article referred to was written by Mr Miller.' Thus it is seen by whom our people are sometimes misrepresented." And then the following extract from the Meyersdale paper shows what construction was put on the article.

"The *Brethren at Work* credits Prof. Howard Miller with the authorship of the article on 'Harsheyism' that appeared in the New York *Independent* some time ago, and which was reproduced in the *Commercial*."

I will simply say that I am in no way the author of the *Independent* editorials, nor am I in any way connected with the authorship of the article in question. Did I "misrepresent" "our people," or does some honest brother in Lanark? Altogether it is a high-toned proceeding. HOWARD MILLER.

Elk Lick, Pa.

The above was in type before I retired from the office, but its appearance has been delayed till the present. In the item we published not a word was said about Howard Miller or any particular Miller, the Meyersdale *Commercial* notwithstanding; it was simply "Mr. Miller." We obtained our information from a brother while on the way to Annual Meeting, and published it just as he gave it to us. But lately we have received a letter from the editor of the *Independent*, stating that the article on "Harsheyism" was not written by any "Mr. Miller," but by one of the editors of that paper.

We are of the impression that there is a misunderstanding at the bottom of this matter. It is likely that the editor of the *Independent* did write to some one that the article on Harsheyism was written by "a Mr. Miller," referring to the article written by Brother R. H. Miller and published in the *Primitive Christian*, which article was afterwards condensed by the editor of the *Independent*, and by him published in that paper. If this be true, which seems reasonable, then it is the wrong "Miller" that is feeling hurt. J. H. MOORE.

Sample Copies Free.

ALL who see this notice are hereby requested to send us names of any who might possibly be induced to read our paper, and we shall cheerfully send them a *specimen copy free*. We should even try harder to get outsiders to subscribe for the paper than members; for members, who can and are true to the church, always attend its services. Outsiders do not, but they would read the paper and thus become acquainted with, and interested in the faith and practice of the Brethren. The paper may therefore be the means of converting the sinner from the error of his way, and the Bible says, (Jas. 5: 20) "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

Announcements.

OUR rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

The Arnold's Grove Love-feast will be held September 6th and 7th. Services first day at 1 P. M. Usual invitation extended.
J. J. EMMERT.

The Love-feast at Shannon, Ill., will be held Wednesday and Thursday, October 1st and 2nd, commencing at 3:30.
S. H. SPROGLE.

The Brethren in the Burr Oak Church, intend holding their Love-feast September 20th, at Brother E. P. Garman's, two miles southwest of Burr Oak, Kansas. The usual invitation is extended. Those coming by rail can stop at Red Cloud, and inform the writer at Burr Oak, and they will be met and conveyed to place of meeting.
ESAIAS P. GARMAN.

(Primitive Christian, please copy.)

DISTRICT MEETING.

The East Tennessee District Conference of the Brethren, will be held on Friday and Saturday, before the first Sunday in next November, with the members of the Pleasant View Congregation, three miles south-east of Jonesboro, Washington County, Tennessee.
JOEL SHERFY.

Books, Pamphlets, Tracts, etc., for Sale at this Office.

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Day Express	2:06 P. M.
Night Express	1:55A. M.
Accommodation	10:05 A. M.

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Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

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Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., July 28, 1879. No. 31

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

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EIGHTH PAGE—From May Hill, Ohio; Danish Mission Report; Our Almanac.—H. J. Kurtz.

STEIN AND RAY DEBATE.

The Baptist Tunker disenssion does not appear this week because of about ten days' absence from the city, I was unable to reach Dr. Ray with proof of Mr. Stein's article, until it was entirely too late for a reply in this issue. *W. In Flag.*

[We regret that there are frequent breaks in the discussion. Brother Stein sent in his 17th affirmative on time, but up to the 22nd inst. had received no reply.—EDS.]

THE MARTYR'S MIRROR ON BAPTISM.

BY C. F. DETWEILER.

IN the "*Martgrer Spiegel der Taufsgesinnten*" or *Martyr's Mirror of the baptizo minded* is a collection of historical statements of the persecutions and religious faith and practices of the non-resistant Christians from the earliest records of the Christian church up to 1660.

The persecutions, trials and the triumphant faith and patience of the saints form a considerable part of the book.

One of the encouraging features of church history is the great number of faithful witnesses to the truth, that God has kept reserved to himself, even through the dark ages and the unmerciful rule of papal arrogance. Surely those dark days of persecution with fire and sword have summed up countless multitudes of those whom John saw in his vision. (Rev. 7: 9). We need not wonder so much at the extreme measures of a blinded priesthood against these pious people, when we take into consideration that the preaching of these people, accompanied with their pious lives in contrast with the corruptions of the apostate church, made such inroads upon it at times that fire and sword were the only alternative wherewith to stem the tide, and save the body to which an extravagant hierarchy looked for their wealth and living.

Here was "the patience and the faith of the saints." The enemies of the cross became Christ's instruments to "thoroughly purge his floor," and separate to himself a people out of great tribulation having their robes made white in his blood.

But I must either get on the subject or change the heading. As the book, owing to its diffuse and detailed style, is hardly much known outside of the Mennonite Church, it may be of interest to most of the readers of the BRETHREN AT WORK, that its historical reference to the ordinance so far as they testify to the *mode* as taught and practiced by these ancient witnesses, show that they were all immersionists, while the Mennonites of which its author was a member, nearly all practice pouring. The object of the work was not to show the views and practices of these ancient people as to *mode*, but to show their adherence to the anti-pedo-baptist doctrine, and therefore its evidences as to the mode taught and practiced among them are only incidental, and yet they are quite abundant throughout that part of the work which treats on baptism. To give special notice of them all in this article would make it too long and tedious, but in order to present candid and impartial testimony as to the teachings and practices of those pious and persecuted witnesses in the mode of baptism I will notice a few passages.

Passing by the author's first references to the Holy Scriptures in support of believer's baptism, we will first notice his quotation of Acts 10: 47. which in King James' translation is rendered, "Can any man forbid water," &c., and in Luther's German about the same. His quotation was probably taken from World's Translation, and the German rendering has it, "May any one hinder that these shall not be baptized in the water" &c. This is the same as Froshan's German Translation which is said to have been formerly used by the German Mennonites to the exclusion of Luther's. I give the passages to show the various renderings of a passage that is sometimes used by anti-immersionists in support of the assumed idea that Peter's disciples were expected to bring a little water in a cup or pitcher for the purpose of baptizing the house of Cornelius.

We will next notice what he represents as the "*testimony which the holy apostles in their epistles have given in regard to baptism.*" He says in reference to baptism, "It represents the burial of the sins and the resurrection in a new life," and refers to Rom. 6: 3, 4. In a further comment on the same, he says, "Baptism is a burial of the old man, and a sign of the resurrection in a new life," "putting on Christ," &c. He says further, "To the foregoing" "belongs also Titus 3: 5, where baptism is called a bath of regeneration, and Eph. 5: 26 a water-bath in the word." This is the exact rendering of the German passages corresponding to the English "washing of regeneration," &c.

These passages which are claimed by anti-immersionists to have no reference to water baptism are very frequently applied to the ordinance in passages quoted from these ancient people.

There is reference made in one case to a minister having water brought to baptize a man as early as 251, though the testimonies very generally to the practice of baptizing in running water and in baptisteries which was practiced very early by some, found little or no place among those who faithfully adhered to the ordinances as delivered to them by the apostles.

One of the passages quoted from Chrysostom in comparing Christian baptism to the passage of the Israelites through the Red Sea, reads as follows: "Here they all enter into the water, so also there* * * there they were delivered out of Egypt, here we are delivered from idolatry; there *Pharaoh* was drowned; there the Egyptians were destroyed; here the *old man of sin* is buried."

There are many more passages which I would like to bring in, but lest I become too tedious I will only notice one or more and close. The author of the collection, Thielem J. Von Brach in one of his comments speaks thus: "The manner of baptizing which by the ancients was termed immersion or dipping under, was long preserved, yea, even up to our present time," (1659) especially by the people of the Eastern and Southern countries, who understood the little Greek word "baptizo" to mean a total immersion only, but it is found according to the idiom of the Greek language that by this word, is not only to be understood as a total immersion, but also a washing or sprinkling withwater."

Here is a plain testimony. Immersion was long preserved as every one knows that ever studied the subject with an unbiased mind: practiced and preserved from the earliest records of the rite by the very persons who read the original Greek in their own mother's tongue, and the discovery that sprinkling will do just as well, was never made by the venerable apostles, nor by their immediate successors in the affairs of the church, but was left to be made first by a Roman Catholic council, and now to be defended by those who claim to be the true successors of the ancient persecuted witnesses, who sealed their faith and obedience to their Lord with their own blood.

Would to God that modern Mennonites could accept the baptism that was taught by Christ and the apostles, and strictly adhered to by all true churches of which we have any record for more than fifteen centuries. It is a pity that a class of people who are generally strict in adhering to gospel principles should so discard *one principle* that was so many centuries a characteristic of the faithful witnesses of whom they claim to be the true successors.

CONVERSATION BETWEEN A SKEPTIC AND A CHRISTIAN.

BY J. H. PECK.

Skeptic.—Well, I believe I am just as good as any christian.

Christian.—Then, you must be a christian.

S.—Well, but I don't profess to be a christian.

C.—Oh, well, it is not profession that makes a christian anyhow.

S.—Well, how much better do you think you are for being baptized, washing feet, kissing your brethren, &c., than I am?

C.—I don't think I am any better than you are.

S.—Well, then, what do you do those things for?

C.—Because they are the commandments of Jesus and his apostles.

S.—But I don't see any use in doing anything like that if it don't make a person better.

C.—I did not say that doing these things, with all others that Christ and his inspired apostles have commanded us, don't make us better; I only said I don't *think* that I am any better than you are. And the facts in the case are in no way affected by what I or you or any one else *thinks* about it. But what *God* thinks about it is the important point.

S.—But don't you christians, as a general thing, think you are better than other people?

C.—No, sir; I never saw, or heard of a *christian* that thought so. We read of a certain Pharisee that thought so; and it may be that a good many weak-minded professors think so; but Jesus did not pronounce the Pharisee a very good christian, and all those who pride themselves on being better than their neighbors may come off no better in the day of judgment.

S.—Well, just the other day I heard a man say of a certain woman, "She is no christian because she wears a hat," and of a certain man, "He is no christian because he don't wear his hair as he ought to do.

C.—Was that man a christian?

S.—Why, he is a member of your church.

C.—That don't *prove* that he is a christian.

S.—Well, he does just as you do.

C.—How do you mean?

S.—Why, he got himself baptized, and he washes feet, and he kisses his brethren, and such like.

C.—That don't prove *yet* that he is a christian.

S.—Well, don't you claim that those are the things that make a man a christian?

C.—No, sir, I do not; a man may do all those things and many more and still be the worst kind of a hypocrite.

S.—Well, what does make a christian? pray tell me.

C.—Faith in the Lord Jesus Christ; implicit confidence in his Word; unwavering reliance upon his promises; and obeying from the heart that form of doctrine which he has delivered unto us; these are some of the leading characteristics of a christian.

S.—Well, I can't understand christianity anyhow.

Lanark, Ill.

HOW SHALL WE BE SAVED FROM THE CURSE OF STRONG DRINK?

IS this disease, or vice, or sin, or crime of intemperance increasing or diminishing? Has any impression been made upon it during the half century in which there have been such earnest and untiring efforts to limit its encroachments on the health, prosperity, happiness and life of a people? What are the agencies of repression at work, how effective are they, and what is each doing? These are questions of momentous interest.

As to the disease of intemperance, which is a social and moral as well as a physical disease, it cannot be concealed that it has invaded the common body of the people to an alarming degree, until the "whole head is sick and the whole heart is faint." The church does not work enough in the cause of temperance. It scarcely reaches out its hand to the perishing inebriate. It even draws back from him her spotless garments, and leaves him to perish in the mire from which her hands might have saved him. It has been too busy with creeds and trifling differences in doctrine and things external to give itself as it should to charity.

It has been said, the church is the heart and lungs of society, and if society is terribly diseased, spiritually as well as morally, is not the church at fault and responsible? It follows very plainly that, if God be the author and friend of society, then the recognition of him must enforce all social duty, and enlightened piety give its whole strength to the public order.

Before the church can heal the world it must be healed itself. It must rise in the perceptions of higher and diviner truths, and come down into the world with a more living power. I sometimes think it difficult to tell which has the larger influence over the other, the church or the world. The ministers as a whole do not preach temperance enough from the pulpit. They, perhaps, do not think it worth while to suggest to superintendents and teachers of Sabbath-schools the necessity of instructing the young against the influence of so great an evil. What a great work might be effected, right among the children, if only the right seed is sown at the proper time. I hope the day is not far distant when every church will feel the responsibility that rests upon it, and get to work in the right way to drive intemperance from the land. It is not made a specialty enough in prayer. We see ministers, brethren and sisters come very humbly to the altar of prayer, and hear them pray for the church and its members, for missionaries at home and abroad, for the conversion of sinners, for the head of the government, etc., but not a petition is sent up to Almighty God to stay the hand of so powerful a destroyer, or for the restoration of the inebriate to friends, society and the church.—*Church Advocate.*

WATCH the date of your paper opposite your name. If you do not wish to miss any numbers, renew in time.

DESIRE OF THE SOUL.

BY C. J. READ.

LORD, may my soul in thee find rest,
And may thy hand of mercy guide,
And may my soul be ever blessed,
In walking near my Savior's side,
And as my weary feet may trod,
Scorned of men, and mocked by pride;
O may I serve the living God!
One who for me was crucified.

Oh, could I live a thousand years,
To tell of thy redeeming love,
I could but hint to mortals here
About that heavenly land above;
But soon our souls shall rise above,
When here on earth our days are o'er,
Then we shall know our Savior's love,
And him obey and sin no more.

And, as I roam this earth so fair,
'Mid scenes of joy and pleasures wild,
Be this to heaven my daily prayer,
Dear Father, don't forget thy child;
But teach him all thy holy ways,
While he is bowing at thy throne,
That he may rise in future days,
Where his Redeemer reigns above.

Oh, did my Savior die for me,
And must I dwell on earth so long?
Oh Savior let me die for thee,
And let me sing that glorious song:
But if it be my Master's will,
I'll live and toil for many days,
Until my soul shall rise to heaven,
To sing my great Redeemer's praise.

LINE UPON LINE—THE DRESS QUESTION REVIEWED.

BY S. S. MOLLER.

IN considering the question before us, it is not whether the Scriptures make non-conformity to the principles and maxims of the world in the matter of dress a Christian duty; but whether the present recognized order of dress in the Brethren church "is from heaven or from men," and if from heaven, should there not be uniformity of style? These are questions now agitating the church, and were fairly put by Brother Alex. W. Reese, of Warrensburg, Mo. The question, "is it from heaven" is too vague, and needs opening out. If by the question, "from heaven" is meant whether the recognized order of the dress of members of the church, is so stated in the Scriptures, we answer, no; but this does not fully present the issue. These are things ordained of God, that are not made matters of revelation through the Scriptures. For example: It is a law of God that substances lighter than common air fall to the ground, and lighter than water will float on its surface.

It is a law of God that poison kills. It is also a law of God that sound rises as it moves away from its source. So, many examples may be produced showing the law of God as its cause, that are not so stated in the Scriptures, and of which it may be said they are from heaven. While therefore it cannot be said that any specified form of clothing is the result of the operation of God's law; yet the order of dress approved by the Brethren church is in harmony with God's law.

As to its uniformity, the question may arise whether this uniformity is to be considered in an absolute sense, or only in a practical sense. The first admits of no difference in quality, texture, color, cost, or form; while the latter admits of difference in quality, texture, color, but demands sameness of form, limited in cost by the precept not to wear "costly array."

The question of Brother A. W. Reese evidently has no allusion to the former, but to the practical view of uniformity. We proceed to state:

1. Fact. It is admitted by all believing the Scriptures that humility as a principle is *a constituent* of Christian character.

2. Fact. The development of a principle either good or bad, proceeds by appropriate acts—expressions—or forms.

3. Fact. The *form* of expression of a principle is the only practical method of inculcating and perpetuating it.

4. Fact. That whatever is an appropriate expression of humility, and of its cultivation in matters of dress, must become a general rule to all the church for the purpose named. The first being admitted needs no discussing. The second, as it relates to dress, seeks its expression in the use of modest apparel; not such as will attract and please the carnal eye, either by its glaring color, or costliness. A want of this modest, or plainness of attire is evidence of non-possession of the principle of humility so distinct and emphatic that he that runs may read.

Third. While modesty of apparel is an appropriate expression of the principle of humility, it also is in connection with the precept of humility, the only means of its perpetuation, on the ground that precept alone is not sufficient to impart instruction. Such is the constitution of the mind that example, in addition to precept, must be furnished to exhibit the principle of the precept, its nature and force; hence Christ gave us the example of his precepts, he gave the model of Christian life, thus teaching us how to make the principle of every principle a rule of life for ourselves.

Fourth. While there may be several forms of apparel that would appropriately express the idea of humility, we need but one form, not many forms. To insist on more than one, is to insist on the privilege of personal choice; to insist on the privilege of choice, is to consult, personal taste of expediency. To insist on personal choice as to the form of expression of humility is subversive of the principle sought to be expressed, destroying all rule, authority, and power in the premise. To insist on the privilege of choice, gives me a choice, you a choice, all a choice. To consent to locate the form of dress on the privilege of personal choice. No discipline can be maintained as no form of example can be sustained, as properly expressing the principle of humility in dress. I may insist that my choice does it best, others insist on theirs; thus locating this in the school of wrangling which in turn involves the destruction of any and all proper exhibits of the privilege of humility, on the ground that, consenting to the privilege of choice as a fundamental idea. No one dare call in question my choice, without involving the loss of that privilege. To do this would be to condemn ourself: therefore my choice with everything following after it must be accepted. It is easy to foresee the state of things this would lead to. How then can there be maintained the principle of humility as it is located in the practice of non-conformity to the world in the matter of dress; not, as is seen by incorporating in the constitution of the church the privilege of personal choice as to the form of its expression, i. e., form of clothing. This indicates the necessity of a general prescribed method, appropriate within itself for the purpose designated. This leads us to propose fact fifth; viz, the conception possessing, and maintainance of a principle embracing the interest of a corporate body, let that body be the church or any other organization, demands that there is one rule relating to the same thing: not several rules. Humility, as a principle in the matter of dress, and enjoined by the precept of non conformity to the world is a general characteristic of the church of Christ, involving a uniform mode of expression to promote its conception, and perpetuation; hence that form which becomes the duty of one to adopt, for the same reason becomes the duty of all. Such a course is pointedly urged by the Scriptures in all matters of general interest. See Phil. 3: 16. "Let us walk by the same rule." 1 Cor. 1: 10. "That ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." Gal. 6: 16. "As many as walk according to this rule, peace be on them." But we need not multiply Scriptures in support of the proposition. These do not locate any matter of general interest, subject to personal choice.

May then the church determine on any specific form of dress for all to adopt? We answer only so far as dress involves a principle. Question. Do forms of dress involve a principle? and are these forms, modes of expression of said principes? Answer, yes. Example: As a rule, the spirit of pride coupled with ability, seeks expression through fashionable attire, following up all the changes, and latest styles. Not only may the church determine the form of dress, but it is her bounden duty to do so; not for the enforcement of an arbitrary edict, but she, being the conservator of the principle of humility, must determine the form of its expression, making the principle practical in form, and this practical form, maintain and perpetuate the principle and practice of humility. Such an expression the church recognized in her present generally known "order of dress." The fact then remains that modesty of apparel, and practical uniformity, belong to the church *to direct* for reasons before stated, i. e., that the principle of humility in so far as it needs expression through non-conformity, to the prevailing styles of fashionable toilet; and for its perpetuation depend in an absolute sense upon a recognized form of dress, in the same sense that the transmission of the life of the oak depends on the acorn. The acorn is of itself nothing except in the sense that the oak deposits its life and form in it, and makes it the means of its perpetuation.

The distinction between form as a mere matter of form, and form as the appropriate outgrowth of a principle in matters of holiness, is clear and distinct. The one is either dumb, as the blighted acorn, or hypocritical, while the other is the inspiration of life, and the medium of its transmission.

Considering then the premise upon which these deductions rest, it follows that those who resist the specific form of dress which the church may adopt as an expression of humility, and hence hold that the form of dress belong to personal choice, resist the means by which its expression becomes a living, transmitting reality of the entire church. Thus, to exercise personal choice, is to weaken and not to strengthen the principle of humility in its operations: neither do such perform any part in handing down to posterity a knowledge of its nature, or its manifestation, while those who see the force, and *approve* of a uniform expression of humility in dress, are performing their part in both these respects. The one pulls down to destroy—the other builds up for an habitation of God through the Spirit that others may be blest.

The make-no-difference style-of-dress Christian might with propriety hold his views and practice accordingly, his dress being even plain, if his actions terminated with himself: but this is not the fact, as all actions have their influence over others, hence such a course strikes a death blow at the principle of humility itself, by resisting the rule of its manifestation, and of its maintainance. If, however, it is a fact that it needs no such rule for the purpose named, then it may safely be left to personal choice. Who will say that it can be made manifest, and be perpetuated without rule? and who shall give the rule?

There is no such thing as a private demoralizer, but there is such a thing as a public demoralizer. On the subject of plainness of dress, a public demoralizer is one who throws himself as a stumbling block in the way of practical methods of maintaining plainness of dress. A practiacl method must be a general uniform method. Therefore to insist on practical uniformity of dress, the purpose is not simply for the sake of uniformity, but for the purpose of preserving the method by which plainness of dress can be maintained; and as plainness of dress is one of the appropriate expressions of humility, and as humility is an important constituent of Christian character, therefore the present recognized order of dress of the "Brethren church," is sustained by every principle of the word of God, and is from heaven; and to the extent that plainness, and uniformity of dress has ceased to exist among us, to that extent are we shorn of our strength to mold human forms into forms divine and heavenly in their power. In these digressions the individual bears his part of the responsibility, and stands answerable to God for the result of his weakening the power of transformation.

But the inquiry may be raised, Are there then no other plain forms of dress which will be as appropriate in expression of humility as our present form? We answer, yes. Then why not permit such forms? Answer. To permit two, three, or more forms, (all being equally plain) comes with it the privilege of personal choice, (we mean by personal choice, a choice made without respect to another.) Now if two, three, or more, may exercise this personal choice, why not twenty, fifty, or a thousand? Taking then any one of those other plain forms of dress, and let the church adopt it, then it will do, but it will do only at the exclusion of all other equally plain forms, admitting along with the form adopted, others equally plain, is laying the corner-stone to rear upon it the empire of anarchy. The church is not the throne of anarchy, but the throne of system, and order, as God is a God of order. In maintaining the conclusions herein set forth, we are answering simply to the behests of a principle. A principle tolerates no latitude that would negate its own premise. A modified application may be necessary for its practical operation. How far then must its demands be met in the matter of dress? As far as is necessary to affix the characteristic of plainness to the believer,—to all believers, as the appropriate expression of humility, and thus affix the characteristic of humility to the entire body, so it will be known as an humble church, which as before stated can only be seen and perpetuated by characteristics,—practical uniformity.

But it may be urged that the ground here taken is unreasonable in setting aside the privilege of choice, and de-

manding submission to a matter not of choice. But, is obedience to the order of plainness, and uniformity not a matter of choice? Certainly so. If I choose, for reasons satisfactory to me, as others chose before me, is my choice then become the mere dictum of some one else? Should I, however, not choose in the matter of uniformity as the church chooses, what then? Answer, the church cannot and will not compel me to adopt her choice. What then? I am at liberty either to choose to remain with the church, or to choose separation from her. Example: After due penitence, and faith in Christ, I may choose to be baptized, and thus obtains fellowship in the church, or I may choose not to be baptized, I taking all the consequences of my choice. What is it? simply a matter of choice? Is God unreasonable in demanding me to choose as he chooses? or forfeit my salvation? The reasons why God made choice, that I should choose as he says should be, and are sufficient reasons to the free exercise of my choice in harmony with God's choice. Is the choice I make then not my own voluntary act, for reasons entirely satisfactory to me? Certainly it is. So then in the matter of dress. The reasons which led the church to choose a certain style of dress, and plead for uniformity, should be my reasons, when fully considered, to determine my choice in harmony with that of the church. To choose otherwise is to assume superiority over all others.

Now, I will notice the difference between choosing as others choose just because they so choose, and choosing as others have chosen for the same reasons that led to their choice.

Question. To the principle of humility and the law of its perpetuation so flexible that two or more forms of plainness of dress may be permitted in the same age and by the same people, and not infringe on itself, and destroy itself? Who will answer? By what law is this possible? Light is wanted, and not simply assertions.

The ground taken in support, not of absolute, but of practical uniformity we trust is based on laws ordained by God, which are the laws of the mind, to conceive, possess, and perpetuate the principles of humility in matters of dress. We pass to another fact, and that is, it is a law of the mind, that to whatever principle, or habit it will lean, these will gradually incorporate themselves into our being and form in us, "will force." It does not matter what may be the motive, whether pure, or simple, or idle curiosity. Example: I may for reasons known to myself take up and vindicate the infidels objections to the Bible—though at the time I may not believe a word of his objections, I may even have an aversion to them, but by persisting in this course the infidels skepticism becomes my skepticism. These results are grounded by the fact that it is a law of our being that we assimilate in character to those we associate with. Suppose then we take this ground, as one reason for adopting the uniform, approved form of dress of the Brethren church. This fact opens new lines of thought, and awakens new motives, calculated to determine the subsequent choice, from considerations quite different from that which determined our first choice. Seeing then that our capacities may be formed by our associations, how necessary that our associations indicate the right, and that they themselves are not the persons of instability respecting fundamental truths, lest the same instability become a trait in us. One more point of inquiry, and I am done. How then can this unity of dress be made a reality among us? Shall our Annual Meeting limit the time of membership to persons, in which this must obtain or else be expelled from the church? Answer, no; but by patience with such, admonishing them again and again, teaching them kindly and socially, praying for them until it becomes manifest that they possess a bad spirit, and are determined to withstand all instructions and entreaties, when it becomes the duty of the church to protect herself from the influence of such examples; and if in the exercise of her protection such a one be expelled, better that by far, than to have the body infected with their spirit of insubordination. Practical uniformity in modest apparel is Scriptural, accords with our highest reason, is a matter of the purest choice: reveals the line of its perpetuation to the ages to come with its manifold blessings, and the smiles of an approving God. It adds an approving conscience from something done, and done deeply in the Law of him who gave us our being.

IMMORTALITY.

BY JENNIE WILSON.

FROM the sacred pages of God's written word, we learn that immortality is one of the attributes of the soul. A world of meaning is contained in the word, *immortality*—more than the human mind can fully comprehend. It is difficult to realize that the intelligent part of our being is endowed with life that will last through all the cycles of duration. There is something awe-inspiring in the thought that while dwelling amid this world's changing scenes of gladness and gloom, we are only passing through the first stage of a never-ending existence, and that the spirit of each one who has entered the arena of life, is destined to survive the vicissitudes of earth and time, and participate in the grand events of eternal ages. When considered in connection with the happiness or woe of the future state, the subject of immortality is involved with an absorbing interest. While the long years of eternity glide away in their ceaseless flight, the undying soul must experience the ecstasy of the redeemed, or the anguish of the doomed.

How consoling to the servants of Jesus is the hope that the light of an immortal life, glorified by the presence of their King, will dawn upon them as they emerge from the darkness of the tsansition called *death*. When the released spirit has passed through the pearly portals of the Celestial City and mingles with the shining angel army, whose joyful anthems echo around the throne, the suffering and sadness, the conflicts and crosses of earth will seem of little moment, as they are compared with the glory and gladness, the calm and crown of heaven. Faith brightens the path that pilgrim feet must tread, with visions of the beauty and bliss of the better land, and whispers to the desponding heart that sometime the shadows of mortality will be dispelled by the sunshine of an immortal day, as the shades of night are dispelled by the rays of the rising sun. When earthly clouds of doubt and fear, through which faith sees faint gleams of the brightness beyond, no longer darken the way, the ransomed soul, freed from the fetters of its mortal home, shall enter the realm of radiance and rest to dwell in fadeless light forever.

South Whitley, Ind.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

HOW THEY WENT TO CHURCH.

BY MRS. E. T. CORBIT.

"IF you would take us both to church
We'd sit so very still,
We wouldn't speak a single word,
Mamma, please say you will."

So coaxing cried my little girls,
But then they were so small—
One was but four, the other six—
It wouldn't do at all.

So I was forced to shake my head—
"The day is warm, you know.
You couldn't keep awake, my dears,
Some other day you'll go."

"But you can sing your pretty hymns,
And nursie by-and-by,
Will read a story. Kiss me now,
My darlings, and don't cry."

In coolest corner of the pew
I listened to the text,
When something rustled in the aisle—
I started, half perplexed.

For many faces wore a smile,
And turning, lo! I spied
Those naughty, tiny little sprites
Advancing side by side!

And oh! each one carried in her hand
Her parasol of blue
Held straight and high above her head,
And both were open too!

No wonder that my neighbors smiled!
While I, with crimson face,
Caught and shut up the parasols
Then helped them to a place.

I tried to frown upon the pair—
Each gazed with wondering eyes,
Each hugged her precious parasol,
And looked demure and wise.

THE BIBLE IN THE SUNDAY. SCHOOL.

ONE noticeable thing in many of our Sunday-schools is the absence of the very book—the Bible—that it is prepared to study and to teach. Why is this? The answer is: 1. That many who attend do not own a Bible. 2. But little, if any use is made of the Bible when it is brought to the school—it is not always read or referred to. 3. The slavish dependence on the lesson papers, catechism and question book. What is the remedy?

1. See to it that every scholar owns a Bible. In this the parent should cooperate with the superintendent and teacher. One of the first duties that the Christian parent owes to the child is to present him or her with a Bible, with an appropriate inscription on the fly-leaf. If from indifference or poverty the parent fails to supply the pupil with a Bible, it should be furnished by the school or church. When the child goes to the secular school, he is furnished with the requisite text books. Is it less important that he should be supplied with the text book used at the Sunday-school? The Bible should be carried to the Sunday-school with just as much certainty and regularity as the spelling book, geography and grammar are carried to the day school.

2. Let the Bible be *used* in the school. The exercises of the school should never be regarded as complete without the reading of the Bible, either with superintendent or teacher or both. It should always be on hand for reference and for the reading of parallel passages, etc., when such a passage is desired, the teacher should request the scholars, one or more of them, to find and read it. It should always be on hand to settle disputed questions of text or interpretation.

3. Discourage the use of papers and lesson leaflets in the class—none of them need ever be brought into the school. May and should be carried out of the school, but should not be brought back into the class. I would have every scholar supplied with papers the best that can be procured, but I would have teacher and scholar so familiar with the lesson and its teachings, that they would be altogether unnecessary in the class. But you say that many of our teachers could not teach without the papers or catechism. True, but unfortunate that it is true. And while I admit that the papers and catechism are, in many cases, a necessity, I most devoutly wish it could be otherwise, and long for the time to come when it will be so. One thing is certainly true, that with a faithful diligent teacher, and faithful, diligent scholars, the lesson paper is *not* a necessity. At all events, teachers may depend much more upon the Bible.

Let it be distinctly understood that I strongly favor the International series, and realize that the papers and leaflets are most valuable, if not indispensable to the highest efficiency, but their value and importance depend more upon home study than upon their presence in the class.

T. C. BOYKIN.

THE TWO SEXES.

I HAVE no manner of sympathy with the cackle and clatter we sometimes hear about the relative excellence of the two sexes—about the superiority of one and the inferiority of the other. To me the idea that a woman wants only a "clear stage and no favor"—wants training and education, and suitable circumstances, in order so to develop as to be able to cope with him in the struggle of life,—to me such a thought is utterly repulsive. The great charm of a woman is that she is diverse from man: not a man in the lower stage of development. She is the completement of the man; her nature, her disposition, her powers supply what is lacking in him. The two together make a complete orb; apart, they are only segments of the circle. But in order to stand in this relation to each other, it is obvious that they must not be alike, but diverse. Most unprofitable and unmannerly to me is that discussion about superiority. I would as soon think of contending with you which was the more beautiful flower, the rose or the lily; which was the most essential to the life of the human frame, the brain or the heart; which was more valuable to the world, the glare of the day or the darkness and silence of night; which did more for the movement and security of the planetary system, the centripetal or the centrifugal force. Common sense tells us that both are necessary, that each is admirable in its place, and that the one was contrived for the express purpose of being an adjunct and an auxiliary to the other.—*Rev. H. Gordon.*

Avoid intermeddling with the affairs of others. A number of people seldom meet but they begin discussing the affairs of some one absent. This is not only uncharitable but positively unjust. It is equivalent to trying a case in the absence of the person implicated. Even in the criminal code a person is presumed to be innocent until he is found guilty. Society, however, is less just, and passes judgment without hearing the defense.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON. } PROPRIETORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications.

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - - JULY 28, 1879.

THE address of N. C. Workman is changed from Norton, Kan., to Bell, Norton County Kansas.

BROTHER JAMES QUINTER has been elected President of the Huntingdon Normal School, and A. B. Brumbaugh, Principal.

THE Yellow Fever is again raging at Memphis, Tenn. Thousands are leaving the city and coming North. Fears are entertained that the epidemic will again overrun the Southern States.

WHEN a man with a firm determination to do right, whether men will hear or not, goes on and leads many to greater happiness, you may know him from the fact that all the dunces are opposed to him.

OUR supply of A. M. Reports have been exhausted, and we have requested Quinter and Brumbaugh Brothers, Huntingdon, Pa., to fill our orders. Parties ordering in the future, will send to them and save delay.

IN No. 28, Brother Samuel Murray was made to say, "The Bachelor Run church met to choose three or four *deacons*," instead of saying, "met to choose ministers and deacons." We correct with pleasure, Brother Samuel.—Help us to keep out of error, will you?

BROTHER D. D. CLARK gives expression to his feelings thus: "I cannot refrain from saying a good word for the WORK. I am glad that it rises far above selfish aims, and its course during the threatened storm I fully endorse. I always feel good after reading the paper. I am well pleased with Brother Stein's arguments."

SOME people dress very plainly, are very *strong* advocates of their kind of plainness, but when you glance along the clothes line and behold the fancy, embroidered and stylish undergarments which that very plainly dressed individual is willing to wear, you stand amazed, and exclaim, "O Consistency!" where art thou?

THE *Children at Work* has reached a circulation of 8,000 and is being distributed in nearly one hundred and sixty Sunday-schools. This is very good considering that it is not yet a year since it was issued *weekly*. We are glad to hear that good papers are succeeding, and pray God to bless all just means for the promotion of his cause and glory.

THOUGH men know that they may fall down dead to-morrow, yet they will go on lying, cheating, gambling, degrading, envying, quarreling, and such like. Some of them if they were assured that Jesus would come in eight weeks, would postpone repentance fifty-five days. The human heart is truly corrupted. Christian, what are you doing? Sleeping? Watch!

IS the flock of God, "which is among you," being fed with the sincere milk of the word? Are the "sheep" being taught to engage "in every good word and work?" Or is the flock indolent, seeking its own pasture, the weeds of discontent and evil surmising being sweeter than honey or the honeycomb, to it? Is the flock caring for the souls of others, or is it laying up treasures upon earth where moth and rust corrupt? How is it, overseer?

IT is a mistaken idea that "there are ministers to spare in many places." Ministers who do credit to their calling are needed where they *are not*. True, their labors may not always be duly appreciated, but that only shows the greater necessity of more ministerial work where it exists. There is a good field for a good minister in any part of the world from pole to pole and center to circumference.

WE want the name of every family in the Brotherhood that does not now take the BRETHREN AT WORK. Will some brother each in congregation volunteer to send us the names of such in their respective churches? To all the names sent us we will send a *sample copy free*. Please let us have ten thousand names within the next two weeks, and thus help us to do a good work.

IT is said of a woman who was very sick, could not rest at night, that she, after trying every available means to give her rest, sent for the minister. After the minister's arrival, he inquired what her desire was. She said that when she used to go to meeting she could always sleep so good when he preached, and she thought if she could only have him preach that she could go to sleep and rest. Ministers should be careful how they train their auditors, or they may have a similar case to attend some time.

A BROTHER in Iowa says: "Enclosed find a draft on Chicago for $——. Credit me with the balance ($——) and then I can order by card without the extra expense." Many thanks; may many others be *provoked* to do likewise.—Would it not be a good idea if 2,000 whom we have trusted would remit the balance due us and a little more as a deposit? Why not turn the *trust* the other way awhile? We have no objection to trying it. We would like to try book-keeping that way awhile.

THE Evangelist, A. Ellmore in an article in the *A. C. Review*, on the differences and difficulties in his (the Disciple) church says:

"Some practice the kiss of charity, while some do not. If the salutation of the hand will not fill the requirements of the law, let us do what is commanded."

Thank God! some Disciples are getting nearer the light. But what about those who "*do not*" practice the kiss of charity? The "law" says, "Greet one another with a holy kiss." Doing this will fill the requirements of the law on salutations. See John 8: 12.

"About the worst thing that can happen to a church is when kindred begin to know each other after the flesh and not after the Spirit." — BRETHREN AT WORK.

"That is so, and about the next bad thing is when members begin to know each other after the clothes instead of after the Spirit."—PROGRESSIVE CHRISTIAN.

"About the next bad thing is when members get so at variance that they don't recognize each other by either the clothes, the flesh, or the Spirit."—GOSPEL PREACHER.

Bad indeed; but still worse in that day when God shall say, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels," the workers of strife, sedition, heresy and envy. *There* they will recognize each other.

THE following explains itself and will be read with sorrow by the many of the dear brethren and sisters who know our loving old brother, and respect him for his work in the Lord. May his last hours be peaceful and happy in Him who looks down and raises up:

BLOOMINGDALE, MICH., JULY 17, 1879.

Dear Brethren:—

On the morning of the 15th inst., father, F. P. Luehr received a severe stroke of palsy. He requested me to say to you, and all his dear brethren and friends, that his services have come to an end, and that he shall write no more for publication. He is unable to speak intelligibly or else he would have me say more than Farewell! Fare-you-well!!

Yours Sorrowfully,
TIMOTHY LUEHR.

PERSEVERANCE.

NO one knows what he can do till he tries. To what do you aspire? Is it not only a man who occupies the place you desire to fill? Then, if you are a man, can you not fill the same place? Can not man do what man does? Is not wasting your time in lamenting your lack of natural powers, influential friends, or unfavorable circumstances weak and cowardly? Perseverance can supply you with all of them.—Where is that energetic, pure hearted, determined young man or young lady whose association is not sought by those who can befriend and assist?

It is perseverance that made a Girard, a Rothschild, an Aggasiz, a Luther, a Calvin, a Newton, a Napoleon. But we find a still more glorious example of perseverance in the character of Christ. He was as fixed and immovable in his plans as the very eternal God. He kept steadily on, neither turning to the right or left, or faltering by the way. Was he threatened he only became the more active and zealous. Of all the examples of persevering and unremitted effort none figure more conspicuously nor add more luster to the life of the subject than that of Christ. Perseverance has whitened the sea with ships, built railroads from town to town, sea to sea, and almost from pole to pole, cleared away the forests of a new continent and established states and nations. How long, how many months and years of toil and weariness were spent, how much effort, brain-sweat, and conscience struggles it took to do this, we know but little of.

"All men are equal at their birth." Each alike is destitute of any power or virtue. It is by perseverance that some obtain power, friends, and surround themselves by favorable circumstances. Men of business, worth, or influence invariably give their confidence to those who are persevering; for it is that to which they are indebted for what business, worth, and influence they possess.

To gain friends, stick to your purposes, be your self and not an ape; defend your your own character and others will aid you. Of course our purposes must be true and noble or our adherence to them will only speed our precipitation in ruin. Have a pure motive, and, with an iron will, *press onward*, being assured the God who helps those who helps themselves will help you. "The all-day horse wins the race. The last blow finishes the nail." Settle down to a purpose and *stick* to it. Those who bluster and flounder and dash always fail. Even if they get what they strive for, it does them no good; for they do not have enough stability to retain it.

Some persons are always changing the course of their lives. They only follow a business long enough to get acquainted with its drawbacks and then change to something else which they think has none. They think they have the poorest business in the poorest place of any body they know. Everybody else's prospects seem brighter than theirs. They are ignorant that there is nothing to which we can turn either our heart or hand that does not have draw-backs. No difference what course we pursue, obstacles will be in the way and we must remove them, overcome them or fail. — When we become acquainted with the disadvantages of any trade, or profession, or location, that is part of the necessary knowledge to be successful; and instead of changing to something else, or some other place, wisdom and prudence would teach us to do just the opposite; for when we once learn the obstacles to anything and the disadvantages of any place, we will most likely learn how to meet them, but when we change from one pursuit to another, from one place to another, not knowing anything of their disadvantages, we will be almost certain to lose by the change. No man of health, common sense, and industrious habits in any business in any place needs to fail; but, like a cabbage plant, each time he is transplanted, even though the soil be equally good, his growth will be hindered, and if transplanted too often will never come to anything.

No difference what our business, profession, location, or circumstances may be, to make a success, it will be necessaray to exert ourselves to the full extent of our ability. Perfect retirement is not found anywhere nearer than the grave, and the quickest way to get there is by suicide. We should love labor because by it have all things been brought into existence that are, and by it must we live and die. How foolish some are to think that if they were rich, reputable doctors, lawyers, or popular professors of some kind, that they could live at ease. Are not the rich, the learned, the popular as miserable, discontened as the poor, unlearned, and humble? Enjoyment can only be had by being pleased with what we have to do.

The highest success, the grandest achievement to be obtained on earth is to have our robes washed white in the blood of the Lamb, to be of "the elect" according to the foreknowledge of God, to have a crown of righteousness laid up which the Lord the righteous judge will give in that great day. Do we seek or prize a good home, pleasant associations here on earth, which last, at most, only a few years, then how invaluable must a home and pleasant associations be which last throughout the never ending cycles of eternity!

S. J. H.

PRAYER is the key of the morning and the bolt of the night.

THE FOUL-MOUTH SLANDERER AND THE ABOMINABLE TITTLE-TATTLER.

BYRON says that slander is, "That abominable tittle-tattle, the cud eschewed by human cattle." The slanderer pollutes the air with his pestiferous breath; he poisons society with his forked tongue, and spares neither high nor low, king nor peasant, matron nor maid, living nor dead. Like a tornado he leaves wrecks every-where, and, as the loathsome worm, besprinkles his path with malice and falsehood. The choicest flowers, the most delicate plants, the most useful minds from the green-house of character are blighted by the foul-mouth slanderer.

It shows to what depths human nature has fallen when we reflect how small a matter will set the ball of scandal in motion. A man is angered because his own selfish wishes are not gratified, or his peculiar whim petted and extolled, and then he straightway seeks to pour his venom upon him who had the manliness to say *no* when no was the right thing to say. He tells other tittle-tattlers how *he* has been abused—(he was not abused) and then the whole crew go to work on the corners of the streets, on empty dry-good boxes, in stores, in the lanes, and among the hedges, and say, "Have you *heard* about———it is awful." "Heard what?" queries the other tittle-tattlers. "O"—and then they proceed to chew the "pleasant thing" until the very teeth of their slanderous mouth becomes dull. Occasionally they meet a sensible man, to whom they put the usual questions, "Have you *heard*"—mark that word "heard," for they never ask, Do you *know* if such and such is correct; they would feel bad to find some one who *knows* the facts, for slanderers and back-biters do not love facts. It is trash, and filth, and stench that they deal in, hence truth and fact to them are non-essentials. They know how *to hint*, how to give a significant look, how to tone their voice so as to impress the hearer with the *awfulness* of their neighbor's fault. A flea grows into an elephant, a mole-hill into a mountain in a moment under their supervision. Envy, jealousy, and hatred will start the blood-hound of suspicion in the twinkling of an eye. The slanderer need only tell the hound the name of his intended victim and the cur will lay him out forthwith.

Among some species of animals, when one of their number is hurt, the others straightway fall upon him and tear him to pieces. "Traces of this animal cruelty are seen among men and women to-day." Let a man blunder a little and behold the army of vultures how they turn and tear to pieces! Yes, then they will smile and say, "Did we not tell you he would fall?" What foolishness! O shame! Instead of tenderness as taught by Jesus, there is gloating and rejoicing in the downfall. Shame! Shame!!

We are using terms that all may know the meaning. Slandering and tattling are denounced by the Lord in severe terms. Hear him:

"Surely the serpent will bite without enchantment; and a babbler is no better. The words of a wise man's mouth *are* gracious; but the lips of a fool will swallow up himself."—Prov. "And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, *backbiters*, haters of God, despiteful, proud, boasters, *inventors of evil things*, disobedient to parents, without understanding covenant-breakers, without natural affection, implacable, unmerciful."—Rom. 1: 28-31.

Here Paul declares that the *malicious*, the *curious*, the *whisperers*, the *backbiters*, the *inventors of evil things* did not like to retain God in their knowledge, hence God gave them *over to a reprobate mind*. Such are tattlers, backbiters, and slanderers. Their minds are reprobate. There is a great deal of the Indian in them—a kind of a standing pleasure in throwing stones at other people. Their right hand aches if they do not throw dirt at some one. Their chief delight is in seeing the objects of their venom dodge and run, and they would clap their hands and shout "glory!" if they could only see some one go down. True worth and excellence have always had these miserable, sinkerous, soul-degrading, soul-harrowing tit-

r's-tattlers to *endure*. Christ among them?—It would take a thousand crucified Christs to open their eyes. I know nothing so hideous as backbiters and calumniators. More communities and families are ruined by slanderers than anything else. They murder character and reputation, and often blight the fairest and purest souls in the neighborhood. The rose-bud of innocence, the foliage of worth and talent are poisoned with the scum of falsehood and malignity. The most useful shrubs, the finest trees, the most brilliant flowers in the garden of private and public reputation are besprinkled with the venom of falsifiers and slanderers. Early and late, in the melting sun, out in the storms and wind and hail they ply their vocation. Not a minute for Jesus, but ten thousand for slander. They grin, chuckle, and rejoice over a *supposed* thing, then slink into silence when the exact truth comes out. Quick to blaze abroad the story of one party who *thinks* he is injured, but very snails in believing when the other party, gives his side. Slanderers and backbiters do not want the truth. If it comes along in the hands of some good, honest person, they lay it forthwith under the box, and shake their heads, "O well, I *guess* it *is* so." "I guess my story is true." "I believe Mr. Jones tells the truth." "I think Mr. Williams is to blame." Thus they *guess* and *think* against the very facts. And why? Because they told the untruth in the first place and now they want to keep up *their* side lest *they* be found wanting. If they can do no better they will hunt up the little army of scandalizers, consult, resolve, and then go out saying, "O I have *heard* something new, and when I see Williams, I will give it to him." If they can they will get the laughing company together, call in Mr. Williams, and then taunt him with untruth, innuendoes, jeers and such like things until his righteous soul, like Lot's, becomes vexed with their filthy conversation.

Slanderers always *want* things as they tell them; and if they ever find out differently they are sad, and go about with crest-fallen countenances. They regret that the story is not true, for they were sure the object of their hate was entrapped. They put on mourning when white reputations are proven white: and get out their kettle-drums when they *hear* that somebody's reputation is blasted. Of themselves they always speak gold, silver, precious stones, but of others their conversation is all dirt.—They make beads of other people's faults, then meet and count them over. Go to visit them and the failings of others is the theme. They *never* think of their own miserable condition. A cat watching for mice does not look up when an elephant passes by; neither will the slanderer look up when watching for faults, though angels sweep through the air with hallelujahs to the Lord God. MARK IT. He who tells *you* of other's faults *will tell* other people *your* faults. To the good and true, every act of fault-finding is painful. Paul no doubt felt bad when the slanderer, Alexander did him "much evil."—This copper-smith no doubt picked at Paul's faults, and tried to make other brethren hate Paul. Jesus had nowhere to lay his head. He was abused, reviled, smitten, *killed*; and he endured it all. Well may we who are called upon to endure the taunts, backbitings, and evil reports of the degraded mischief makers.

I have often wondered why a man so earnestly seeks to rob another of his good name. He who steals my money, "steals trash;" but he who robs me of my good name, filches from me that which will not enrich him, but leaves me poor indeed. But then the slanderer rejoices in the spoil of other's reputations. It is only when we become strangers to love, hardened in sin, that we are able to play the part of persecutors with unconcern, and derive pleasure from revenge and malignity. And still worse; he whose pathway is not clear of deep black marks is often the first to condemn and the last to forgive. Without pity, without compassion, without love for the truth, he seeks to destroy the quiet and happiness of others, not even sparing those of his own household. Volumes might be written about the dreadful effects of slander, but we point you to the broken hearts, to the suicides, the distracted families, the upturned churches, the mourning neighborhoods, and there read the foul pages of slander. Slander is of the Devil and the world. Do not conform to it. Business men have rights; when they are attacked, be sure you have *both* sides before you believe. Ministers have rights; be sure you hear *both* sides before you condemn. Mechanics have rights; be sure you have both sides, if you *must* hear it, before you believe. The better way is to give no *ear* to backbiters and tattlers. Now we presume the very ones who most need to read this article will not stop their tattling long enough to read it at all. But to the true and good, this will be a warning. Remember that *true worth*, genuine Christianity *outlives* all slander and calumny. Trust God and do right, and joy will be yours at God's right hand. May the Lord have compassion on the evil doers, and turn their hearts to serve him. M. M. E.

WHAT WE NEED.

WE need the fervent, heart-felt prayers of all our readers. We need the effectual prayers of all the true and faithful who have washed their robes and made them exceeding white in the blood of the Lamb. We need the counsels of the wise. We need the sympathies of all who can pity and pray. Often are we tempted to flee from the cares and responsibilities of our work, but love for the perishing and the dying, love for him who died for us, and lifted us up and cleansed us, holds us to the labor. Only by grace from him who is full of favor, are we made to stand. Only by the power of his word and the comfort of his Spirit, are we made to endure hardness as good soldiers.—Sisters, pray for us; Brethren pray for us. O that God our dear Father may give you all great hearts of love and sympathy, not only for your editors, but for all persons! May your minds expand wider and wider, your affections grow stronger as you approach the time of your departure. Only a little while and we shall be with you no more. To-day like the grass of the field, we are with you; to-morrow we may be cut down and cast into the tomb. Ah pity and live! Throw around the weary and oppressed, your arms of gentleness and embrace them, showing them your tenderness. You can make no one better by always picking and and biting and pinching. By so doing you simply corrode your own heart, and sadden the hearts of others. Then put on your smiles,—your real heavenly smiles and scatter them where they are needed. Your editors always need them. Your ministers need them. The poor need them. The rich need them. Yes who does not need kindness? Who was ever hurt by kindness?

We need your kindness; we need your association, your fellowship, your tears and joys as may seem good for our encouragement. Ah! what do we not need every hour in order to be better and do better. We need God present every moment; we need the Holy Spirit, the words of the Holy Spirit, its influence and genial power. Oh that we may ever feel the need of a Christ to cleanse us, a Christ to forgive us, a Christ to strengthen us, a Christ to save us!

PETER HALBERG AGAIN.

OUR readers will remember, that some time ago we gave an account of one Peter Halberg, a Swede, who was baptized and married at Baldwin, Iowa, borrowed money, deserted his wife, and then turned up in Nebraska where he was rebaptized, married the second time, forged a note and then decamped. Well, he next turned up in Rockford, Ill., where he became acquainted with a Brother, and so ingrafted himself into the good graces of the Brother, that he had to convey him to Mt. Morris to see Brother Stein. He represented himself as a Swede Baptist, and seemed very anxious to learn the truth. He visited the elder of the church there, and while in conversation, a sister noticed that two of the fingers on his right hand were missing, and at once communicated her misgivings to her husband. He wanted to be baptized on Sunday, and declared he could not live unless he were immersed, but the Brethren concluded to learn more of him so put him off. On Monday the 21st inst., an officer arrested him in Mt. Morris and put him up for safe keeping. An answer to a dispatch to Nebraska said, "Hold him until the arrival of an officer." When confronted with the article in the BRETHREN AT WORK, he admitted he was the man. We are glad that the Brethren were spared the humilation of receiving the rogue into the church. This only demonstrates the necessity of reading the papers and remembering what is said. This is not the first rogue that has been foiled by the press. It is good to be a little slow in receiving strangers into fellowship. "Try the spirits whether they be of God."

MANUSCRIPTAL.

"EXPECTATION in God," by Phebe A. Frantz. "False Witnesses," by John Forney. "Do Even So To Them," by Silas Gilbert. "God is Love," by D. S. T. Butterbaugh. "Fornication," by John Forney. Contentment," by Daniel Bright.

THANKS.

WE thank those agents and delinquent subscribers who have so promptly responded to our call for settlement. This shows they want to obey *all* the commandments, the one to "owe no man anything" as well as the others. We need what is due us *now*. We shall be very thankful, therefore, if agents and delinquents respond without longer delay.

We thank our brethren and sisters for the kind and Christian spirit they breathe into their letters. We all have difficulties, perplexities, discouragements, and reverses to meet both in society and business, and oh! what a consolation words of fraternal interest and sympathy are.

We thank our contributors for their untiring and zealous efforts to keep us supplied with good articles. You have no doubt meditated much, read much; wrote and rewrote, arranged and rearranged your articles. This is right and God will give the reward. What a satisfaction to know that others love what we love, enjoy what we enjoy, and labor for what we labor.—Write on, brethren and sisters, and, though your articles never appear in print, your head and heart will be improved by the writing of them.

We thank God that we are given such brethren and sisters. May he cause us ever to remember these blessings and kindnesses, and be faithful in discharging our duties, and honorable with the resposibilities entrusted to us.—Won't it be joyful when we meet on that glittering strand, when angels swell the glad triumphant throng, to know that we did all we could in that world below to help each gain the brilliant shore?

OUR EXCHANGES.

THE *Church Advocate* in speaking of sects and their want of foundation in the Bible says:

"Now, by the Bible no one can justify the existence of the sects. They are specifically condemned. Paul most pointedly holds them up to inspired reprobation. And what Paul condemned was of a peace with, though not as bad as, our modern sects. That is the rock on which we stand. We argue with no man regarding sects. We cite him the words of Paul. And with what Paul and Christ condemned we will have no communion. The men belonging to these sects may be good men, pious men, Christian men. That we are not disposed to question. But their goodness and piety can not make right what God calls wrong."

The *Baptist Battle Flag* has resolved to change its name. It speaks thus:

"Out of deference to the opinion of some of our esteemed brethren, we have consented to a slight change in the name of our FLAG, by dropping the word *Battle* and prefixing *American*. We are well pleased with the present name, but perhaps AMERICAN BAPTIST FLAG will be more euphonious. We have no thought of lowering our *Flag*, neither do we wish it to be inferred that we will be less aggressive in our exposure of error wherever found; but the term *American* in the lieu of *Battle*, is designed to indicate our field of conflict, while *Baptist Flag* retained in our revised name, is a sufficient guarantee that it is still our settled purpose to wield the sword of the Spirit against the armies of the aliens."

We are pleased to see Elder Ray give up the *Battle*. We have always thought that Brother Stein's invincible arguments would have some good effect upon the Doctor. We are encouraged!

We clip the following from the *Review and Herald* of July 17th.

"In *Messiah's Herald* of July 2, 1879, appears a double-column article headed, "The Lord Jesus' Practice of His own Precepts." In one column is given a series of texts setting forth "what he said," and in the other, in juxtaposition, texts recording "what he did," corresponding with the former. The whole concludes with this text: "I have given you an example, that ye should do as I have done to you." John 13: 15. We could not help considering whether or not the compiler of these texts thought what act of Christ it was in reference to which these words were spoken; nor could we help thinking how strange it is that people will quote Scripture to enforce obedience to the example of Christ, which was spoken in reference to an example of his with which they themselves refuse to comply."

The *Christian Standard* in teaching on Christian fellowship says:

"The kingdom of God is not blue ribbons, or red ribbons, but righteousness, peace and joy in the Holy Spirit. For he that in these things serveth Christ is acceptable to God and approved of men. Let us therefore [in regard to blue ribbons and red ribbons] follow after the things which make for peace, and things wherewith one may build another up. For ribbons, destroy not the work of God. See Rom. 14: 17-20. Temperance is a Christian virtue, and all Christians should of course, seek to practice it, and labor to promote it. The blue ribbon, we take it, is not synonymous or identical with temperance. It represents a particular phase of temprance work, and the red ribbon another."

Since the kingdom of God is not in "blue ribbons, or red ribbons" why have *any* ribbons? Or if ribbons may represent *one* principle of the Gospel, how does it happen that the Ribbonites see so much "want of wisdom" when we maintain that uniformity and plainness of dress may represent Christian principles generally?

The *A. C. Review* handles *fact*, and *opinion* in the following earnest and sensible manner.

"Some have entirely lost sight of scriptural fact and precedent, while some are pitting their opinions against the opinions of others and trying to *reason* the thing out. And the further they go the deeper they get in. Some are wise above what is written. Well, now, brethren, we suggest that, in your perplexity, you go to the "law and to the testimony." Can there be any opinions on questions of fact and testimony? We answer emphatically, no.—Show us, if you please, where any one of the apostles ever interposed an opinion on any question involved in the doctrine of Christ.—The apostles preached wholly by the authority of Christ. They preached facts to be believed, commands to be obeyed, and promises to be enjoyed. The word "opinion" as used in the religious literature of the present day was unknown in apostolic teaching. The word has been coined for modern use, and is no outgrowth of pure and undefiled sectarianism.

Did any of the apostles ever say, "*I think*" (for that is the primary meaning of the word opinion) "Jesus Christ is the Son of God;" "*I think* he arose from the dead;" "*I think* he ascended into heaven;" "*I think* he sent down the Holy Spirit on the day of Pentecost?"—When Paul, in the fourth chapter of Ephesians enunciated the seven essential elements of the Gospel system—the one body, the one Lord, the one faith, the one baptism, and the one God and Father of all—did he equivocally say, "It is *my opinion* that some of these elements are less important than others; and, in *my opinion*, it is a sign of intolerance, and the mark of a narrow sectarian mind, to insist that because a man has not been immersed he will go to perdition; yea, further, it is *my opinion* that the spirit of Christianity is so catholic and so expansive as to recognize good Christians in the 'other denominations' and among the 'pious unimmersed?'" No, the apostle was not guilty of such miserable twaddle. He wrote under inspiration and by the authority of Jesus Christ. When a man says that he would run the chance of a "pious unimmersed person" rather than the chance of an immersed hypocrite, he is either dishonest or does not know what he is talking about. That is not the question. And when it is asserted that a man may have the *character* of a Christian without his sustaining the relation of a Christian at the same time, it is clear to our mind that he who so asserts is either a "trimmer" or does not understand the first elements of the reasoning process. We hold that no man "can keep the unity of the Spirit in the bond of peace" and express an "opinion" in the premises."

M. M. E.

WHEN last heard from, Brother Hillery was lying sick at Warrensburg, Mo., but was improving. He had been spending some time with the Brethren in Southern Missouri preaching. It is expected that he will return to Illinois as soon as he is able to travel. May the Lord give him a safe return to his "old friends."

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1:7? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one please tell us, through the BRETHREN AT WORK who wrote the latter part of the last chapter of Deuteronomy, from fifth chapter to end of verse? A. E. M.

Will some one please explain Matt. 8:22? "But Jesus said unto him, Follow me; and let the dead bury their dead." H. STEWART.

Will some one be kind enough to explain Heb. 10:26? C. J. HEAD.

Will some one please explain Daniel 7: 13, 14. "I saw the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Also Rev. 7, and Rev. 20:4, 5. T. C. WOOD.

[Will Brother Daniel Vaniman answer Brother Wood?—ED.]

WHOM SALUTE—ITS MEANING.

Some one please explain Matt. 5: 47. "And if ye salute your brethren only, what do ye more than others? do not even the publicans so?"

EVA DYE.

THE word salute is from *"aspasesthe,"* and among the various definitions, we find the following as directly applied to the verse under consideration *"to love" "treat with affection,"* meaning an expression of our regard for others, either by words or actions.

The doctrine taught by Christ, in the above language is the *great principle of charity*, which must govern us in all we say and do in every department in life. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and I give my body to be burned, and have not charity, it profiteth me nothing." 1 Cor. 13: 1, 2, 3. From the apostle's language it is clear that we can do a great many things, that externally seem very fair, but unless they are prompted by charity, they will do us no good; for there is a blessing in giving, as well as in receiving, if we give from proper motives.

But we are so much inclined to love only those who love us, and as a consequence we become selfish. This was the trouble with the self-esteemed Pharisees. They were righteous above all others, and despised by those whom they regarded as inferior to themselves.

When our charity is with exercised those who entertain a similarity of views, we become clannish, and in this sense are no better than publicans and sinners, for they love those who love them. Our love or charity must reach out beyond those lines of distinction and formalities that men have made, and embrace the poor, and halt, and blind, and down-trodden of every nation. This is essentially Christian.

Christ taught us to love our enemies, to do good to them that hate us, and pray for them that despitefully us, and persuade us. Matt. 5: 44.

Christ not only taught the great principle of charity towards all mankind, but he exemplified it in his life, by tasting death for every man, and praying for the forgiveness of his enemies while he was suffering the most intense pain. The apostles taught the same doctrine; "If thine enemy hunger, feed him: if he thirst give him drink." "Resist not evil, but overcome evil with good," and exemplified the doctrine in their lives, by suffering imprisonments, stripes, and death, for the cause of Christ, and salvation of sinners.

But one will say. "If we love sinners, will we not compromise our holiness"? Not at all. Christ ate with publicans and sinners, but did that make Christ a publican and a sinner? Surely not. Christ's object in this was, doubtless, to show his regard for those in the lower walks of life, and to raise them up to a higher plain of morality, to Christianize them. We can do others no good, no matter how degraded they may be, unless we let ourselves down in our sympathies to their moral status, and there begin to lift them up. We may entertain the idea, if we are members of the church, and keep the commandments of Jesus, that this is about all that is required of us. The gospel implies first our salvation, then a strong desire for the salvation of others. The person who only cares for his own salvation is no Christian. We may drift off into selfishness almost insensibly, and extend our sympathies, and sociabilities to those only within a limited circle. We may conclude that neighbor A. is a member of another church, there is no use to try to teach him the ways of the Lord more perfectly. We may conclude that neighbor B. is pretty hard—he swears some, and neighbor C. gets drunk occasionally, and neighbor D. and his family are very fashionable. It will not do to mingle in their society for fear of losing our religious sanctity. But we can do this without in the least impairing our religious standing. We do not mean that we should engage in the vices and evil habits of the wicked, but to mingle with them, and be real sociable, and watch opportunities to speak a word for Jesus and the salvation of their souls. In this way we can reach the hearts of some we cannot reach any other way, and still retain our Christian integrity. For this purpose we are to SALUTE others who may not belong to the church of Christ, to bring them in, that God's house may be full. It is said that Spurgeon has out, constantly a large corps of workers, who visit the lower classes of society in London, and talk to them about Jesus, and distribute tracts among them, and leave with an invitation for them to come and hear Spurgeon preach. This accounts largely for the immense congregations of Spurgeon's church and his success as a minister.

The truth is, we are all contracted in our conceptions of religion. We think if we and a few of our neighbors are saved, that God will take care of the balance. We need more workers—more workers in private as well as in public. A word fitly spoken to a sinner may result in his salvation. This, private members can do as well as ministers. Christ, upon one occasion said "that the publicans and harlots enter the kingdom of God before you." Matt. 21: 31, meaning the bigoted Pharisees, who held themselves in high esteem, and despised others.

J. S. MOHLER.

ASHAMED OF CHRISTS WORD.

BY AMOS W. MAIN.

"Whosoever shall be ashamed of me and of my words," says Jesus, "of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Luke 9:26.

THIS solemn and impressive utterance seems to be practically forgotten by many who stand connected with the pulpit or the press to minister in holy things. It must be confessed that there is a great tendency at the present in all the ranks of the ministry to seek the approval of man. There is a shrinking from speaking out the truth in its fullness and power. Its sharp corners are rounded. Its strong doctrines are diluted; its warning voices are toned down. To approve ourselves unto God, the mind must be filled with God's truth, the soul with Christ's love, and the whole man with the unction of the Holy Ghost. These are true sayings, and deserve consideration. Perhaps persons hold truths, but who knows it? Why, intimate friends to whom they may write in glowing terms. But they do not speak out plainly to the masses who need the help of their testimony to assist them in forming their judgments. Of what use are such reformers to the world? Why should this reserve exist? Is there no yielding to the temptation for the sake of salary, ease, or popularity to be ashamed of Christ's "words?" To follow after the things which make for peace, is indeed a duty—so far as we can do it and not displease God by a compromise of the truth; but it is "better to be saved in a storm than lost in a calm."

To hold fast the truth on the second advent is well, but we should be careful not to hold it so fast as never to let it out. "Buy the truth and sell it not," is the advice of the wise man. "Buy" it in heaven's market, without money, and without price. "If we suffer with Christ, we shall also reign with him; if we deny him, he also will deny us." Think of it.

—Bible Banner.

O Man! if hard thy fortune,
However fate importune,
Turn not to wrong—none find, nor will
Their good enlarged by doing ill.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

HAMMER.—Our dear old Brother, Jacob Hammer, departed this life July 7th. He was 82 years old last May. He leaves his companion, now over seventy-five years old, behind him, still to face the solemn realities of life He came to the church about two years ago, and was baptized by Brother George W. Cripe, and he like the Ethiopian officer, arose and went on his way rejoicing. We have reason to believe that his life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall he "also appear with him in glory." He seemed to endure his afflictions patiently. He spent much of his time in singing and praying, and would often ask God to help him and all others to be patient in their afflictions.

D. A. NORCROSS.

BARINGER.—In the bounds of the Pleasant Valley Church, of complication of diseases, on June 22nd, 1879, Sister Margaret Baringer, wife of John Baringer, aged 28 years, 9 months, and 13 days.

She leaves a husband and four small children and many friends and relatives to mourn their loss, but we hope their loss is her eternal gain. Funeral occasion improved from Rev. 14: 21, 13, by Elders J. B. Shoemaker, D.Shively, and the writer.

A. A. WISE.

FROM PALESTINE.

NUMBER XV.

Nebo, Callirrhoe, and the Plains of Moab.

[From the "Christian Standard" by special Arrangement.]

IT has been supposed, from the statement, that God showed Moses "all the land of Judah to the utmost sea," that he actually saw the Mediteranean. But this is impossible from any mountain west of the Dead Sea, for the highest of them is lower than the mountains west of the Jordan. The expression, "to the utmost sea," must then refer to the westward limit of the *land*, which Moses saw, and not to the range of his vision.

When we had completed our observations on the top of Pisgah, we directed the Sheik to lead us to our tents, which had been pitched at the Springs of Moses on the northern side of Mt. Nebo, and 1100 feet below its crest. We anticipated a steep and rocky descent, but to our surprise and gratificaton he led us by a path smooth and easy almost the entire way. We wondered if this is not the very path by which Moses ascended this mountain for the last time, and these springs which still bear his name, the last from which he ever drank.

From our camp at the Springs of Moses we made an excursion, next day, to the hot springs of Callirrhoe, near which are the ruins of the castle of Machærus. This castle was a favorite winter residence of Herod the Great, and also of Herod Antipas; and it is here, according to Josephus, that the latter confined John the Baptist after his arrest, and finally beheaded him. The fine bathing in the hot springs gave the place its chief attraction. Our dragomen and the Sheik both tried to dissuade us from going thither, declaring that there was danger of our being attacked and robbed by the wild Bedouin of the Beni Sakrh tribe. But we made light of the danger, and insisted on going, whereupon the Sheik sent one of the two men who were with him to summon three footmen armed with guns to attend us as an additional guard. These fellows joined us when we were about half way, and took the lead of the party. They led up one declivity and down another, in the most desolate region we had ever seen, and over the steepest mountain paths. A ride which was to have occupied four and a half hours stretched into seven, and the thermometer went up into the nineties. Our new guards were armed with flint-lock muskets, and their entire dress consisted of a dirty handkerchief round the head; a brown cotton shirt, nearly worn out and reaching only to the knees on their bodies; and old slippers with no upper leather around the heels, on their feet. They seemed to feel their importance, as the protectors of four innocent babes in the woods from the other side of the ocean, while the whole affair appeared to us extremely ridiculous. Frank said, "There is no use to have those ragamuffins to protect us out here, for nobody else but us are fools enough to come to such a place."

We finally reached the Springs. They are in a deep, narrow gorge, which opens into the Dead Sea about eighteen miles from its head. A stream of cool water flows along the bottom of the fissure until the streams from the hot springs pour into it, and below this the entire stream is hot. The hot springs burst out from the northern side of the ravine, and under an immense ledge of red sandstone lying on top of a ledge of limestone. The two principal springs are about half a mile apart, and they each send forth a volume of water sufficient to run a mill.

The streams dash and roar down the mountain side about 100 feet ere they enter the creek below. I inserted my thermometer in one of them, just before its junction with the creek, and found its temperature 124°. That of the other, where it leaves the cliff, is 142°. We took a bath in the creek just below its reception of the first hot stream, and found the water as hot as we could bear. But the rocks on which we stood were hotter, and they made us dance when we stood upon them with our naked feet.

On returning to camp we found we had been absent fifteen and one half hours, from 5 A. M. to 8: 30 P. M., and that we had been in the saddle fourteen hours, on some of the roughest and steepest paths that a horse ever passed over. Many times we had to dismount, and even on foot some places were difficult and dangerous. A bright moon enabled us to descend the rocky side of Mt. Nebo, to the tents, or I think we would have been compelled to camp among the Bedouin. We were completely worn out, but a good night's rest revived us, and the next day we were again ready for active service. We took a fine shower-bath at the Springs of Moses. They make several beautiful cascades, and I would like to describe them, but must pass them by.

From the Springs of Moses we descended into "the plains of Moab over against Jericho," sometimes called in the Bible "the plains of Shittim." It is a plain extending eight or nine miles from the mountains to the Jordan, and ten or twelve miles from the Dead Sea, north to a westward projection of the mountains, where they reach out to within three or four miles of the Jordan. It is traversed by five streams of water, which, if properly applied, would irrigate the whole of it, and make it a garden. Indeed, it once was a garden, and it supported five cities, the ruins of which now constitute five immense mounds stretched along the base of the hills. Near one of these is another hot spring with a temperature of 102°. We camped here on Saturday, May 3rd, and remained till Monday, the 5th. On Sunday morning Brother Earl had a chill; but he treated himself with Homœpathic remedies, and was able to travel Monday morning. We were now on our return to Jerusalem. We crossed the Jordan at the Jericho Ferry; but instead of using the boat, we forded the river at the head of a shoal just below. The water came well up to our saddle skirts, and one of my knees got wet, but all of our eighteen animals crossed in safety. While the pack-train was crossing, our party took a fine swim in the river, and once more tested it as a place for baptizing. It is rare that a better place for the purpose can be found in a running stream in any country. Pebbly shore; gradual descent into the water; pebbly bottom, and the current near the opposite bank.

From the Jordan we returned to Jerusalem, by way of Bethel, and identified the site of Ai. The ride was full of interest, but I must pass it by. We returned to Jerusalem on the 17th day after leaving it, got letters from home that were more than six weeks old, and mailed those that we had written during our absence.

J. W. MCGARVEY.

IT is a good thing to trust in the Lord, and it is safe also!

DON'T murmur against God; he will smooth your pathway in life.

IF you want to get rich, give: if you want to get poor, grasp; if you want to be happy, deny yourselves for others.

DOING the truth is one of the things much needed now; the truth believed but not acted on, will not save the soul.

SEEK for an established judgment in the doctrinal truths of God. Some persons are so unsettled that every wind blows them down like loose tiles from the house-top. Blind zeal is put to a shameful retreat; while holy resolution, built on firm principles, lifts up its head like a rock in the midst of the waves.

—Gurnall.

Correspondence.

These things write we unto you, that your joy may be full.—John.

Echoes from the Center.

NUMBER XX.

The Christian's labor—The Sanctuary—Harvest Time—In the Temple—At Pleasant Ridge.

ONWARD and upward is the flight of the Christian, nor would he wish his labors to cease while in the body. Stopping by the way would encourage inaction and slothfulness endangering him with the threatened woe applied to those who are at ease in Zion. Hence for the love of the cause which he has espoused, the welfare of souls, the love for his Maker, the joys unspeakable that will ultimately crown his labors and the happiness with its "transcendent brightness" that will entwine her gentle wreath around his brow, adding luster to the gems in his crown, is the grand central thought animating him with greater zeal and energy to pursue the journey. Then who would fold his arms and quit the race when such are the blessings to be enjoyed? With those heavenly enjoyments in prospect we left for our different fields of labor this beautiful Lord's Day. Brethren E. Bosserman and Jacob Witmore at the Beech Grove School-house, Brother W. C. Teeter at Pleasant Ridge, and the writer, near Findlay, Ohio, in a pleasant school-house situated on Chamberlain Hill, from which elevation could see the tall spiring steeples of the city churches, where many worshippers are assembled. We had a good audience, and the best of attention, and from observations and private conversations with some of the auditors, I think they are falling on the stone, and are broken, (Matt. 21: 44) and will soon be ready to apply to the great Physician to have their wounds healed, and confide in him who only can comfort the broken-hearted. Oh what sorrow in the heart occasioned by sin! What groans, sighs, and tears distressing the human family! Jesus can dispel our fears, comfort our hearts, and wash away our sins by yielding obedience to his gentle commands. Satan must be bruised. May God help us to put into practice that identic religion that will bruise the Serpent's head, that sin, with all its unholy influences, may be cast away from our hearts and be buried that a resurrection may be impossible. Could only the sin-enslaved man break his fetters, and himself from the grasp of a Prometheus, and be a free man indeed. Accept the truth as it is in Jesus, and if the truth make him free he shall be free indeed.

The farmer is now busily engaged, reaping the rewards of his industry. The fields of golden grains are yielding to the sickle, and promise a rich reward, making glad the reaper. Truly God has richly blessed us and cared for us. Then should it not call forth thankfulness in return? Ah, why should man forget! Harvest time implies a time of sowing the seed. The farmer casts the seed in the earth, and looks forward prospectively for a bountiful harvest. And of whatsoever grain he may sow, of that kind he expects to reap. We are all represented as seed-sowers, and if we sow to the flesh we shall of the flesh reap corruption, but if to the spirit we shall of the spirit reap life everlasting. We have different fields in which to cast the seed. The family, the day school, the Sunday-school, the church—all are prolific fields of rich soil, and are productive of some kind of fruit. It depends much upon the kind of seed sown, as each will produce its own kind. Hence extreme carefulness should be regarded in selecting the seed, preparing the soil and cultivating the plant, then a bounteous harvest will be the result. As we are represented as seed-sowers, we look for a harvest in the great future, and as much poor seed is sown in the world, oh what will the harvest be? Some may reap everlasting destruction, while some will have the good pleasure and inexpressible delight of reaping everlasting life. May the gentle spirit of the living God yet speed its flight from heart to heart, and may its heavenly zephyrs prevail till all decide for Jesus—sow their seed in the garden of the Lord, and reap a harvest that will be to them eternal life, and give them all the blessed advantages of the atoning blood of the Lamb of Calvary.

To-day we met with the brethren and sisters in the Sunday-school. Found a large representation. Brother John Baughman, the Superintendent, is alive to the interest of the "little ones," and labors hard for the success of the cause. The officers all take an active part in the work, and the scholars seem to be much interested in the work of the Lord. May God give them grace to carry on the good begun work, and win for themselves crowns that will abide forever.

After the Sunday-school session we tried to talk to the coogregation about the words of this life, cast our mite into the treasury of the Lord to enjoy its benefits in the world to come. Oh what pleasure to unfold the riches of the kingdom to an attentive congregation! How it animates and inspires the speaker when all lend a helping hand! What pleasures in mutual labor! What harmony in union of effort! Oh that all difficulties, all unkind feelings throughout Christendom could be bruised as was Moses, that none could erect a monument of remembrance. Then could we march in one solid column, and each effort would be effectual. May we all labor for more love and union in the future, retain present accomplishments and strive for more. A tower of strength we will then be in the cause of Christ and be the means of winning many souls to the cross.

This beautiful Lord's Day we again met the humble worshippers at Pleasant Ridge. Had a good hearing and earnest attention to the word preached. Text, Acts 3: 19. Theme, Conversion or turning to God. Oh for yet more of the religion of Jesus Christ established in the heart, that we may have more power to procure the truths of Jesus to a dying world. Oh the longings of the soul for the bread from heaven, ever drinking but desiring more. Thank God for the abundant fullness of Jesus Christ, satisfying present wants, and ever assuring supplies, encouraging the soul onward and upward to joys on high, where it can soar over the everlasting hills, and bask in the eternal sunshine of the Golden City.

The service was closed by Brother W. C. Teeter, after which we took the parting hand and left for our humble abode, and now I am plying the pen to take down a few more jottings, which may soon be scattered abroad before a cold criticising world, which fact almost makes me shrink back and lay down my pen, and silently retreat from the public gaze. But upon the other side there is joy and encouragement, and as grace is given in the future, the pen will be applied. May the saving grace of Jesus be applied to all our hearts.

S. T. Bosserman.

July 15, 1879.

From Meyersdale, Pa.

THE church of this place convened in council on the 4th inst. Baptized four into Christ's fold, making eleven for this season; and on to-morrow more will follow. On the same day the church elected three to the ministry.—The lot fell on Brethren Edward K. Hochstetler, Samuel P. Maust and Urias D. Brancher. These are promising brethren for usefulness in the church, and no doubt will enter upon the work with a good degree of Christian zeal. They however need the sympathy and prayers of all the faithful in Christ. All should be upon their guard in making expressions relative to the position whereunto they have been called. The position is an important one—one of great responsibility, and every member should feel a willingness to give a word of encouragement, and for the time forbear criticisms. By observation, and I may say by experience, I have learned that the most uncouth criticisms come from such that are seekers after such positions, and that imagine that they *can* preach, hence the whining. They cannot pray. They are not versed in Scripture. They are rich, "*Friendshoft*," or relationship.

The church looks upon the men, and not the qualifications &c. If this is not egotistical, I know not what name to give it. The expression made by our worthy Brother David Livengood (deceased), but still he speaks, to a brother who used the big *I*, under similar circumstances comes in place, "It is better if the office seeks the person than the person the office."—And as to qualifications, what can we mortals do in this, if God selects he can do now what he did for Moses who likewise looked at qualifications and thought he was not the man for the great work which he was called upon to perform, and as God stood by him, will he do any the less now if the chosen are obedient to the calling, and as to the man-part we would say: Can not God have one to honor, that we may have to dishonor and *vice versa*. Yet at the same time there are certain things we can take into consideration before we deposit our vote; and this we have reason to believe is done. If not the choice would many times be different than what it is. For instance: One sound, and established in the faith. This is highly important; it avoids the Alexanders and Hymeneas &c., which the apostles speak and will avoid such that will, if things go not to suit them, threaten to leave the church. A man of good report within and without the church, not a tattler, babbler nor busy-body in other men's matters. Such a man would certainly be injurious to the cause of Christ. Characters with these faults can be singled out without much of the spirit of Christ. If a man of the world can single such out why should not the Christian church recognize them? And if the church has young men fully established, I would say by all means give them the preference, as they will have ample time as well as young and active minds to improve themselves in the work. To this the church is coming rapidly.

Upon the whole the choice made here will in the future tell for itself; but so far as our judgment goes the proper persons are at the proper place. And Brother Lichty with myself may expect in the near future to have much of the labor divided among five instead of two as heretofore.

Fraternally,

C. G. Lint.

Meyersdale, Pa., July 12.

From Abilene, Kansas.

ACCORDING to promise, I will, after a long delay, say we met with the brethren and sisters. December 11th, 1878, in company with Brother Jacob Buck, in council, in Sedgwick County, Kansas, eight miles north-east of Wichita, at the house of Brother William Funk. After the usual devotional exercises, the object of the meeting was made known by the writer, by Elder Buck's request; and after a few introductory remarks, the voice of the members present was taken for organization, which was unanimous. The voice also was a unity to have Brother William Funk restored to his former standing as minister in the second degree, with the understanding that this body of brethren and sisters will keep house together in gospel order. The organization was effected, and named the Wichita Church. It will be highly appreciated by the members of this church, to have frequent visits from other districts. Ministers traveling in Kansas by way of Wichita, make a note of this; you will find a brother's home with Brother and Sister Funk.

We went next with Brother Buck to Reno County, to the Nineskaw Church, where there was an organization requested, but this could not be effected at this time; all we could do here was to preach the gospel to them during one cold stormy week.

Jacob Fishel, Brother Secrist, and J. W. Beer are the ministers here; but J. Fishel lives in Rice County, hence not to meeting we think because of snow and storm. Here Brother Buck turned homeward, and I, in company with Jacob W. Beer, went to Kingman County. Had one meeting the evening before Christmas. Then went to Harper Center, Harper County. Not hearing of any members here, I turned my horse to come to Sumner County. Reached the home of my oldest sister same day. Here I had four meetings in the west, and of Sumner County the people said, "You are the first man that preached in our new country." Here is where the Crites live.

In company with my old sister of 73 years, and her husband, came to Friend Luke High's house. By request had two meetings in his house. His wife is Brother Arnold's daughter. In all these places they wanted more meetings, but the weather and houses were too cold for me at that time. I saw no fruit of my labors, except a number of persons got to reading the Bible, and said they would learn to live a better life; and that is what we are to labor for—to reform the lives and characters of men and women. Christ said, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." John 6: 45.

May all of the above finally come to Jesus, is my prayer.

John Forney.

The Danish Poor.

Dear Brethren:—

BY requst of the church we send thanks to all the donors who so willingly came forward and helped the poor. We thank you not only for the supplies of life, but for the spiritual assistance given us. We had expected that ere this times would change for the better with us, but they have not, and the future looks gloomy. We have several members who now receive help from the county, but it is not such as will keep them from suffering, hence others must lend a helping hand. We have one member nearly blind who receives ten cents per day from the county. She is with Brother Hope, and of course he must supply what is lacking, except what the church adds for raiment.

After November next the county will render no assistance unless the needy go to the county house, and the treatment there is certainly not desirable. What shall we do? Shall Brother Hope continue to help her? Then, too, we have an old Brother who must be almost entirely kept. We do not yet know what we can get from the county for him, as they refuse to do anything since he left his former home in Thyland. They told him if he would come down here he could live by his own labor. Bro. Hope will do what he can to procure for him what is due him for labor. Then there are six families who need help occasionlly. We have allowed $1.50 to each person per month since receiving help from America. Brother Hansen has received the needed aid from amount sent from America, until now. Most of the money was donated for him; but this did not work well, for he is young and strong, and the older and infirm persons seem to be set aside, and this looks like respect of persons; hence so soon as we are not bound by the donors wishes it may be distributed equally as far as it will reach. The amount on hand will soon be exhausted, hence the wants of the poor cannot be near supplied, for those of us who do not need assistance are so greatly taxed that we only have the necessaries of life, and that, too, in a way so scant that you can not conceive. If you can do anything for us well and good; we leave the matter with you, confident that you will do what is right. However, if you do anything, do it soon.

Elder C. C. Eskildsen.

N. C. Nilsen, J. Madsen, } Deacons.

From Buffalo, Missouri.

[The following should have appeared sooner, but was mislaid.—Ed.]

THE brethren and sisters of the Buffalo Church are well, and on the 7th inst., at quarterly council, after the usual exercises, the question came up, "What is the best course for us to pursue that we may be successful in building up the church in this part, and enlarging the borders?" Remarks were made by several of the Brethren, that were very apropriate, and hope all will heed them. Our elder said that he thought we could be more sucessful if he had some assistance in the ministry, he being alone, and often called away, and had to neglect his appointments at home. The matter was considered, and urged that we write and see if we can't get a minister to move in amongst us this Fall, if not the church granted that a choice be held here and one chosen.

Now we know that there are plenty of ministers in some places and some to spare. I now appeal to them, and urgently request them to come and help us; for "the harvest is great and the laborers few." Now any minister seeing this and who have an idea of leaving their present field of labor, let them write to David Bolinger or the undersigned for information.—When you read this don't think that somebody *else* has written and you need not, but write to us *yourself*. We can accommodate several. Write to us and we will tell you about the country. Any of the Brethren that wish to change location are heartily invited to come and settle among us. Now we close by asking God to bless his people everywhere, and finally save them all with your Brother in Chirst.

John J. Hoover.

Wabash Church, Ind.

WABASH County was visited by a severe storm on the 7th inst. Wheat and corn were considerably damaged, and the rain-fall was great. Our meeting-house was ruined. The west end was blown in, falling to the lower floor breaking some benches. Nearly the whole of the south side of the roof was blown off, and half of the north side scattered in every direction. That which is left is worthless. A school-house about one hundred feet from the church was also unroofed and otherwise badly damaged. Both were brick buildings. Other buildings and some orchards were more or less injured.

We feel the loss of our house, as we had regular meetings there and we believe with profit. We also had, in our estimation, a very profitable Bible School, where fifty or sixty pupils were being taught the word of the Lord more perfectly. What we will do until the house is repaired is not yet decided, but hope all will work together for good. We also trust that when our house is repaired it will be better than ever, and that we, too, may be better.

S. M. Ackerman.

Have the courage to obey your Maker at the risk of being ridiculed by men.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Polo, Ill., July 21.—At our meeting at Pine Creek, on Sunday, 20th inst., one was baptized.
D. L. MILLER.

Osceola, Mo., July 10.—During the last year we have received eight members by baptism. Our Sunday-school is doing a good work. We expect Brother Hillery to be with us this Fall.
J. A. YOST.

Willow Springs, Kan.—Health good, country prosperous. The church in love and union, and moving along slowly. One received by baptism and several by letter since my last report. The Lord bless all his people.
E. W. FLORY.

Plymouth, Ohio, July 14th:— We have received five persons by baptism, recently, and the church is in love and union—seeing and asking for the good way and the oldpaths that they may walk therein. To this end may the Lord assist us. R. F. MELLOTT.

Fly Creek Church, Kan., July 15:—The work of the Lord is still moving on. Yesterday we were called to the riverside, and were made to rejoice in witnessing the birth of an aged mother into Christ's body. We believe others are counting the cost. May they make that good choice, is my prayer. T. N. BARSES.

Edna Mills, Ind.—We went to West Lebanon, Warren County, Indiana, on the 12th of July. Had three meetings; baptized one young man. May the blessings of God rest on all at Lebanon, is our prayer. Also met Brother A. Rinehard at the above named place.
J. W. METZGER.

Squirrel Creek Church, Ind.—We are moving along slowly, striving to serve the Lord. Two were baptized on last Sunday, and more, we trust, are so near the kingdom as soon to enter in. At our quarterly council June 1st, it was agreed that we should have a Sunday-school, so we set time, met and organized for work. It is prospering, and we hope it may continue to do good work. ARTHUR BRUBAKER.

Elk Lick, Pa.—We had a glorious celebration on the 4th of July, by a special meeting being called. After services we repaired (not to the grove) to the waterside, where prayer was wont to be made; four were baptized and rose to walk in newness of life. We were made to regret that our bishop could not be with us upon this occasion, as duty called him to the Meyersdale Congregation, where they held a council. Four were added to them through baptism; they also held an election for ministers, and it resulted in the choice of Edward K. Hochstetler, Urias Broucher, and Samuel P. Maust. They, too, were made to rejoice in the God of our salvation. I hope you may have much to report of the good results from all congregations, resulting from the celebrations on the 4th. May God continue his good work among us. Since my last report he has blessed us with rain. S. C. KEIM.
July 9, 1879.

From May Hill, Ohio.

Dear Brethren:—

THIS lovely Sunday at 11 A. M. we met in the heartsome grove of Maples, contiguous, at our new meeting-house (now under contract) to attend to the last tribute of modern respect to the silent dead. A short time since we sent you for publication (which came in return number) the memorials of our dear aged Brother Peter Ellenberger, and as above intimated, this day was set for the funeral discourse. Meeting opened by Brother W. Q. Calvert, (our young minister), who selected Rev. 14: 13 for the basis of his remarks. He held the large attentive audience in breathless silence for one hour and twenty minutes. The subject was old, yet he drew out new and important ideas, making it interesting to the unconverted, and profitable to the child of grace.—He was followed by Brother Landon West, in a very stirring applicable discourse of thirty minutes, solemnly impressing the idea that today we met to attend to the obsequies of a brother whose work will follow him, and yet live in the hearts of all who knew him during the present generation.

The place where these stirring truths were made known was in God's first temple. The whoop of war or the yell of the savage may have been heard in that grove, but never before, since the morning of creation, were the praises of our God offered there. The first services on our church lot, was the reviewing of life, and recounting the virtues of a faithful brother, who valiantly stood at his post fifty-two years. He was always noted for his principles of peace and contentment. Brother J. H. Garman concluded the meeting by appropriate remarks and singing. Taking the meeting all through, it was the best we have ever attended, and there is no doubt in our minds, but it will result in the conversion of many souls before the approaching Winter.

Danish Mission Report.

Pine Creek Church, Ill	$ 5.00
Black River Church, Mich	1.50
Antioch Church, Ind	2.00
State Center Church, Ia	2.00
Turkey Creek Church, Ind	2.14
Beaver Creek Church, Va	2.00
Upper Fall Creek Church Ind	2.00
Logan Church, Ohio	2.00
Total	$18.65

C. P. ROWLAND, Treasurer.
Lanark, Ill., July 12th, 1879.
(P. C., please copy.)

Our Almanac.

HAVING concluded to get out an almanac for the year 1880, the assistance of the Brethren is kindly asked. Sketches of well known deceased members of the church, and scraps of church history will be thankfully received. A full list of ministers from every church, with their post-offices, is especially requested. Please give the name of the church and the names of the deacons also. We want some person in every congregation to send us a full list and act as agent for the sale of the almanac. Address, H. J. KURTZ.
Dayton, Ohio.

OF the twenty-five Russian Mennonite villages in Manatoba an exchange says: "They are growing rich rapidly and prove the very best of citizens, settling all their disputes among themselves, and having in their colonies neither constable nor lock up.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

We expect to hold our Love-feast on the last Saturday in August, near Centerville, Cumberland County, Virginia. WM. MALLORY.

In order to avoid conflicting with Love-feast and District Meeting in Holt County, Missouri, the time of holding the Love-feast in Wakenda Church, Ray County, Missouri, is changed from September 25th to September 20th.—Those desiring to attend both meetings can do so, and are heartily invited to be with us.
D. B. GIBSON.

The brethren and sisters of Paint Creek Church, Bourbon County, Kansas, have appointed to hold their communion meeting at Brother M. D. Watson's, twelve miles west of Ft. Scott, September 30th. Meeting to commence at 10 o'clock A. M.
M. T. BAER.

We expect to hold our Love feast in the Silver Creek Church, Ogle County, Illinois, on the 22nd and 23rd of October, commencing at 10 o'clock A. M. The usual invitation is extended to all who desire to be with us.
D. E. PRICE.

Our Love-feast in the Log Creek Congregation, Caldwell County, Missouri, will be held at the house of Friend Reuben and Sister Greene, two miles northeast of Knoxville, Ray County, on the 23rd and 24th of October.—The usual invitation is extended, and especially do we solicit the ministering brethren to be with us. C. C. ROOT.

The members of the Beatrice Church, Gage County, Nebraska, will hold their Love feast at the residence of the undersigned, ten miles south-east of Beatrice, on the third of October. Meeting to commence at 2 o'clock P. M.
M. L. SPIRE.

DISTRICT MEETING.

The Brethren at Hudson relinquish their desire for a change of time of holding District Meeting for Southern District of Illinois. It will take place October 28th, as stated on the minutes of last year. T. D. LYON.

Books, Pamphlets, Tracts, etc., for Sale at this Office.

The Gospel Preacher Vol. 1.—A book of twenty well prepared sermons. By Benjamin Franklin. $2.00.

Certificates of Membership in Book-Form.—They are neatly printed, and put up in book-form. One of these books should be in each congregation, as they are so arranged as to enable the clerk to keep a record of all letters of membership given. Book No. 1, containing 100 certificates, 75 cents; No. 2, 50 certificates, 50 cents.

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary; by J. H. INGRAHAM. $2.00

Through Bible Lands.—Notes of travel in Egypt, the Desert and Palestine. By Philip Schaff. Finely illustrated. $2.25.

Voice of the Seven Thunders; Or, Lectures on the Book of Revelations. By J. L. Martin. $1.50.

Read's Theological Works, or a Vindication of Primitive Christianity. By Elder Peter Nead. $1.25.

A Scriptural Manual.—Alphabetically and systematically arranged, designed to facilate the finding of proof texts on any given subject. $1.75.

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One Baptism.—A dialogue showing that trine immersion is the only ground of union, in baptism that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. 10 cents; 12 copies, $1.00.

The "One Faith," Vindicated.—By M. M. Eshelman. 40 pages, price 10 cents; 12 copies $1.00. Advocates and "earnestly contends for the faith once delivered to the saints."

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Reynoldsburg Debate.—An oral debate between Benjamin Franklin, of the Disciples, and John A. Thompson of the Baptists. The reader will likely get more information from this work on the design of baptism, working of the Holy Spirit, etc., than any other book of the same size in our language. $1.25.

Pengilly's Guide to Christian Baptism.—50 cents

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The Doctrine of the Brethren Defended.—The Divinity of Christ and the Holy Spirit, Immersion vs Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity, or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. Neatly bound in cloth. $1.60. The book may be had at this office or from the author, B. H. Miller, Ladoga, Ind.

Christianity Utterly Incompatible with War. Being one of Twenty Reasons, for a change in his church relations. By J. W. Stein. Price, 25 cents; 25 copies, 5.00.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 15 cents; 10 copies, $1.00.

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That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

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Address, J. H. MOORE,
Lanark, Carroll Co., Ill.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:35 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction. C. A. SMITH, Agent

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago: go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., August 4, 1879. No. 32

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

ELD. D. B. RAY'S 17TH REPLY.

IN our 14th reply we charged that the Tunker custom of anointiug the sick with oil "for the forgiveness of sins," was blasphemous. Mr. Stein, in his next, said: "My friend's church used to do the same thing." This we emphatically denied. But in his last, Mr. S. quotes from Mosheim, that the General Baptists "use the ceremony of extreme unction!" This charge is a false rumor circulated by Mosheim, who was a bitter enemy to the Baptists. Mosheim intimated that the Particular Baptists of England admitted persons to membership on infant baptism and "aspersion." This charge is notoriously false, and so is the story about the "extreme unction." We do not deny that some, among the General Baptists, anointed the sick with oil, but not for the pardon of sins, or to prepare them for death. And even if they had performed the Catholic unction, the conduct of these could not be charged upon the denomination with which we are identified. A few cases of anointing the sick with oil occurred among the Baptists of Virginia, but it was not performed for the pardon of sins, neither was it the practice of the denomination. We still believe that the Tunker oil for forgiveness of sins is blasphemy.

Yes, Mr. Stein has admitted that those who are already "regenerated," "are required to enter Christ's Church by solemn oath of allegiance," administered by ministers of the Gospel. Therefore, the command to "swear not at all" must be limited.

Our friend denies that the Tunkers regard "every unbaptized man as an unregenerate child of Satan." We have shown that the Tunkers do hold that baptism is itself regeneration. This point Mr. S. has surrendered. The original Tunker Church was started in 1708 by unbaptized persons, who, according to their own doctrine, were unregenerate children of the devil, because they were unbaptized. The attempt to deny this only shows the fearful spirit of deception which possesses the Tunker leaders. Mr. Stein contends that our proofs that the Tunkers had their origin in 1708, "is the same *Baptist* document rehashed!" Baptist or not, it is the historical statement of the origin of the Tunker church, which has the endorsement of all the Tunker historians and writers up to the present time. But, now, to escape the historical fact that the Tunkers had a human origin in modern times, Mr. Stein intimates that the Tunker history is all wrong; and that "the understandings and traditions of our old Brethren are more reliable on this subject than any thing else we have. With these to guide, I think I could make out a better case of succession than Mr. Ray can," 16th aff. Thus Mr. S. is driven from the written historical statements of the historians, including the Tunkers themselves, to the unwritten "understandings and traditions" of ignorant men! In his 15th aff, Mr. Stein says: "We do not doubt that Christ has always had churches somewhere on earth which have held and practiced substantially what the Brethren teach and practice now." *Mr. Stein cannot name even one local church during the fifteen centuries, prior to the eighteenth, that possessed the characteristics of the Tunker churches.* Will he attempt to tell where such a church existed during this period? and by what name was it known? If he fails to answer it will amount to the confession that there is no evidence of a Tunker church on earth during the fifteen centuries prior to the eighteenth.

Mr. Winchester's memory concerning what Morgan Edwards should have said in favor of the Tunkers, is evidently wrong, unless Edwards was a hypocrite, in which case his evidence would be worthless. Also, the statement that Dr. Judson considered the Brethren as the "descendants or proper successors of the ancient Waldenses and Albigenses," is a perversion. Mr. S. regards the little church at Swartzenau, consisting of eight souls, as the little lump destined to re-people the earth! If he rejects all the history on this subject, how does he know that there ever was such an organization?

Again, he says: "The fact that no one can tell who the first administator was, is significant here." So we think; for if there had been nothing wrong about it, it would not have been covered up in secrecy. This first Tunker church was a secret society. Also Mr. S. thinks it a favorable circumstance, "that no one can point to any man" as the "*head and founder*" of their churches! Well, it was rather a partnership concern; these eight pedo-baptist souls, that saved themselves by water, formed themselves into the original Tunker church.

As already seen, Mr. J. H. Moore gave, in the BRETHREN AT WORK, the "most complete" and "correct" account of the *Origin and History* of the Tunker churches, in which he claims "That all the Dunkards of America have sprung from the little band of eight souls, who started up in Germany in the year 1708, and that, too, in a portion of country where no Baptists had lived in the memory of man, and even now, none exist there." "They all were baptized by trine immersion, organized themselves into a church, and chose Alexander Mack for their first minister."—BRETHREN AT WORK, Jan. 1, 1877.

Again our friend suggests that if the Brethren did cast lots for an administrator, this does not prove "that he did not receive proper baptism before he baptized others." We now ask him, if any unbaptized person without church authority can administer proper baptism? Will he dare to answer?

Mr. Stein seems wholly confused concerning the perpetuity of the church. He intimates that though the Tunker churches came through a "leaky" "channel," yet they are "the *telegram* molded in the battery of truth!" We are of opinion that the whole Tunker water-works, fountain, channel, cable, telegram, battery, and all, is a "leaky" concern. Mr. Stein affirms that our "Scripture references fail to show an unbroken, organic connection from the apostles to the present time, through a people of like faith and practice." He finally asks, "For the scripture that requires it." If he does not believe the truth of the passages already cited, he would not be persuaded though one should rise from the dead. Dan. 2: 44: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Of this same kingdom the angel Gabriel said: "And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 33. Also, "Of the increase of His government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henee forth even forever. The zeal of the Lord of hosts will perform this." Isa. 9: 7. And of the church representing this kingdom the Savior said: "And I say also unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16: 18. In the face of these, with a host of other scripture proofs, the man who denies the unbroken, organic connection from the apostles to the present time (of the kingdom of Christ), is an infidel. Though we are under no obligation to trace the succession from uninspired history, yet this perpetuity is established from the Word of God; insomuch that we know that any church which has come into existence since the apostolic age cannot be the original church of Christ. This much our proposition affirms for Baptists, but we cannot be drawn from the discussion of the Tunker church question at present. Baptist ghost is not in this proposition. It is the sacred ghost of the dead Tunker church succession that we are now pursuing.

Again, Mr. Stein bases another claim for the Tunkers on the supposition *that "their rules of discipline" are contained in the New Testament.* This he thinks is true, because Mr. Kurtz, a Tunker, says so! It is likely he could prove all his points by Mr. Kurtz, or some other Tunker, if their word is sufficient. Instead of the Tunker church government being scriptural it is a centralized hierarchy, where a few men make laws to govern the denomination.

In his reasons "Why I left the Baptist Church," p. 3, Mr. Stein says: "Have they a republican form of church government? So *have we*, only that with us, for the sake of more thorough discipline, *every part is subject to the whole.*" This contains the seeds of popery. The Tunker committee in arranging for the Newtonne discussion affirmed that, "In matters of government and discipline, each local organization, or part of the church of Christ, is subject to the whole body!" Mr. J. H. Moore, in BRETHREN AT WORK for Jan. 1, 1877, says: "The special object of this National Conference is to decide matters for which no 'Thus saith the Lord can be found.'" The so-called Tunker churches, ruled over by a National Council, even in matters not contained in the Word of God, are not churches of Christ, because they have rejected the Bible as the only rule of faith and practice.

These ruling councils or conferences have not only established a number of saving church ordinances, unauthorized in the Word of God, but they have carried the spirit of domination to such an extent, that they have made laws as to the fashion, cut and color of the clothes of their members. No church of Christ ever did this.

Our opinion of a man is likely to be determined by his opinion of us.

THE PROFANE PRAYER.

IT was a time of great danger on board a ship when on its voyage to the East Indies. All hands were on deck, the captain was giving them his orders. On finding some of the men not so active as he desired, the captain cursed and swore in a fearful manner, wishing them "all in hell." When the danger was past, a pious seaman respectfully said to the captain, "Sir, if God had answered your prayer just now, where would we at this moment have been?" These words touched the conscience of the captain, and from that time he became a changed man, and ever after lived a useful and Christian life.

Reader, are you guilty at any time of profane swearing? Do you take the holy name of God in vain? Consider, if God were to answer your wishes and appeals, where would your soul be? Do you know what it is to be "cursed," or "damned," or to be "in hell," as you sometimes wickedly desire for yourself or for others? Can you really wish yourself to be cast off, or that others should be cast off from God, from happiness, and from heaven? And to be cast into that place "where their worm dieth not, and the fire is not quenched?" Do you plead, as an excuse, that it is a habit, and that you do it without a thought, or that you do it only when in a passion? But will these vain excuses serve you at the judgment seat of Christ? Do they really satisfy you now? Oh, repent of your evil ways; look to Jesus Christ with faith and trust, that you may be forgiven of this sin and all other sins; and seek for the grace of the Holy Spirit, that your heart may be converted, and that you may no more be guilty of the senseless, degrading and wicked practice of swearing. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." Isa. 55: 7.

Selected by J. HOWARD ELLIS.

ACCORDING TO YOUR ABILITY.

"EVERY man according to his ability," is the christian rule of giving and working. It is not very faithfully obeyed. There are many persons who have great ability, yet do but little work; who have ample leisure yet give but little time; who have large possessions yet make small contributions. This is an evil that we have all seen under the sun.

And there is another like unto it. There are a great many people who have some ability but who do nothing, who have not much leisure but who give no time to the Lord's work; who have a little money but who put none at all into his treasury. Those who have a little and give nothing violate the Christian law just as truly as do those who have much and give little. There are a great many persons, young and old, in all churches, whose means and opportunities are limited; from whom not much ought to be expected; but they are able to do something and they do nothing. They are transgressors of the Christian law. They ought to repent, and do works meet for repentance.

—*Sel.*

CONSISTENCY.

J. B. SHIRK.

HOW often do we see one member find fault with another when at the same time the fault-finder is guilty of as much wrong as he who is censured. For instance, a tobacco user tries to reprove his brother or sister for indulging in superfluity of dress. Better first bring into subjection that lust of the flesh, and then with more consistency you can speak to your erring brother or sister.

WOMEN do not like to remember; men do not like to foresee.

THE LORD'S PRAYER.

OUR Father in the heavens,
The Present everywhere,
We love to praise thy hallowed name,
In all our thought and prayer.

Then let thy kingdom come,
Thy will on earth be done,
As by the hosts who fill the heavens,
By all beneath the sun.

Give us this day the bread,
Our bodies to sustain—
While on thy word our spirits fed,
Eternal life may gain.

Forgive as we forgive,
Our hearts from malice free—
And help us love our fellow-men,
As we are loved by thee.

Lead us in loving ways,
Above temptation's power—
Cleanse us from all the stains of sin,
And keep us every hour.

The kingdom is thine own;
It fills the universe—
The power and glory in thy hand,
Can suffer no reverse.

So let it be in me:
So let it be in all;
Our Father's Universal King,
Our Lord is Lord of all.

—*Sel.*

MOSES AND CHRIST.

BY M. J. GOOD.

"For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people." Acts 3: 22, 23.

I NOTICE, first, the similarity; second, their different missions; third, the great object in view.

1. Similarity; Moses was a true prophet of the Lord. This was fully demonstrated by the miracles which he performed, (brevity forbids me to enumerate them). All Bible readers know the striking resemblance between Moses and Christ, in the miracles they performed: both show the divine sanction under which they acted; hence a Prophet like unto me.

2. Their different missions. Moses, the original author of the words in our heading, is said to be faithful in all his house. Numbers 12: 7. His mission was to deliver the children of Israel from bondage, to conduct (or lead them) through the wilderness, into the land of Canaan, concerning which, God did swear to Abraham, and said, "to thy seed will I give this land." Gen. 25: 7.

I will now notice the promise made to Abraham a little further. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. Gen. 22: 18, see also 12: 3; 18: 18; 26: 4. It will be seen that the promise made to Abraham was of a twofold nature. 1. The land of Canaan was a a temporal promise; a goodly land and a long life were the blessings promised, "that thy days may be long upon the land which the Lord thy God giveth thee." The law which was delivered through Moses was always directed to that particular nation, the Jews, it was given to exclude them from the rest of the world, a blessing if they obeyed the commands, and a curse if they disobeyed them. Deut. 11: 27, 28. When they obeyed, they would drive their enemies before them, and when they disobeyed, their enemies would drive them. This evidently shows the blessings were present or temporal, and the punishments were inflicted at once, as is evident from the following: and while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day, Numbers 15: 32, and all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses. (36 verse). The foregoing shows the law which Moses gave was a law to govern the Jews in the land of Canaan; a prophet like unto me. As already stated, Moses was a true prophet. Hence the words of our text. Moses was careful to point the Jews to the coming of Christ. We now leave Moses and the law for awhile, and turn to Christ and the gospel.

"Him shall ye hear in all things, whatsoever he shall say unto you." Now after that John was put into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. Mark 1: 14, 15. The reader will here notice the difference between their missions. "The kingdom of God is at hand." This was nowhere said of the former or Mosaical dispensation. Hence Moses points them (the Jews) to the prophet like unto him. As already stated. The miracles which they performed in their different stations, show their striking resemblance; him shall ye (the Jews) hear in all things, whatsoever he shall say unto you. This shows that when he (Christ) comes the Jews should hear him, not only the Jews, but all nations. As he is that seed promised to Abraham, wherein all nations of the earth should be blessed. "He that feareth God, and worketh righteousness, is accepted with him." Acts 10: 35. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." Eph. 2: 14. "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. (15th verse). The above agrees with what we learn from the transfiguration upon the mount. Matt. 17. When Christ was transfigured before Peter, James, and John, there appeared unto them Moses, and Elias, talking with him. Then Peter said, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. Matt. 17: 4. The reader will perceive, that Peter, was willing to put the three upon an equality. "But while he yet spake, behold a bright cloud overshadowed them; and, behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." The above shows a perfect union between Moses and Christ, "hear ye him" agree with the words of Moses at the head of this article. "Him shall ye hear in all things," &c. Let this suffice to prove their different missions.

As my article is already too lengthy, I hasten to my third and last proposition.

THE GREAT OBJECT IN VIEW, VIZ:

the righteousness of God revealed to man, "That every mouth may be stopped, and all the world may become guilty before God: therefore by the deeds of the law, there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3: 20. The law was added because of transgressions, till the seed should come to whom the promise was made. Gal. 3: 19. Is the law then against the promise of God? God forbid. For if there had been a law given which could have given life, verily righteousness should have been by the law. (21st verse). But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (22nd verse). The law then teaches the knowledge of sin and its evil consequences. This was the object of the law. Paul teaches the Galatians that the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school master. Gal. 3: 24, 25. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. Rom. 3: 19. As already stated, the law was given to the Jews only, hence not binding on any other nation, it accomplished that for which it was sent, viz: to teach man the justice of God.

Christ taught many things in parables, and on one occasion it is said, "without a parable spake he not unto them." So the old dispensation is the great parable of all other parables. "Now all these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." 1 Cor. 10: 11.

Now, dear reader, we learn that God is going to judge the world in righteousness, by that one whom he hath ordained, Jesus that great Prophet, "whom we shall hear in all things, whatsoever he said unto us." Can you say with a clear conscience, I resolve with all my heart, to do the things whatsoever he hath commanded? Then I can bid you God speed, if not I ask you to stop and think. Jesus has died to redeem you and I from all iniquity. He is calling all the weary and the heavy laden to come unto him, and learn of him, for he is meek and lowly in heart, and ye shall find rest unto your souls. He says, "I judge no man, but the words which I have spoken, they shall judge you in the last day." "Also, "All power is given unto me, in heaven and on earth; Go ye therefore and teach all nations, &c., teaching them to observe all things, whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Amen.

Here we learn by what law we are to be judged, and Paul tells the Corinthians if we would judge ourselves, we should not be judged. May God help us all to do so, is the prayer of your unworthy servant.

THE TRUMPET OF EMMANUEL.

BY C. H. BALSBAUGH.

To Brother Daniel M. Miller, of Illinois:—

YOUR delightful missive of the 26th of June found me pining, moaning and squirming under neuralgic castigation. Excepting the conscience, there is not another rod of Divine discipline so aglow with retributive fire as a shattered nervous system. No form of matter is in such close proximity to the soul as brain and nerves, and nothing approaches nearer the agony of damnation than neuralgia. God in nature is as dead a fact to the vast majority of the Brotherhood, as the personality of God in the humanity of Jesus is to the infidel. To carry conviction to the mind of the church as to the physical basis of salvation, is as difficult a task as to convince a Rantist of the necessity of Baptism, or a Quaker of any form of christian ritual. People live as they list, and then wonder whence suffering and premature death come. You are engaged in a work so intrinsically glorious, that I believe the angels feel honored in seconding your labors, and invisibly concerting their high ministry to issue your emergencies in the victory of truth. That fifty souls have been won from the dominion of sin and the impending horrors of hell by your administration of the economy of the cross, should not only take you to your knees, but lay your very face in the dust at Emmanuel's feet, with your heart aflame with adoration, and your lips resonant with thanksgiving. I take it for granted that you preach the *Gospel*, and insist on neither more nor less than what the Incarnation imperatively demands. A Cross without a Divine-human victim, is a wretched mockery of our misery, and a Divine enfleshing without an atonement would be a farce so wanton that it would be blasphemy to think of it. Unitarianism is guilty of the first, and Quakerism of the latter. We have as great need of *expiation* Godward, as of a Divine *manifestation* manward. A revelation of Deity necessarily involves a revelation of sin; and if this is of such a nature as to preclude the return of the Son to the Father without the wrench of death, it is clearly demonstrated that "without the shedding of blood there is no remission." Thus in the very nature of things the denial of the Atonement is the rejection of the entire scheme of redemption. The pseudo-saintly Quakers are in the same plight. Their repudiation of the symbolic or objective necessity of religion is a derogation of the Incarnation. It is idle nonsense to talk and preach about the *manifestation* of God in *palpable* form, and then challenge his right to institute external ordinances equally binding on all souls through all time. Quakers can no more prove, either Scripturally or philosophically, that the objective was designed to dwindle into the spiritual at any stage of the militant economy, than they can demonstrate that the human side of Christ's constitution faded into the Divine before His sacrificial ministry was ended. To claim, as do the repudiators of baptism, and feet-washing, and eucharist, that *their's* is the Baptism and administration of the Holy Ghost, is nothing short of reckless, God insulting audacity. But we need not go outside the church to find just such miserably self-stultifying logic as the exponent of what is falsely termed progress. It is pitiful to see how theorists and speculative theologians contradict themselves at all points as soon as the desire to establish a pet view preponderates the sovereignty of truth. The Revelation of God is beautifully consistent. It never clashes with itself. It knows how to deal with abuses without ignoring the thing abused.

To work *for* God we must work *with* God. This requires a rigid scrutiny of motives, and a profound, constant participation of that *quality* of being that can joyfully leave a throne for a manger, and the companionship of choicest intelligence for those that are vile and sordid and boorish and inhuman and devilish. A genuine Apostolic Succession will thin the number of ministers behind many a table throughout the Brotherhood, and send them into territory occupied by the Arch-foe of God and man. Sacrifice is the honey of love, and turns labor into meat and drink and rest. John 4: 31-34. Nothing sustains the body like a soul permeated and dominated by the Holy Ghost. A soul wholly yielded to the sovereignty of Emmanuel is above derision and persecution and councils and prejudices and consanguineous influences, without being hostile to them. The indwell-

Christ marvelously sharpens our
ernment. The unction of the
rine influx confers a kind of celestial
sophy. 1 John 2: 20. There is just
w a startling pretension to superior
mination in various quarters which
only the saddest, most frothy kind of
allowness. Nothing is either profound
perspicacious that ignores any central
inciple. To start at the Cross, where
e is born of death, and then relive the
sacrifice, purity, and dignity that
ded the life of Jesus and initiates
r own, is to have the very light of the
ndless, nightless Heaven of Heavens
every step of our journey. To mis-
ke the seusuous glare of passionate im
lse, as some do, for this supernatural
lumination, is a woful delusiou. There
much blind random air-beating, and
zied declamation, because thought
tempts much independent of a real, liv-
personal equipment of the very at
ibutes of Jehovah through the free, un-
ndered ioworking of Emmanuel. O
w utterly revolting to christian sensi-
ility are many things published in some
four periodicals, which are neverthe-
ss boldly claimed to be the inspira-
on of the Holy Spirit, and the special-
characteristic utterances of the mind of
hrist.

"*Take heed* UNTO THYSELF, *and unto*
e doctrine," then will the sequel be
ulfilled. 1 Tim. 4: 16. A mighty work,
nd mighty triumph, for God and man,
the inbeing of Emmanuel. It is the
aster-work of Deity, and the wonder-
heme of the endless cycles of eternity.

"PRAISE YE THE LORD."

BY H. P. BRINKWORTH.

ONE of the greatest enjoyments to the
Christian believer in the service of
e sanctuary is praise. Lift up your
earts ye downcast ones, and praise the
ord for his goodness, his mercies, and
lessings bestowed upon thee. O come,
t us sing unto the Lord; let us rejoice
the Lord of our salvation. Yea, let
"sing with the Spirit and with the
derstanding also."

How elevating to the mind, how joy
us to the soul, and encouraging to the
drooping saint are the songs of praise as
hey arise from hearts truly devoted to
he Master's cause. Truly we cannot re-
rain from joining in with them; but
las! should we do so? there would be
discordant sound. We must not dis-
urb that band of singers, for they are
ngaged to praise God for us. Can it
e that we cannot engage in singing
od's praise, and thereby fulfill the de-
re within, to praise our Maker? No;
wing friends, it is not fashionable for
hose outside the choir to sing, it becomes
our duty to listen. Can others praise
od for me? The text says, "Praise ye
he Lord." Does this refer to church
oirs? Tell me loving friends, if there
ill be discordant notes in heaven? If
is not fashionable for all to sing here,
hat will those choirs do should they
eet in the great congregation above. If
hey cannot sing only alone, so as to be
eard of men, and receive the praise of
he same, what will they do amidst the
ultitude singing and praising God?

Brethren, sisters, shall we bow down
o fashion's rod and exclude the saints
rom raising their voices in angelic strains
o the Redeemer, for having saved them,
nd washed their robes, and made them
hite in the blood of the Lamb? Shall
e engage melodious voices, who have
ot known the power of Redeeming love,
re strangers to God, aliens from the
common wealth of Israel, who would engage their services for a picnic, or concert, or ball room? Shall we, I say, ask them to praise God for us? Is this consistent with the tenor of the Bible? Praise ye the Lord with the spirit and with the understauding. How can we do so if we have not the spirit of Christ, and understand not the power of God unto salvation? Although at the same time our voices may raise in melodious tunes to the words,

"Ere since by faith I saw the stream,
Its flowing wounds supply,
Redeeming love has been by theme
And shall be till I die."

Oh, what solemn mockery to him who knoweth the hearts of the children of men. Ye saints of the Lord, arise, and sing, rejoice in the Lord always, for he hath redeemed you.

SHALL WE HAVE OFFICERS AT OUR COMMUNION MEETINGS?

BY AMOS K. FLORA.

WE believe this question involves one of the great principles that characterizes our church, and so distinguishes it from other modern churches, and from the world. And not only so, but it is one of the great principles that distioguished Christ's kingdom from all former kingdoms. We might here bring Scriptures to prove non-resistance, but do not think it uecessary, as we trust and believe, we are as near united on that as any other subject of Christian duty. The question seems to be, are we or are we not responsible for the doings of such officers where they are actiog in our behalf? Surely we are. We solicit their aid: they come at our requests and perform the work we assign them. Although we do not say just how they shall proceed in the matter, yet we know beforehand their manner of doing business. We know if it becomes (in their judgemeut) necessary, they will take human life. And if it be so that we must, in this case, bear the responsibility of shedding the blood of our fellowman, how much should we be willing to suffer in order to avert it? Why does such assistance become necessary? Have we opposers that seek to extinguish our religion? No. Do they seek our lives or property? No. What then? Why there is always a crowd of noisy boys, who will not keep order, and thus do not respect us in our religious faith.—Now let us compare our situation with that of Christ, and see what reason we have for thus withdrawing ourselves from the all-protecting hand of God, who has promised to be with us always, "even unto the end of the world." Was Christ opposed? Verily he was. Had he power to resist? He had power to call to his assistance more than twelve legions of angels, but what does he do? His lips move, he breathes forth a prayer, and says, "Father, forgive them for they know not what they do." Luke 23: 34.

But we are reminded that officers will have no trouble in keeping order; that their mere presence will suffice. This may do for awhile; but we should remember we are sowing seed that may not ripen in our time, which succeeding generations may reap to their sorrow. Therefore let us "labor, working with our own hands, being reviled we bless, and being persecuted we suffer it." 1 Cor. 4: 12. "Be not overcome of evil, but overcome evil with good." Rom. 12: 21. Therefore, brethren, let us gird on more securely the sword of the spirit, which is the Christian's only weapon of warfare, entrust ourselves to the kind care and protection of our heavenly Father; and if we fall martyrs to the cause of Christ at our communion meetings, we could not choose a better place to meet our fate.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

A HYMN.

BY JAS. Y. HECKLER.

COME Holy Spirit, come with grace,
And make in us thy dwelling place,
For then will light of Heaven divine,
In all our course and conduct shine.

Inspire us with a heavenly zeal,
That we thy love divine may feel,
And warm our hearts with holy fire,
That we thy precepts may admire.

Enable us to watch and pray,
That we thy counsels may obey:
And help us, Lord, through trials hard,
That we may gain the great reward.

How happy will thy children be
When thy dear face they all can see,
Rejoicing in their Savior's love,
In peace and harmony above!

OUR GIRLS AND TEMPERANCE.

THE relation of our girls to the temperance question has been forcing itself so strongly on my thoughts of late, that I have concluded to talk about it.

It seems to me if only our girls appreciated the power they possess over young men of their acquaintance, they would use it to better advantage.

Just suppose now, that the girls were as particular about the morals of their beaux, as the young men are about the morals of their "girls." Wouldn't the consequnce be that drunkenness, swearing, and other vices would be as uncommon in one sex as the other? I firmly believe it would.

The remark was once made to me, "Why! a man couldn't marry a woman of unsound morals; it would ruin his happiness for life." "Sure enough," I replied, "but wouldn't a woman's life happiness be ruined just as surely if she married a man of unsound morals?" "Oh, well!" he said, laughing, "there is not so much expected of a man." There is more truth in the last remark than I like to admit.

I know girls and women whose lives and hearts are pure and who study to have them so, and yet they associate with and marry men whose reputations are blackened by many social vices, even drunkenness, sometimes. Now my notion is, that a girl would, if she were wise, make the most possible of herself, and expect as much as she gives, of her associates—particularly of the man she marries. If girls would do this, if they would require as much of young men as the young men require of them, they would do more to stop intemperance than all the reform clubs in the country, and the clubs do a great deal.

It may be said that a girl cannot tell whether a man's morals are good or not. I think they can, very largely. But suppose they cannot, their brothers can, or their father, and they are safe confidants. I have seen so much misery from neglect of girls about the morals of the young men with whom they associate, that I wish I had words to put the case more strongly. I cannot imagine a worse condition for a lady of good character than to be the wife of a man who drinks, and is addicted to the other vices which usually beset drunkards. Let us notice their fate. They receive abuse where they have a right to expect protection: children are born to a life of toil and shame: want and misery prevail, where plenty and comfort ought to abound: discord and strife ("for what fellowship has light with darkness?") where the white-winged angel of peace and love ought ever to rest; and everything growing worse and worse with no reasonable hope of a change for the better.

Do the girls say, "A good many of us would be obliged to go alone and remain single if we would not accept the company of any but good principled men." Well, and wouldn't you rather? Difference in wealth and education are nothing compared with the difference in principles. I know that many are wheedled into matrimony by promises of reformation; but it is safer to let the reforming be done first, for where one succeeds, ninety-nine fail. I verily believe in reclaiming a man who has formed habits of drinking, using tobacco, etc., before marriage.

I would like to know the opinion of some one else on this subject, especially of some of the young people.—*C. W. Van P. In Oread.*

ENCOURAGE THE BOYS.

HALF-GROWN boys are too often treated as nuisances, and are thus encouraged to become such. No provision is made for their entertainment; they are not trained to employ their overflowing activity in useful ways: they are treated as if they possessed a peculiar kind of depravity, and as incapable of adding to the happiness of others. It is too much to expect that a boy will prefer reading a dry book to a frolic with his fellows, will enjoy being lectured nightly on his particular sinfulness, while his sister, or some sick, over-studious youth, is held up as a model of perfection.

If one-half the praise which you bestow on three and five year olds, and on "young ladies just coming out," were distributed among young men, we should see a marked decline in loaferism and rowdy conduct. To notice a boy's good intention is to make performance easy. To treat him as a social outcast is to make him, sooner or later, a professional disturber of the peace. If home be made pleasant, and pains taken to guide youthful spirits into legitmate channels, there will be less fondness for that independent, roving, selfish, existence, which marks every boy as an Ishmaelite.—*Sel.*

THERE is a very touching little story told of a poor woman with two children, who had not a bed for them to lie upon, and scarcely any clothes to cover them. In the depth of winter they were nearly frozen, and the mother took the door of a cellar off the hinges and set it up before the corner where they crouched down to sleep, that some of the draught and cold might be kept from them. One of the children whispered to her, when she complained of how badly off they were, "Mother, what do those dear little children do who have no cellar door to put up in front of them?" Even there, you see, the little heart found cause for thankfulness.

WHERE the peace is that Christ gives, all the trouble and disgust of the world cannot disturb it. All outward distress to such a mind is but as the rattling of hail upon the tile of him who sits within the house at a sumptuous banquet.—*Leighton.*

None can enter by the heavenly gate above who do not enter by the narrow gate below. Luke 13: 24.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON, } PROPRIETORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications.

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - AUGUST 4, 1870.

THE address of G. W. Priser is changed from Neodesha, Kansas, to Fredonia, same state.

BROTHER W. C. Teeter's address from August 7th to 15th, will be at Goshen, Indiana, and thereafter at Mt. Morris, Illinois, until further notice.

WE received, the 28th ult., a registered letter, post marked, White Rock, Kansas, July 21st, 1870, which has no name nor address given.—We do not know whom to give credit.

PARTIES writing to either of the editors on business not connected with the office should mark their letters, "*Private.*" Otherwise the letters will be opened by some one else.

BROTHER S. Z. Sharp says: "*Our Sunday School* is rapidly increasing in circulation."—We wish every *good* paper would go on increasing until every family on earth had one.

WHAT think ye of him who professes temperance principles, advocates and urges them, and then attaches his name to a legal bond in order to fortify a man who runs a distillery.—There, now, we have let out the secret!

IN your passion for sudden accumulation be careful that you do not practice secret frauds, for God sees to the bottom of all your unrighteousness. He will turn your "bushel" upside down some time and expose your wickedness.

PARTIES wishing to correspond with Brethren C. Hope, or C. C. Eskildsen, should address them thus: Hjorring, Wensyssel, Denmark.—Letters breathing a christian spirit, and replete with the love of the Master will be appreciated by them.

M. M. ESHELMAN will spend a few weeks in Indiana, and those desiring to write him will please observe the length of time he will remain at each place. North Manchester until August 13th, Goshen until August 18th, South Bend until August 24th.

WE have now published another edition of FAMILY RULES AND REGULATIONS, by J. W. Stein, Mt. Morris, Illinois, and have filled all orders for the same. It is printed on very fine bristol board. Sent post-paid to any address in the United States or Canada for 20 cents.

BROTHER S. H. BAKER of Ida, Wisconsin, writes his section of country has been visited by terrible storms resulting in the loss of human lives, cattle, hogs, grain and property in general. Notwithstanding the raging of the elements, their crops are good, and prosperity is smiling upon them.

REST not yet, dear minister. We do not want to hear that you have put up the sword of the spirit; but, so long as you have strength, wield it as God may give ability. And when sin is slain, and the "new man" rises, send along the joyful news that we may rejoice with the angels in heaven.

BROTHER W. T. Nininger, of Meriden, Kansas, says that their ministers can not fill all the appointments, and that help in preaching the gospel would be very desirable. He also says that a good harness maker and a miller are needed in his town, and suggests that if there are any brethren who can labor in these vocations they should correspond with him.

SAID a preacher not long ago: "*Praise the Lord for July salvation.*" What kind of salvation is that? What does "July salvation" save from? The Record speaks of "great salvation" and "eternal salvation," but nothing concerning *July* salvation. The mind that speaks thus of a grave subject must indeed be under a strong delusion.

THERE are some of our exchanges which we regard as specially valuable. Among them we name the *Messenger of Peace*, published at New Vienna, Ohio. In these times of strife and rumors of wars, it fills an honorable place in Journalism. We recommend it to our readers as worthy of their patronage.

WE want the name of every family in the Brotherhood that does not now take the BRETHREN AT WORK. Will some brother in each congregation volunteer to send us the names of such in their respective churches? To all the names sent us we will send a *sample copy free*. Please let us have ten thousand names within the next two weeks, and thus help us to do a good work.

THE world has been learning for six thousand years, but men have not yet learned that their neighbors know as much as they do.—Unpleasant associates are those who continually endeavor to impress one with their superior knowledge, and feel that they are made out of better clay than common humanity. "Let him that thinketh he standeth take heed lest he fall."—*Gospel Preacher.*

FREQUENTLY persons living at remote distances from each other write articles that read so near alike that persons not acquainted with the parties, would likely conclude that one had copied from the other. But it is possible for those who have obtained "like precious faith" to speak the same thing in almost the same words. An old brother who has struggled hard against Satan, on the Western prairies says: "I withhold my answer on Luke 19: 37-40 since I see that Brother J. S. M——. in No. 29 has answered it, and if mine should go in, some might think that I had copied from his, for mine and his are almost *verbatim*."

PUT on the breastplate of righteousness, if you have resolved to follow the track of truth. The breastplate is not for your back, but to wear in front where you may receive the sharp cuts OF IRON HAIL without injury. Do right; though friend forsake you. If foes pull down your fort, throw up another, fling your banner of right to the breeze, and you shall conquer. Help to make the times in which you live, rather than wait for them to make you. When enemies snarl and snap use no crooked means to appease them. It is a mistake to conclude that corruption wins more than honesty.

THERE are two ways of treating papers.—Those who wish to do good take from a paper just what they conceive to be elevating and worthy, and present it in such a way as to make the impression the author intended it should. The other way is to take out of a paper anything that can be shown in such a light as to be degrading. The item in the Carroll County *Gazette*, of the 1st inst. from the B. AT W. savors of the latter. We presume the editor meant no more than *fun* by it, but the people who read papers have no way of knowing what is meant except by what is said. The B. AT W. did not say "*ladies.*" Will the *Gazette* correct?

THE Brethren in the Camp Creek church Wisconsin were warned by one "not of us" that so soon as Brethren Meyer and Miller would leave there, the "sheep" would be tried. Accordingly on Sunday, June 29th, after Brother Turner had concluded his discourse on baptism, a man of bold pretensions arose and endeavored to refute the arguments. He had no sooner finished his attack than Brother J. E. D. Short, by permission of the Brethren, arose and in a kind but firm manner put the alien to flight. We are glad that the "elect of God" in Wisconsin are determined to fight the good fight of faith with humble boldness.

BROTHER D. B. GIBSON continues to "fight the good fight of faith." Though not enjoying good health, he cannot remain silent, but is ever ready to buckle on the armor and go forth to the conflict. During the past two years he has had the pleasure of helping to gather several hundred precious souls into the fold of Christ, many of them from other denominations. We have enjoyed his hard arguments and persuasive appeals in the past, and hope we may be spared to hear more. He expects to spend several weeks in Southern Illinois the coming Autumn. We now remember that he has a standing promise to do some work in Lanark. We look for its fulfillment soon. May our Brethren every-where kindly remember those who deny themselves of home comforts and associations to preach the Gospel. Pray much for your ministers, and do not forget the *practical* part thereof.—Luke 10: 34, 35.

DRESS.

NOTWITHSTANDING all that has been said on "dress," it still seems to be misunderstood. We did hope that we could write on other subjects, which we regard of more importance, but now feel that justice demands we say something more on this question. Our object is not to misrepresent those who differ with us, but to meet their objections in a fair, pleasant, and logical way, and establish, as much as possible, a oneness of sentiment, that we may all labor together in love for the good of mankind.

Since we have been a member of the church, the ladies have ever urged the question, "Isn't a hat as good as a sun-bonnet?" The ladies would proceed to tell us how much less expensive hats were, how much less trouble, how much more comfortable; that sun-bonnets were hard to make, that they cost more (and according to their figures it was so), that they were not durable, were soon and easy soiled, that they were difficult to keep in order, that the fashion changed so often, that in the winter they were so cold, as the wind would draw through them, and in the summer they were so hot as they kept out every bit of air &c.

That the bonnet should be so dreadful *cold* in the winter, and then so dreaful *hot* in the summer seemed a little contradictory, but this the ladies soon made plain—to their minds. In the winter they could wrap a nubia over their head and ears when they had a hat on, and in the summer they could carry a parasol!

The matter seemed to us a little like the hoop and tight dress question. A few years ago hoops were the fashion, and a dress not over hoops was awful unhealthful in the summer time, and awful unhandy to walk in in the winter time. But the women are much more healthy now. Not one in ten thousand is in such feeble health that she needs to wear hoops. No indeed; their health is so much better that they can afford to have their dresses so tight that they must take two steps to go as far as one natural step would take them.

But the ladies insisted they were honest and of course I had to grant that they were, feeling that I was either too ignorant to express an axiom in good plain English, or that what I believed was simply a wild chimera of my brain. We kept our eyes open that we might see the ladies verify what they alleged was infallible truth. We expected to see them wear their hats at least six-sevenths of the time. But imagine our surprise when we saw great big sun-bonnets on these very ladies who knew so well the inconvenience, uncomfortableness, and expensiveness of sun-bonnets. We were made to feel that either we had lost our mind or they had theirs, for at least six-sevenths of the time they wore those inconvenient, uncomfortable, and expensive sun-bonnets!

In all candor, after hearing all the ladies had to say in favor of the hat and against the sun-bonnet, and seeing which they wore the most, we were compelled to answer their question, "Isn't a hat as good as a sun-bonnet?" in the negative, and, way down deep in our hearts, we feel that all the ladies think just as we do, and we fondly hope their honest sentiments will some day not be misrepresented even on Sunday.

But we have a few words to say on dress in general.

Why is it those who think so little of dress, who know so well that dress neither makes men better nor worse, fight any form of dress? Do they think they are helping push forward the Master's cause by wasting their time and talent with a question which when it is settled is nothing? Do they think they will cause their brethren to feel better by opposing them? Is that the way to secure co-operation in work? But do not those who persistently oppose the order of the church, show a great amount of concern about dress? Does it not take more thought to obtain clothes just in the fashion than just in the order of the church? Is not the dress selected by the church, as simple, convenient and comfortable as any worn? If people care nothing for their dress, don't feel any better or any worse from what they wear, why do they persistently digress from the order and annoy their brethren and sisters who fear the evils of such a course? Do they take pleasure in seeing their brethren in distress and grief? If so, is it the spirit of Christ that does it?

What advantage is it to a lady or gentleman morally, physically, or intellectually, to wear anything which is not essential to health, comfort, convenience, or cleanliness? Does a plume, a flower, a bead, a buckle, a bow, or a jewel on a hat make it any more healthful, comfortable, convenient, or cleanly? Does a ruffle, a tuck, a fringe, beads, lace, or any thing of the kind make a dress any more durable, less easily soiled, cooler in the summer and warmer in the winter? Ought not the utter uselessness, expensiveness, and inconvenience of these things forever to banish them from the minds of those who have avowed a determination to live a sincere and sober life? Would it not be much more consistent, Christ-like, to appropriate the labor and means expended on these vanities, which deceive the hearts of the simple, to preaching the gospel, the pure gospel, where it is not known? "But," says my friend, "look at nature; how varied in form, color &c. No two things of any kind are just alike." Then, let us look at nature. The Bible, Nature, and Common Sense always speak the same way on the same question. When it is proved beyond doubt that any thing that is taught by any one of these is true, it is infallibly certain, that, if the other two say anything about it at all, they say the same thing. Then if it be proved that in nature we are not taught economy, it is proved that it is not taught either by the Bible or common sense. We think we have clearly shown that economy, simplicity, and order *are* taught by common sense, and therefore, taught both by the Bible and Nature; but we wish to make our view on this question so plain that no candid and patient reader can object to it.

It is said no two roses are precisely alike.—This we readily admit; but does not one rose resemble another rose more than anything else in nature? Are not roses so uniformly alike that if you know one once you will always know them? Now, when the church asks uniformity does she ask more than that? Does the church anywhere ask members to dress so they will look more alike than two roses do? When brethren look as much alike, resemble each other as closely as flowers, fruits, grains and animals of the same kind, does the church ever bring complaint against them for digression from the order? Does the church anywhere demand such strict uniformity as we see in Nature? If she does not, and we go to Nature for instruction, instead of accusing the church for too much rigidity in enforcing uniformity would we not be compelled to censure her for too much leniency? Then, has not nature placed plumes in the wings and tails of fowls, leaves and flowers on trees, shrubs, and plants, instead of hats and bonnets? Are not these things a *use* where Nature has placed them? Has Nature ever created anything without a use? Is it not contrary to nature to find plumes, and leaves and flowers on woman's head? If Nature were not disturbed, but allowed to follow her course, do you think plumes and flowers would ever grow on hats or bonnets? Shall we continue to be known as a simple, unpretending, nonresistant, charitable people, or shall we become the gaudy, fashionable, ostentatious characters that compose the popular churches of to-day, whose members were once as plain as we are? Ah, reader, don't your soul revolt from such a thought? This matter rests almost entirely in the hands of the young members. Whichever way they go, that is the way the church must go. Then won't you lay aside every dead weight, every species of vanity, and superfluity, and stand upon the true merit of your manhood or womanhood? Do not try to attract honest friends with gewgaws, flounces, ruffles, jewels, &c., by adorning your persons with them, for honest friends can neither be won nor retained by such things. If you are the true metal you will never be despised by men and women of sense for your plainness. Fops and dandies may slight you, and silly flirts of girls may laugh at you. But fops and flirts always die before they get old, consequently they will not taunt you long. A young man whose highest ambition is to drive a fast team, and a young lady whose highest ambition is to get a beau with the prettiest mustache, are objects which deserve our pity more than fear.

Let us stand by the old standard, the true and the tried. We know we are safe there, but the other has been made a failure every time it has been tried, and let him that thinketh he standeth take heed lest he fall. Whenever our church ceases to have a uniformity of dress, we

expect it to follow close in the steps of all other denominations, we have no hope of anything else. If the dress selected by the church be such apparel as the gospel prescribes for Christians, let us forever stick to it and show some stability of mind and purpose. Do not those who contend for *plainness* contend for just what the order of the church is? Then if the church has just what they are contending for, why not endorse it rather than ridicule and oppose it? If the order of the church in dress were not strictly plain, economical, and neat—strictly such a dress as the Scriptures, Common sense, and Nature teach we should wear,—our pen would be as ready to condemn that order as it now is to uphold and defend it.

But we have dear friends whom we would love to have in the church, and they would come if we were not so strict in dress—they would come if they could wear a hat—a *plain* hat, they say. Is it possible that any one would estimate a hat equal to eternal life? Is the person who does so a fit subject for the church? Would joining the church with the affections so knit to a hat that she could not give it up, do her any good? How much spiritual life do you think there would be in a church where the members think more of their hats than they do of eternal life? S. J. H.

FROM BETTER TO BEST.

A BROTHER sends us the following:

"RAHWAY, N. J. JULY 4TH, 1879.

Dear Friends:—

I shall be pleased to hear from you or any of you who may approve the primitive basis set forth in the tracts herewith sent, and may desire apostolic baptism, and apostolic ordination instead of that which originated with the unbaptized baptized of Alexander Mack as is confessed in his life and writings.

Yours Truly,
JAMES CHRYSTAL."

To this the Brother replies:

"I presume he, (James Chrystal) aims to burst the 'Dunkard' church. I would like to change from better to best, but have no desire to change from bad to worse. Your Brother in much love."

* * *

Elder Chrystal in one of his tracts says: "We cannot be saved unless we *confess* that faith." For the Holy Ghost by Paul says, "If thou shalt *confess* with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved." Rom. 10: 9. Here the Elder teaches that *confession* and *belief* are *conditions* of salvation. So far, right. Hear him further: "Jesus, in Mark 16: 16, makes baptism one of the conditions of salvation." We still agree. But again: "If you have infants or children, have them, as is the custom in the East, baptized in warm water at home. There is no promise in the New Testament to any child unbaptized." Here we cannot agree. Why? Because baptizing *infants* is not taught in the New Testament. We cannot take part in a ceremony *not* taught in the New Testament. Not one word is said about baptizing infants in warm or cold water: not a word about baptizing them *at all*. Nor is there a single promise in the New Testament for baptizing infants who cannot *believe*, who cannot *confess*. We can agree so long as we cling to what is *in* the New Testament. We disagree only when we leave that Book and go to *custom*. He who goes after the thing not commanded, is the one who causes the disagreement. The man who adheres to the Word of Truth is not causing division among believers. The Word separates believers and unbelievers, but it is the thing *outside* the Word which separates between those who believe that Christ come in the flesh, hence we can go no further than God goes. When you ask us to leave the Word of God and go to custom, we must say, NO. There is no promise of salvation, no crown reserved for those who accept things, conditions found only *outside* the New Testament. Infants can not confess; neither can they believe, hence why baptize them? But we rest this here for a future article.

"Apostolic baptism and apostolic ordination." Was Alexander Mack the first to practice trine immersion? If so, then it originated with him. But we call Elder C. to the stand.

What was the ordinary mode during the first five centuries?

Ans. "Trine immersion was the ordinary mode for the first five hundred years after Christ.

Now since Alexander Mack lived in the eighteenth century, and trine immersion was the ordinary mode for the first five centuries after Christ, it follows that Alexander Mack did not originate trine immersion, but practiced what be found in the New Testament. Now until it can be shown that he did wrong in obeying "*from the heart* that form of doctrine once delivered to the saints," we must continue to believe that he did right in receiving and teaching trine immersion as the scriptural baptism. M. M. E.

"THE POWER OF THE PRESS."

MUCH has been said about the power of the press. That books, tracts and papers have done, and are doing, a mighty work in a silent way cannot be successfully denied. Simply to look at, they are like all other luxuries. As a means of moral and religious culture their value cannot be over-estimated. The humblest as well as the most exalted have access to the best thoughts in the world. The Bible with all its poetry, prophecy, law and history is within the reach of all. Do we appreciate this privilege? Do we enjoy the liberty of reading the Bible?

Politicians understand the tremendous power of the press, hence utilize it. Men of science know its value, and use it. Publishers of obscene and trashy literature appreciate the value of the press to increase their gains, hence use it "with all their might." Millions of men and women seek the light and the chatty, first, because they love it; and second, it is made so cheap that it is within their reach. Here is where Christians are lacking. They do not enter into the privilege of using the press for good as they should. True the report of one Society shows that, 'more than eleven millions of religious books, over one hundred millions of tracts, and some thirty millions of spiritual periodicals, have been scattered broadcast among the people.' Other societies have sent forth still more, and the final result will only be known in the day when that *other* book shall be opened.

But the question is, "What is our Brotherhood doing in this direction? A little has been done, and eternity will unfold the blessed results. Will you not shout for joy, dear brother and sister, when you meet them there whom you aided with the little book or tract which you placed in their hands while sojourning on the earth? Yes you will sing and shout for joy.—Thousands who will not go to hear a preacher will take up a book, tract or paper and read.—Gradually they are led to read the Bible, and at last the seed falls into good and honest hearts, springs up and yields an abundance of fruit.—"The eye can be had when the ear is closed."

Not until, however, we cast aside all selfishness, our love for our own ease and comfort, our closeness and indifference concerning the salvation of our fellow-men will be able to throw the bombs *over* the walls whose gates are closed to a living ministry. Not until we have been taught to *obey* 1 Cor. 16: 2 as readily as we do 1 Cor. 16: 20, can it be said that the press is a great power for good among us. To lay by on the first day of the week for the Lord, and then have it gathered into the treasury for the spreading of truth is attended with so many blessings that we wonder why it is not more frequently done. But we are in "perilous times;" men are lovers of the pleasure of the purse, more than lovers of God; so the poor souls are left out on the barren mountains of sin and folly TO PERISH while we enjoy all the comforts and luxuries of peace and religion.

In distributing tracts, all can do their part. Very few can preach, but every one can, to some extent, and not a few to a large extent, purchase reading matter and distribute it. We have put tracts and pamphlets almost at cost, (counting the use of money they are put at cost), and thus done our part in this matter.—Were a large fund raised for the purpose of publishing tracts and pamphlets, they could be printed at still lower rates, for larger the quantity the cheaper. Testaments are now printed and sold at five cents each. Why? Because of the immense number that are now being printed. We could not print 1,000 copies for less than 40 cents each, but we might print 1,000,000 for almost one tenth that sum.

We cannot compete with other societies in publishing tracts and pamphlets unless our people will come forward and begin and sustain the work. It *can* be done, if he who is able *will*. As a people we have the wealth; prosperity smiles upon us, the field is open to us, and men can be found who are willing to work, but cannot alone; hence if there is any account to be brought up on the day of judgment for neglect of duty, we shall claim innocency. We have spoken out so that those who have possessions of the Lord's goods may hear. If they assume the risks, then they assume them. If the blood of those who never come to a knowledge of the truth, but who *might have been taught* if proper efforts had been made—I say if the blood of such will be placed upon some others, then let it be placed, for we have done our part. We pray God to raise up a brother who will give liberally for the publication of sound literature, and help rescue the press from a dark and corrupt world. We pray for such a brother to arise and provoke others to good works. The Gospel Tract Association is willing to work if you will do yours. God bless all noble and self-denying hearts.

THE TRUST ON THE OTHER SIDE.

WE always had much confidence in the force of an example, but we now have the pleasure of having it verified. We gave notice of a *deposit* of $—— by a Brother in Ia., who wanted to save the expense of sending money each time he ordered something from the office. Others are now following his example. This, we think, will work nicely; it will save our patrons uneasiness and much facilitate their business with the office. It is simply our subscribers and patrons trusting us instead of us them. Then it is much easier for our subscribers to trust us than it is for us to trust them. For us to trust 2,000 persons $5.00 each takes $10,000; but for 2,000 persons to trust us with the same amount, would require of them only $5.00 each. $5.00 from each patron would be the same accommodation to us that $10,000.00 from us is to them.

We have to wait three months, six months, a year, two years, and even longer, on each of about 2,000 different persons, for $1.00, $2.00, $3.00, $5.00, $10.00, $15.00, $20.00, $30.00, $40.00, $50.00, and even more. The average time that we have had to wait is about six months, and the amounts run about as follows:

10	persons	$50.00	each	$ 500 00
15	"	40.00	"	600.00
25	"	30.00	"	750.00
50	"	20.00	"	1,000.00
100	"	15.00	"	1,500.00
200	"	10.00	"	2,000.00
300	"	5.00	"	1,500 00
400	"	3.00	"	1,200 00
400	"	2.00	"	800 00
500	"	1.00	"	500 00
2,000				$10,350.00

$10,350.00 divided by 2,000 equals $5.7-40, or nearly $5.20. The interest on 10,350.00 at 8 per cent (the legal rate in this state) for six months is $414.00. This much we must lose each year, while, if each of the 2,000 persons would deposit with us only $5.20, we would not only save $414.00, which we lose, but we would gain clear $414.00. We would then be able to send the paper *free* to 414 different persons and save $414.00 per year more than we now do.

Brethren, send in your deposits. Send the money when you have it, and then when you want to order anything from the office, all you need to do is to send us a postal card and it will be attended to at once. Remember we will furnish you with any religious book published at retail price. How much will you deposit with us within the next thirty days?

In many places Harvest Meetings are now being held, at which praises and thanksgiving are sent up to God for the bountiful supply of grain and fruits which the people generally enjoy. It is said that not for many years has this country been so universally blessed with good crops. Then let every heart give thanks to God, and so live that abundant blessings may be given this nation for many years to come. Would it not be good to remember at those meetings the poor who need food and raiment, the poor who need some good church paper, the poor who need the Gospel preached to them? "The earth is the Lord's and the fulness thereof." He has filled our land with plenty; let us give him of his own by doing good with it.—Matt. 25: 34-40.

DANISH MISSION MONEY.

AS BROTHER Eshelman will not be at home much of the time now, we hope the contributors to the Danish Mission Fund will remember that this office is not authorized to receive said funds, neither is it prepared to keep an account of money received for that purpose. To avoid all possibility of mistakes, send all money direct to C. P. Rowland, Treasurer, Lanark, Carroll County, Illinois.

SPECIAL DISTRICT MEETING.

PURSUANT to arrangements, the mission-committee and the officers of the last regular District Meeting met at the house of Bro. Joshua Slifer, July 26th, to appoint time and place for a special meeting to arrange for Annual Meeting in 1880. After a thorough discussion relative to several places, the committee ballotted and on the third ballot Pine Creek church received two-thirds of all the votes cast, hence was declared the choice of the committee. Upon further consideration it was agreed that the meeting be held August 26th, commencing at 8: 30 A. M. Brother John J. Emmert was appointed to notify the churches of the time and place of meeting. The committee suggest that those who desire to offer ground, upon which to hold the Annual Meeting, do so through their delegates. By so doing the committee on location will be enabled to go to work immediately after the meeting.—We hope the meeting may be characterized by the wisdom which comes from above, and that all may enjoy the blessed association peculiar to the people of God.

THE Ashland College Circular is before us, and a glance at it may be of general interest.—S. Z. Sharp is professor of Mental and Moral Science; Leonard Huber, professor of Latin, German and French; J. E. Stubbs, professor of Greek; David Baily, professor of Mathematics; Jacob Keim, professor of Natural Sciences.—The Principals of the Normal and Commercial Departments, Instructor in music, Drawing and Painting are to be selected before the opening of the school, the Fall session of which begins September 17th, 1879. A boarding hall 110x40, four stories high is being erected for the students and teachers, and no efforts are being spared to make it a pleasant home for all who attend school. There will be a Preparatory Department, a Normal Department, a Philosophical Course and a Classical Course.—Each student is expected, as far as possible, to govern himself, and "*Always Do Right*"—an excellent rule indeed. "Members of the church of the Brethren are expected to observe the general order of the church with regard to dress; those not members to dress plainly, with neatness and economy." Manual employment will be furnished those who are unable otherwise to pay their expenses. In short they propose to give a liberal course of instruction "with the least expenses to the students." Any one wishing to know more of objects of its founders, should address, S. Z. Sharp, Ashland, Ohio, for Circular.

AFTER the adjournment of the committee on selecting time and place of special District Meeting, the majority of them went to Mt. Morris and spent the night there. The work of repairing the Seminary buildings is rapidly going forward, and by hard and constant labor, Brother Stein expects to be ready to open shool the 20th inst. Prospects for a good beginning are excellent. Some applicants have asked permission to deviate from the principles enunciated in the circular relative to plainness of dress, but Brother Stein has thus far been able to show them that his position is correct, and that no deviation can be permitted. He maintains that our brethren and sisters need a place to attend school where they will be protected in their faith and practice. To yield one iota is to burden those of like precious faith without aiding those who seek liberties to put on unnecessary apparel. It is gratifying to know that the projectors and owners of this school are determined to maintain Bible principles on the vexed dress question; for, in this age of unholy adornment, men of steel are needed everywhere; and we shall be happy to see hundreds of young brethren and sisters come from our institutions of learning, abundantly equipped with heavenly arguments in favor of plain dressing, plain living, plain speech; defending the gospel which produces a plain people wherever it finds lodgment.

Watch the date of your paper opposite your name. If you do not wish to miss any numbers, renew in time.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1: 1? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. Crook.

Will some one please tell us, through the Brethren at Work who wrote the latter part of the last chapter of Deuteronomy, from fifth verse to end of chapter? A. E. M.

Will some one please explain Matt. 8: 22? "But Jesus said unto him, Follow me; and let the dead bury their dead." H. Stewart.

Will some one be kind enough to explain Heb. 10: 26? C. J. Head.

Will some one please explain Daniel 7: 13, 14. "I saw the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Also Rev. 7, and Rev. 20: 4, 5. T. C. Wood.

[Will Brother Daniel Vaniman answer Brother Wood?—Ed.]

SPIRITS IN PRISON.

Will some one please explain 1 Pet. 3: 19? It reads as follows: "By which also he went and preached unto the spirits in prison." Who is the preacher? Who are the spirits? Where is the prison? J. W. Barnhart.

First. Who is the preacher? The spirit of Christ by the mouth of the prophets.—1 Pet. 1: 11.

Second. Who are the spirits? Those who are in sin are said to be in prison. Isa. 61: 1. The prophet in speaking of the office of Christ declares that it is to proclaim liberty to the captives and the opening of the prison to them that are bound.

The antediluvian world had a knowledge of Christ and of a judgment to come for Enoch the seventh from Adam prophesied, "Behold the Lord cometh with ten thousand of his saints to judge the world," and Noah, when preaching unto them did so by the spirit of Christ, and as they were gross sinners they were spiritually in prison.

Third. Where is the prison? It is declared that the kingdom of God is within us. If so, so also can this prison be within us, and the individual who lives in sin, and is the slave of the lusts and passions that war within is figuratively a prisoner.

The dead are said to have the gospel preached unto them. 1 Pet. 4: 6. Not those who are dead bodily, but dead in trespasses and sins, for the apostle says, "Wherefore awake, thou that sleepest, and arise from the dead, and Christ shall give thee light"; and further, it is declared that the time is coming, and now is when the dead shall hear the voice of the Son of God, "and they that hear shall live." This refers to the present time, and means those who are in sin or bound in prison.

J. F. Emmerson.

ANOINTING WITH OIL.

BY S. T. BOSSERMAN.

BLESSINGS follow obedience to natural law as well as to the heavenly. Those laws are irrevocably fixed by the hand of Divinity, and to violate or neglect to obey his law insures suffering or the loss of a blessing. To obey secures the smiles of a kind Providence and draws a blessing from above. If we hear the command of God and do it not, we deceive ourselves. "But who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 2: 25. The peculiar feature of this blessing is that it shall be given unto us "without measure," coming from God "who giveth liberally and upbraideth not." Man giveth by measure and frequently very sparingly. But he who sendeth his rain upon the just as well as the unjust, blessing both saint and sinner, will, by obedience to his commands, doubly bless his devoted children.

We enjoy a blessing or favor most when we feel its greatest need. So long as the sinner does not feel the need of a pure heart and a clear conscience void of offence towards God, he would not highly appreciate it. But when becoming convicted of sin and realizing his undone condition, and utter inability to save himself, then will he accept a Savior, then will he appreciate his freedom and the blessings that are consequent.

The confiding Christian will avail himself of all the privileges of the gospel that he may obtain a full salvation. The means of grace provided the great plan of salvation are many and efficient, and are peculiarly adapted to the wants of the body as well as of the soul. In this we behold the great wisdom of God. He commands that his children should glorify him in the body and in the spirit, which are his. This implies that there is a law regulating the physical body as well as the spiritual. And in order that we may grow up in obedience to the same and enjoy the blessings they must be understood. Hence the great necessity of studying the laws of God.

Inasmuch as man is weak and limited in knowledge, he transgresses and subjects himself to suffering. Hence were it not for the great love and mercy of God, man would be without hope and beyond redemption. The injunction to the sinner is "repent ye therefore, and be converted, that your sins may be blotted out," "Arise and be baptized, and wash away thy sins," "He that believeth and is baptized shall be saved." Commands which he can obey, and if so the needed blessings will follow. To his children, Christ says, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." In these we find the peculiar adaptation of the gospel of Christ.—Another peculiarity of the gospel of Christ followed with the greatest blessings is contained in James 5: 14, 15. "Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him," setting forth the idea that in Christ there is a remedial agency for both soul and body. Jesus is then no less a physician of the body than of the soul. It is true the performance of this duty has almost become extinct, and inasmuch as it is followed by such a rich blessing and connected with such great promises, it is to be lamented that it is so much neglected.

How glad I am that the Christian can look to a power that is higher than that of earth. And notwithstanding this holy peformance is discarded by many, yet there are many humble Christians to-day that are availing themselves of the soul-inspiring and body recuperator, so healthful and invigorating to both. Our beloved Bro. James no doubt enjoyed its healing influences, and realizing its twofold benefits, commends it to the afflicted every-where.

When our Lord sent out the holy and devout men, the seventy disciples, it was a leading part of their communion to perform this holy work, which the beloved Mark was careful to record, "And they cast out many devils, and anointed with oil many that were sick, and healed them." Mark 4: 13. The language of James is addressed to the whole church. "Is any sick? let him, etc.," implies perpetration, and has been in practice since the days of the apostles. (See Mosheim's Eccl. Hist., pp 501, 729.) By obeying this command we do not claim the power of working miracles, but simply obeying Christ and the blessings follow, and have exhibited remarkable instances of Divine approbation. Our reason for obeying this command is upon the authority of Jesus Christ, and should have our attention as well as other inspired teachings. "If they have kept my sayings they will keep yours also." John 15: 20. This is the chain of authority. And if this command is attended to in the proper manner, by faith, the result is, raising up the sick.

Prayer occupies a prominent feature in this work to secure the blessing, though natural remedies are not forbidden, yet prayer well seasoned by faith secures the blessings, yielding obedience to the divine will of God. Elijah, a man of God, prayed, and the heavens gave not their rain. "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.—1 John 3: 22. Setting forth the fact that answers to prayer are only secured by yielding obedience to his will. "The eyes of the Lord are over the righteous, and his ears are open to their prayers. 1 Pet. 3: 12. Thus can we confidingly approach God in prayer and faith, and the blessings will follow. The body is raised up, and if sins have been committed they shall be forgiven. Jas. 5: 15. Oft have we stood by the bedside of the afflicted, witnessed and engaged in this holy work, and beheld its comforting influences. Recently our dear companion was stricken down with disease, and requested, while struggling on the bed of pain, to have the oil by faith applied, which in accordance to the divine plan, (Jas. 5: 14, 15) was attended to, and by its recuperative and soul-inspiring influences, she to-day is able to attend to her domestic duties, rejoicing in God and confirmed in her mind, that Jesus is the great Physician of both soul and body.

What a grand thought! Jesus Christ a physician! Anciently he spake the word and the diseased were healed, and is his word less potent to-day? Oh afflicted, call thou on Christ: he will be thy comfort and make thy bed in all thy sickness and raise thee up if thou wilt but trust in him. Sickness is the result of sin.—Whether we violate law either physical or moral it is sin. Whether that violation be through ignorance or useful transgression we suffer. How merciful is God to provide a remedy for this as well as of other ills. And if this holy anointing receives the proper observance, the forgivness of sins is promised. Could humanity live in holy obedience to the laws of Christianity they would have less ills. Many of the diseases now prevalent might be avoidable if Christians would live closer to Christ.—"Christ as physician for the body is not a whit less available, nor from any common sense view less serviceable, than as a priest he is to the soul of man." Then ob child of God, trust thou in Jesus, acquaint thyself with physical and moral law, obey its divine behests, and if from causes unavoidable thou shouldst fail, and the body become faint and sick, there is yet a remedy for thy ills. Make a complete surrender of thyself into the hands of the Lord, in particular so far as it respects thy recovery from thy bed of affliction. "Call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him. Jas. 5: 14, 15. Oh is this not a magnificent key to unlock the fetters and give us freedom fully, from the thralldom and power of sin?—Oh the liberty there is in the religion of Jesus Christ? I can conceive of nothing so delightful, so joyous, so inspiring, so ecstatic, so healthgiving, so thoroughly and consciously saving, as being filled with the fullness of God; being so under the guidance of the Holy Spirit as to have no passion nor appetite, no propensity, nor instinct, no thought nor feeling, no conscience nor judgment, no wish nor will, diverse from God's; but on the other hand, constantly to cry out in any and every way in which consciousness can take voice, "Not my will, but thine, O God, be done." This freedom can be had by complying with all of Christ's commands. And where can there be a greater promise following obedience than this of the holy anointing? We answer, none. He that avails himself of this precious boon is free.—"God has so touched him as to give him a foretaste of heaven. He has opened the man's own nature and let him have view of its possibilities, and all the sight, all things of time and sense lessen in his estimation. His grasp on earth is loosened. His clasp on heaven is tightened. Law more and more lets him alone. Divine love embraces him, and hides his life away with Christ's life in the bosom of God, liberty—the quintessence of God's nature—takes him by the hand and tenders him the freedom from all sin. It says to him, all things are yours, for you are Christ and Christ is God's." Then are we accepted in the beloved. Amen.

Topics of the Day.

Official reports of the Italian harvest say the rain and inundations have rendered the prospects in the North deplorable.

New York, July 1.—Two steamers were admitted to the Quarantine hospital in the Lower Bay yesterday, who were sick with symtoms of yellow fever.

Says Max Muller: "Though 110,000,000 of human souls still profess Brahminism, I do not shrink from saying that their religion is dying or dead."

The American Missionary Association is in a prosperous condition. It has 13,000 Indians under its control, and 7,229 students. It has 64 churches in the south.

The Basle Missionary Society in Switzerland and Southern Germany, supports 186 missionaries, including their wives. Its income in 1877 amounted to $175 200.

The British and Foreign Bible Society circulates more than 300,000 copies of the Scriptures every year, about 2,000 of which are sold, and the rest are given away. Some eighty colporteurs are employed in this work.

The Karen Mission in India, which is sometimes called the gem of missions, was commenced fifty years ago. It now comprises 394 churches, with 19,915 members. It has a theological school at Rangoon, with forty-nine students.

Gen. Grant says, in a letter to a friend, of the missionary work in India, "that the English speak in the highest terms of the work being done all through this country by the missionaries, especially in an educational way. They are doing much good."

The Methodist's Woman Foreign Missionary Society reports for its tenth year the receipt of upwards of $80,000, being a large increase over the previous year. Of this sum, the Cincinnati branch raised the largest amount of any of the seven branches.

A Berlin correspondent reports that there is a mysterious coolness between Russia and Germany, and the Czar, in consequence of it, will not visit the empire. Many persons believe that this state of things is owing to the influence of the Czarowitz.

An infidel said sarcastically to a clergyman: "I always spend Sunday in settling my accounts." The reverend gentleman did not wither as expected, but simply replied: "And you will probably spend the day of judgment in the same way."

According to Odessa newspapers, the situation of the crops in Southern Russia and the Caucasus has scarcely ever been so bad as at present. What was left by the drouth and hail is now, it is asserted, being annihilated by frightful swarms of grasshoppers and cornbeetles in the neighborhood of Odessa, and in the governments of Bessarabia, Ekaterinoslav, Kherson, Poltavia, Tiflis, Terek-Baku, Stavropol, and Kutais.

China has 400,000,000 people, of which number there is scarcely one who can not read and write. It has 2,000 colleges, and their libraries outnumber ours ten to one. There are in that land of pig-tailed Mongols 2,000,000 highly educated men, while there is hardly a woman who is educated of all the vast number of its people, and not one who is thought to have a soul. Education is principally a discipline of the memory, and their schools are based upon an entirely different idea from ours. "A live Yankee schoolmaster," says the *Christian Advocate*, "would find little employment in China, even though he understood the Chinese language and literature perfectly.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

METZGER.—Near Spencersville, Allen Co., Ohio, July 15th, 1879, Friend Eli Metzger, aged 17 years, 11 months, and 2 days.

SEARFOSS.—Also near Columbus Grove, Allen County, Ohio, Orme Elroy, infant son of Friend Henry and Barbara Searfoss, aged 4 months and 11 days.

ELLIOTT.—In Sugar Creek Church, Allen County, Ohio, July 23rd, 1879, Brother James Elliott, aged 62 years, 1 month, and 3 days. Funeral by the Brethren.

Daniel Brower.

STEINMAN.—Near Williamstown, Ohio, on 24th inst., Mrs. Anna E., wife of Mr. William Steinman, aged 21 years, 11 months and 2 days. Funeral services in the Brethren Church, by the writer, assisted by Brother W. C. Teeter, from Psalm 39: 4.

S. T. Bosserman.

STUTSMAN.—In Yellow Creek District, Elkhart County, Indiana, May 18th, John Stutsman, aged 67 years, 4 months, and 3 days.—Services by Andrew Bigler and the writer, from 1 Cor. 15: 22.

ANGLEMYER.—In the same district, July 10th, Sister Lydia Anglemyer, aged 29 years and 13 days. Services by the writer and S. Leer, from Isa. 38: 1.

HOOVER.—In Elkhart Valley District, June 6th, Sister Elizabeth Hoover. Services by the writer, from 2 Cor. 5: 1.

METZLER.—In Baugo District, July 8, Mary Elizabeth, child of John and Elizabeth Metzler, aged 3 months and 9 days. Services by Joel Shively and A. Miller.

John Metzler.

Calumny, tough raised upon nothing, is too swift to be overtaken, and too volatile to be impeded.

Correspondence.

Three things write we unto you, that your joy may be full.—John.

FROM PALESTINE.

NUMBER XVI

Bethlehem and Solomon's Pools.

(From the "Christian Standard" by special Arrangement.)

ON our return to Jerusalem from our excursion beyond the Jordan, we remained there, continuing our study of that city and its environs two days, and then, on Saturday, May 9, we started on a tour intended to include all of Palestine south of the parallel of Jerusalem.

Leaving our camp before the Joppa gate, we rode up close to that gate, then turning to the right we descended the eastern side of the valley of Hinnom a short distance and crossed it just below the stone wall on which it is crossed by the aqueduct from Solomon's Pools. We were on the road to Bethlehem. As I crossed I rode up to the aqueduct wall and looked into a hole which I had found in the top of the aqueduct a few days before, and saw that the water was still flowing. It flows through an earthen pipe about eight inches in diameter, which is covered over with unhewed stones laid in cement. The stones protect the pipe from violence. At intervals all the way to Bethlehem we saw the aqueduct winding round the hillside, and a woman gave me a drink of water from it just at the edge of that town On the south side of the town it flows through a cistern, keeps it full, and affords a perpetual supply of water to the Bethlehemites, to be used when their rain water cisterns are exhausted.

The road to Bethlehem was once covered with a pavement of flat stones, and remnants of it are still seen. The road bed was sixteen or eighteen feet wide. Now the road is nothing but three or four bridle paths made by the constant tramp of camels and donkeys and their human companions. The amount of travel over it is second to that of no road leading out of Jerusalem, except the one to Joppa.—We met many camels loaded with lime, each carrying about a cart load piled into immense sacks, which were swung across his back like saddle pockets; other camels and many donkeys loaded with brush and roots for fuel; and some, loaded with charcoal. We also met some two-legged donkeys, walking along with their turbaned heads uplifted, while their wives, trudging behind them, bowed their heads under a heavy bundle of things they were taking to market. I even saw two or three rascals riding on little donkeys which they could carry on their shoulders; while their wives went before on foot and carried packs on their heads. I never let one of these fellows pass without giving him a tongue-lashing which would make him warm if he only could understand English.

When within about two miles of Bethlehem we passed the tomb of Rachael, so called; but it is evidently a Mohammedan structure, and it stands some miles away from the spot where Jacob set up a pillar over the grave of Rachel; (Gen. 35: 16–20) for Rachel's tomb was in the border of Benjamin, (1 Sam. 10:2) and the line between Judah and Benjamin passed up the valley of Hinnom, close by Jerusalem (Josh. 18: 16). I pay but little attention to traditionary sites like this which are contrary to the Scriptures.

He who approaches Bethlehem with the expectation of seeing a handsome town will be disappointed. It is built of a dingy limestone, and the houses have neither visible roofs, nor cornices, nor shutters, nor wood-work of any kind on the outside, except the door. Many of them have no windows, other than little square holes in the wall. It is not as unsightly as Es-salt, which Frank very aptly compared to a lot of large dirt-dauber's nests stuck on the side of the hill; but it makes an approach in that direction.

The old church of the Nativity, at the east end of the town, is no exception to the general rule. It is unsightly outside, and going to wreck inside. It deserves to go to wreck for keeping up the false pretence of showing *down in a cave*, the manger in which Jesus was laid. But at the west end of the town there are some new and modern buildings, and along the Jerusalem road running north from this point, many new buildings are now in course of erection. It is claimed by the inhabitants that Bethlehem now numbers 10,000 inhabitants; and they are nearly all nominal Christians; but I could see no difference between their outward appearance and that of the Mohammedans, except that the women have a different style of head-dress.

On leaving Bethlehem, instead of going directly to Solomon's pools on the road to Hebron, we struck off to the south-east, and visited what is called "The Frank Mountain," about four miles toward the Dead Sea. Its principal interest is derived from the fact that here on a conical hill 400 feet above its base on every side, and so steep that even a Syrian horse can climb only half way. Herod the Great had a palace whose ruins are still there, and that here he was buried, his body being brought hither from Jericho, where he died.

From this mountain we struck for the pools, and our track for the last two miles of the way was along the bench made for the aqueduct — On reaching the pools, we found our tents, which always precede us to the camping-ground, the pack mules traveling while we are resting at noon, pitched by the side of the upper pool: and there we remained in camp from Saturday afternoon till Monday morning.

J. W. McGARVEY.

Brief Notes.

NUMBER VIII.

WE are now in the midst of harvest, and many of the sacred writers have used the term with significance, "Seed time and harvest shall not fail." A very solemn fact to the world is, "we reap what we sow." May this fact be more and more impressed upon our minds that the time of the Lord's harvest is fast approaching, when God will send his reapers forth to gather into his granary the wheat —the golden sheaves. May none of us then be forced to exclaim, "The harvest is past, the Summer is ended, and we are not saved."

Crops in Cedar County are very promising, except spring wheat, which is almost a failure, on account of chintz bugs. While we do not have all we want, we still have more than we merit, and have abundant cause to be thankful to God for his rich mercies.

Health here is good—one of the greatest blessings that man is permitted to enjoy in this world. We only attended two funerals in the two and one-half years we have lived in Iowa. Spiritually we feel sometimes as though some were getting sickly—so weakly that all power to work for Jesus is lost—no life, no energy—nothing but drones that are often in the way of those who are trying to work.

The Annual Meeting Minutes and Report are received and read with pleasure and profit. It is not very flattering to see that so much labor, time, and reasoning is required in some localities to regulate and properly adjust the rulings of some churches.

Our District Meeting had occasion to pass something like this: "That elders have no right to withhold from the action of the church any church business." I see also that our A. M. has made similar decisions at our late Annual Conference, which is just and right, and hope that such decisions may be honored by being properly observed. Hope that some one well schooled in the principles of our church government will give a series of articles on *church government*, as it might do much good by obviating many misunderstandings.

And now dear editors of the BRETHREN AT WORK and *Children at Work*, may God's grace be sufficient for you, and that you may be enabled so to comfort and console the afflicted, be the old man's stay, the young man's shield, and a mould for the youth of our land. Oh how good it would be if the Bible were taught, and its principles practiced in every family in our Brotherhood, that every house might be used to gather our children, our neighbor's children, and the children on the highways and in the hedges together, and teach them Jesus. It is encouraging to me indeed to hear of so many engaging in the good and glorious work of

"Opening the door for the children, and tenderly gathering them in,
In from the highways and hedges, in from the places of sin.

JOHN ZUCK.

Clarence, Iowa, July 20.

From Beatrice Church, Nebraska.

THE Brethren of the Beatrice Church met in their regular quarterly council Saturday, July 5th. In love and union generally, but it seems there always have been some in the church who may offend, and in fact there are few who are not liable to offend. The Savior knew this or he would never have given laws to settle difficulties. Peter says: "According as his divine power hath given us all things that pertain to life and godliness." Therefore we know that there are rules and regulations by which the church can be governed under whatever circumstances it may be placed.

The Brethren in the church south-east of Beatrice having no house large enough to accommodate their congregation, they purpose building a house of worship, which perhaps will be about 40x60. So far they have held their meetings in school-houses, and though some of them are large, yet often many can not get into the house.

The Brethren north-east of Beatrice have built a house 24x36, intending to add to it as necessity demands.

At our council the missionary work was taken into consideration. There are churches from 30 to 90 miles from here, partly organized, without speakers. These have been calling for preaching. We chose two speakers to give these Brethren meeting once a month until our next quarterly council, at which time we purpose choosing two more to give them meetings once a month the next three months. Brethren Urias Shick and Jacob Kelso were chosen as missionaries for this quarter. It was decided that the church should supply the wants of the families of these ministers during their absence, so that their business at home may be carried on while they preach the word.

We think this is a move in the right direction, for we have but few ministers in the West at least, who do not earn their living by the work of their own hands; and when a minister has to leave his work and be gone perhaps a week or two preaching, it is more than he can afford to do. We do not blame the Gospel for it. The Gospel is plain enough on that point. It divides the labors very well, but too often the minister's business at home is neglected while he is called away to preach. I do not believe in a salaried ministry, but I do believe in a supported ministry, because the gospel teaches it. I believe that there would be a great deal more preaching done, much more good accomplished, and the church larger and stronger, if the work were divided as the gospel divides it. "There is a work for all to do." "Let him that is taught in the word communicate unto him that teacheth."

May the missionary work go on unfettered, unhindered, propelled, and sustained by a united effort on the part of the entire church, then we may rest assured that God's blessing will accompany the effort and much good be done.

The Brethren have organized a Sunday-school north-east of Beatrice. We hope to see a lively interest manifested on the part of the parents; and this must be in any Sunday-school that is a success. Children alone cannot make a Sunday-school. Then, dear brethren, give all the encouragement you can, which can only be done by your presence in the school and by your co-operation with the workers of the school.

J. E. BRYANT.

From Elk Creek, Neb.

Dear Brethren:—

I NOTICED in the BRETHREN AT WORK that some ministering brethren were going to start out this Fall on a visit to Missouri, Kansas, and Nebraska. I hope they will not forget us poor sheep at Elk Creek, for we live, as it were, right amongst the wolves that howl around fiercely. Sometimes they have about gobbled up one of our little flock; and I expect they will get one or two more if we don't have more preaching. Sometimes we have preaching once a month, then again we don't have any for a long time. O, I wish we could have a preacher come and stop with us and preach some ten or twelve sermons, and come down on them with power, and cause them to cry out, "What shall we do to be saved." But we can't help a preacher much if one would come; for we are poor, and the chintz bugs are very bad in this neighborhood. I don't know how far they extend. They have done a great deal of damage here already.

As soon as we begin to organize, then other denominations come in, and it appears that they are trying to put us down, but we are trying to keep up. We have prayer meetings every Sunday, and I hope the Lord will help us, and strengthen us and perfect us in love, and give us grace to conquer, and to hold out faithful to the end, is my prayer.

Thank the Lord for his kind blessing, and that it is as well with us as it is.

PELINA MILLER.

From a Sister in Need.

Dear Brethren:—

SOME time ago I asked an interest in the prayers of my brethren and sisters, that I might, through the mercy of God, be raised up from my bed of sickness to live a while with my family. I am now able to be up, and am pretty comfortable, but expect to be feeble during the remainder of my sojourn in this land of tears. I now have a request to present to my sisters, if my brethren editors will allow me to do so through these columns. I want a sister in Christ to come and live with me the remainder of my days. I have to depend on hired girls to look after my house and to do the family sewing, and for days together to look after my children. I yearn for the companionship of a sister who has a common faith and hope in the coming rest that awaits the children of God; a kind, sober-minded woman or maiden who would not leave me when I am sick, and my husband absent, to visit the ball-room. I send this out, with a prayer, that it may fall into the hands of some homeless sister, widow, or maiden, who will be glad to come and live with us. You can see, my sisters, how greatly I need a good, kind, conscientious sister to live with me. Direct private letters to my address.

LILLA C. INGLERIGHT.

Buchanan, Berrien Co., Mich.

The Debate.

IT seems Mr. Ray, in spite of all warnings that he has had, will persist in using his favorite expression, "Blasphemous heresy."—If he thinks he can carry his point with such arguments (?), I think Brother Stein can very well afford to indulge his persistency. Poor man! there is no other way left for him to cover the defeat and keep up appearances. I think his more reflective brethren do not feel very much elevated over the defense their champion debater is making. I wonder if his church can admire the course he is pursuing. Let him do his worst, we can endure it.

He is playing the same roll that lost him the Newtonia debate, namely, vituperation and bravado. But Brother Stein is using the old Jerusalem blade with fearful effect! As a wise master-builder he has laid the foundation of the apostles, Jesus Christ himself, (not Baptist Succession) *being the* CHIEF CORNER-STONE; and on this he has erected the great superstructure, almost completed, and in which he will fight his battle on the defensive. The word of the Savior is indeed verified: "On this rock I will build my church, and the gates of hell shall not prevail against it." Baptist succession has not certainly prevailed. Neither has that other gate, the Pope of Rome.

D. B. GIBSON.

Echoes from the Antioch Church for the Month of June.

Dear Brethren:—

THE Antioch Church bids fair for better prospects, which are truly encouraging. Meeting at all the regular appointments during the month. There was meeting also at Monument City in the afternoon of the 4th Sunday, and on the 5th Sunday at Dora, at which time one was reclaimed and one baptized. Our regular council meeting was on the 7th, which passed off in peace and harmony. After meeting we repaired to the water, where prayer was wont to be made, and where one was baptized, and arose to walk in newness of life.

Some of us attended the Communion at Wabash Church, and also at Clear Creek and Ogan's Creek, all of which were largely attended, and enjoyable meetings. At Ogan's Creek there were upwards of twenty ministers present.

J. W. SOUTHWOOD.

Lincolnville, Indiana, June 28th.

Harvest Meeting.

THERE will be a Harvest Meeting in the Solomon's Creek Church, Ind, August 10. Meet at 10: 30 A. M. and again at 2 P. M.—Such meetings should be held throughout the Brotherhood; yes all over the God-favored land. The people should be encouraged to spend their money, not for vanity and show, but to spread truth and righteousness.

D. SHIVELY.

From Jesse Calvert.

THE committee sent by Annual Meeting to settle difficulties in Michigan, met in the Woodland Church, July 18th. Four churches were interested in the troubles; all met at this place, and all the members present of each church accepted the committee, and all the members agreed to let them settle all their troubles. After hearing all that each one wished to say, we told them what we thought was right and best. All unanimously accepted the decision, and said they felt well, and would go on rejoicing in the Lord.

The brethren and sisters were very kind to us, and seemed to be kind to each other. It is very seldom that church work passes off more pleasantly than this did. Hope we did them some good, and that the Lord will bless them all, that many may be added to the church and be saved.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Clinton, Mo.—We had a good meeting on the third Sunday of this month. We sat together in a heavenly place in Christ Jesus.—Subject, Our last inheritance, and how to regain it. One was made willing to comply with "items of the will," that she may read her title clear to mansion in the skies.

J. S. MOHLER.

July 24.

Ankneytown, Ohio.—BROTHER D. N. Workman and wife visited the Ankneytown Church, Knox Co., Ohio. By request he preached two sermons on baptism—one at 10 A. M. and one at 3 P. M. Had very large, attentive congregations. At the close of the services he gave an invitation; five accepted and came out; four of them were baptized that evening; the other to be baptized soon. The meeting was a success.

Loraine, Adams Co., Ill.—Our little band of brethren at this place is in good spirits, and feels to rejoice over the privileges they enjoy in way of worshipping the one they love and cherish as their Redeemer. We have worship once every month; attendance good; congregations large. A few weeks ago one more was baptized in the name of the Lord, and is now released of a great burden. He feels that he is enjoying freedom while under the servitude of his Master. H. W. STRICKLER.

Wakarusa, Ind.—Five of our children were buried in one day. On the 9th of July we followed our little daughter three months old to the grave. After services five were buried with Christ in baptism. Four of them our own children, the youngest seventeen years old. Last Sunday two more were baptized at our meeting-house. We have a Sunday-school in our meeting-house, with over one hundred scholars. Let us all do good while we have time. JOHN METZGER.

Leetonia, Ohio.—On the 26th we had our quarterly council at the Bethel Meeting-house, and we have reason to believe the Lord was with us to aid us in working in his vineyard.—There was one received by baptism and one reclaimed. Although there was a dark cloud overhanging this church, we trust and pray a brighter day is dawning upon us. Dear brethren, we earnestly desire an interest in your prayers, that we may be able to withstand that evil one and all his wicked ways. Brother Samuel Garver has the oversight of this church at present. Yours in the bonds of love.

LEVI LONGANECKER.

From Longmont, Colorado.

Brethren Editors:

WE now think our communion season will come off, the Lord willing, the first week in October. If either of you or any of the Brethren who may see this contemplate a visit to us during the year, we would be glad to have you come at that time, especially ministering brethren. We shall most likely hold a series of meetings in connection with our Love-feast. Services commencing the week before the feast. We take occasion to say here that Brethren who are not at peace with the church at home, and do not choose to conform to the order of the gospel, which is the order of the church also, and come this far west, we would prefer they pass us by—will consider it no slight. We have the same gospel rules to govern us that the church has east and west of us, and we are trying in the fear of God and power of love to fulfill the vow we made to God and the church, long ago, to uphold and defend the distinctive features of the church. We mean features distinct from the world and those that make us a peculiar people from the world.

At our last meeting another worthy young man united with us by baptism. Expect a few more members to unite with us soon by letter.

Truly Yours,

J. S. FLORY.

July 25.

Emigration to Kansas.

"MR. S. M. Burkett, now living in the [illegible] part of the county, was down a day or two last week. He is now in correspondence with one or two hundred Dunkards, who think of locating in this county. Some of them have already visited this section after traveling over several States, and they express a decided preference for Southern Kansas, and they are especially pleased with the southern portion of our county, and say it is the garden spot of Kansas. The Dunkards are an excellent class of people, and we would gladly welcome a colony to our county."—*Chetopa Advance.*

We think the Brethren would probably do better by corresponding with Brethren than with those, who, we are informed, are connected with land agents perhaps for mere speculation, rather than for the good of Brethren.

J. GARBER.

Parsons, Kansas.

Another Wolf.

WILL you please insert this letter in your paper? A young man by the name of Joseph Bates or Betz has been expelled from the church for bad conduct. He was required to work for one of the members three months for a horse, and only worked about six weeks; then ran away with it, and stole a saddle and bridle. He has not been heard from since. Description: Sandy complexion, about five feet ten inches in height, twenty-three years of age, of Irish descent, but can speak the German language. This letter was written by order of the church of the Forth Fork of Solomon Valley.

THOMAS JONES.
LEWIS LEREW.

Bethany, Kansas, July 25th, 1879.

To the Churches Composing the First District of Virginia.

THE Brethren superintending the business pertaining to our late Annual Meeting are pressing the payment of our quota of cost of the meeting, and I desire they should have it. I hope that those who are in arrears will send me the amount without delay and those who can do more, please do what you can, so that the demand can be met promply.

B. F. MOOMAW.

Announcements.

One rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

We, the members of the Maple Grove Church, Montgomery Church, Iowa, do hereby recall our communion previously appointed, for August 23rd, as a number of the members have concluded to go West sooner than they thought, leaving the burden too heavy for the remaining few. G. W. WORKMAN.

We, the Brethren of Wayman Valley Church, Clayton County, Iowa, will hold our Love-feast August 30th and 31, commencing at 2 P. M., at the White School-house. A general invitation to all that wish to be with us, especially the ministering brethren.

W. S. LAIRABEE.

The Brethren of White Rock Congregation, Jewell County, Kansas, will hold their Love-feast on the 6th of September, 1879, at the residence of Brother George Detrick, beginning at 2 P. M. All respectfully invited.

J. L. SWITZER.

I see a mistake in regard to the appointment of our communion in the Solomon District, Huntingdon Co., Indiana. Instead of September 29th, it should be September 25th.

SAMUEL MURRAY.

The members of the Iowa River Church have agreed to hold their communion meeting in Marshall County, Iowa, October 1st, commencing at 10 o'clock, and closing on the 2nd day at 12 o'clock. A hearty invitation is given to all desiring to be with us, especially ministering brethren. JOHN MURRAY.

The Brethren of Cass County, Nebraska, intend, the Lord willing, to hold a communion meeting September 19th and 20th, to continue over Sunday. Place of meeting thirteen miles south of South Bend, on B. & M. R. R., commence at 2 o'clock. A hearty invitation to all. Brethren coming by railroad will please notify us by mail at Elmwood post-office. Can not some of our ministering brethren from Northern Illinois favor us with their assistance?

JESSE Y. HECKLER.

DISTRICT MEETING.

There will be a District Meeting held with the Brethren in Coquille Valley Coos County, Oregon, on the 26th day of September, for the benefit of all the churches in Oregon. We cordially invite the churches in California and Washington and Idaho Territories to represent said meeting. DAVID BROWER.

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Night Express	1:55 A. M.
Accommodation	10:05 A. M.

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Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

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Passengers for Chicago should leave Lanark at 12:13 P. M., go to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

David George 1880

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., August 11, 1879. No. 33

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY. Denies.

J. W. STEIN'S 18TH AFFIRMATIVE.

WHEN James says of the anointed, "If he has committed sins they shall be forgiven him" (James 5: 15), did he utter *"blasphemy,"* Mr. R? Our Brethren hold that no one can be born of God in baptism who has not been previously *begotten* of God. He who seeks to make an impression contrary to this, simply *misrepresents* them.

That I have admitted that any subject of Christ's government may take an oath, is *untrue*. "Swear not at all," does not mean "swear sometimes."

If a government can not be republican because "its parts are subject to the whole," what kind of a government is the United States? Is that a "centralized hierarchy," Mr. R?

Notwithstanding our mutually combined efforts to withstand the growing and degrading corruptions of fashion, our Brethren do not enforce their habits of dress or any other part of their church policy upon members as conditions of membership, but they do exercise the right to refuse to fellowship those who will not obey the gospel.

The sequel of this debate will show that I am correct in claiming that we have a much better church succession than Mr. R. can make out.

The Brethren are proper successors to the apostolic churches, because they have their faith and practice as we have shown. Besides, I have proven by incontrovertible evidence, which my friend could not refute, that our peculiarities were characteristic of the very people that he regards as churches of Christ.

As to whether Dr. Mosheim slandered the early English Baptists, we do not know. We let the reader determine that for himself. Mr. Ray quotes him, however, as *conclusive evidence*, about the immersion, etc., of the Mennonites and English Baptists, &c Baptist Succession, pp. 432, 433. How does he know that is not *slander?* How can he prove *any thing* by such an author?

He calls my reference to Judson a *"perversion."* I gave Judson's own language, with book and page, so the reader may decide that case.

I have based no argument upon a pretended, *unbroken, organic, personal* connection of a people from the apostles to this time without change. It is well known that even the Waldenses apostatized from their primitive faith and practice toward the times of the reformation. Uninterrupted, personal succession without a change is my friend's pet theory, at which we will find him often scaring ere the debate closes.

The passages adduced by him do not support his theory. They refer to Christ's *personal* reign on earth, except Matt. 16: 18. The very existence of the teaching and practice of the gospel on earth proves that "the gates of hell" (*hades*, i. e., death) have not prevailed. Did "the gates of hell" *prevail* against "the two witnesses," "the two olive trees and the two candlesticks," Rev. 11; 3–4, simply because they were overcome and killed for a time? Rev. 11: 7. Did *hades "prevail"* against Christ the great head of the church because he was put to death? Did he not *prevail* against *hades* in his resurrection? What though the beast who had power "over all kindreds, and tongues and nations" made "war with the saints, and *overcame* them" (Rev. 13: 7), does not the testimony of the witnesses and the resurrection of the redeemed, sufficiently demonstrate the truth of Matt. 16: 18? etc.

We do believe that any number of penitent believers who have received the pure gospel of Christ, through his last will and testament, where they find no faithful church accessible, may by humble fasting and prayer to God and dependence upon him for guidance, submit themselves to his holy ordinance of baptism, by virtue of his own approving presence, and then be as truly sent of God to baptize as was John, and that no one has a right to forbid any one who does the work of God. Luke 9: 49, 50. The Savior says, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20. "He that abides in the doctrine of Christ, has both the Father and the Son." 2 John 9.

RECAPITULATION.

We stated as a 1st *characteristic* of the church of Christ, that *its foundation is Christ.* Our 1st reason in support of the Brethren's claim to this was that they rely upon the vicarious sufferings and meritorious righteousness of Christ as the only price of pardon. Our 2nd reason was, their practical submission to Christ's authority urged upon the ground of Luke 6: 47, 48. To these we had no respondent. We noted as a 2nd *characteristic* of Christ's church, that it is a spiritual house. 1 Pet. 2: 5. Our reason for possessing this was that our membership is composed of spiritual material, i. e., of penitent baptized believers. This Mr. R. simply denied, but fails to disprove. We noticed as a 3rd *characteristic* of Christ's church, that its builder is God: who, according to his sovereign purpose in Christ, through the work of the Holy Spirit employs *the word as his instrument.* Psa. 119: 50; Jer. 23: 29; Eph. 6: 17; 1 Pet. 1: 23; Jas. 1: 18, and hence that every church of Christ has been builded through the instrumentality of his word.

My first reason why the brethren possess this characteristic, was that their organizations or churches, resulted from the influence of God's word upon their hearts and lives, and 2nd, that under that same influence they are still enjoying and exercising the Christian graces, virtues and duties. Gal. 5: 22-24; 2 Pet. 12: 5–7. To both of these reasons I had no respondent.

As a 4th *characteristic* we noted that Christ's church is the pillar and ground of the truth 1 Tim. 3: 15. Omitting points not likely to be disputed and proceeding at once to notice controverted issues, we offered as a first reason baptism "for the remission of sins." This we supported by twelve arguments drawn respectively from Mark 1: 4; Luke 3: 3; Luke 7: 30; John 3: 5; Titus 3: 5; Eph. 5: 25, 26; Rom. 6: 17, 18; Acts 22: 16; (illustrated by 2 Kings 5: 8–14; and John 9: 7;) 1 Peter 3: 21; Matt. 28: 19; Rom. 6: 3; Gal. 3: 37; 1 Cor. 12: 13; Acts 2: 38; Matt. 26: 28; Mark 16: 16. To most of these Mr. R. attempted no reply, while his efforts to evade the others were entire failures His objections were met while the force of my arguments remained unimpaired. When he quibbled over Acts 2: 38, I offered him the fair proposition, that if he would adduce *one* example apart from baptism in the New Testament, where the language *"for the remission of sins"* was not accepted by *his* church to mean *"in order to* the remission of sins," I would give up the whole question. But he would not venture to touch this proposition under any circumstances, knowing that it would undermine the very foundation of his position.

My 2nd reason why the Brethren possessed this characteristic, was that they baptized into the name of *each* person of the Holy Trinity.—This we showed to be plainly commanded in the great commission (Matt. 28: 19) which we proved from its grammatical construction, supported by seven subordinate proofs or arguments to which he failed to respond. (2) We showed that the meaning of other examples, analogous in construction to the baptismal formula, confirmed our position, and proposed that if he would adduce *our* example like the baptismal formula, having the same construction, with the same parts of speech, connected in the same manner, and expressing *like* relations, that did not require three actions, I would give it up. But after a number of fruitless efforts, he utterly failed to adduce just *one* such example, leaving us the entire vantage ground of the whole proposition. (3) We showed that no principle could be urged against baptism into the name of *each* person of the Holy Trinity, which could not be urged with equal propriety against the mention of *each* of their names, viz: "Father," "Son," and "Holy Spirit," and (4) that the legitimate conclusion of the theory which rejects baptism into the name of *each* person of the Holy Trinity, or *triune* baptism, denies the tri-personality of the Godhead. To these three arguments I had *no respondent.*

We also showed that the Greeks, and especially the *ancient Greek fathers*, who read the commission in their own native language in its original tongue and to whom our Baptist friends so fondly appeal in support of immersion itself, understood that Christ commanded nothing less than *triune* immersion, or baptism into the name of *each* person of the Godhead. After adducing six ancient Greeks in support of this, I proposed if my friend would bring forward just *one* ancient Greek, who says that Christ did not command trine immersion in the commission, I would give up my *six* witnesses for his *one.* This he refused to touch, although he boasts of *ancient* church succession.

AN EMERALD EXTRACT.

BY D. C. MOOMAW.

BROTHER Bosserman writes to me in a private letter, (excuse me Brother B. for publishing it), that "I have, of course, accepted the position as one of the committee, and if I am sacrificed in the undertaking I am not the first, and if so, I expect to die at my post triumphant." Now that has the old apostolic ring. That is the material of which martyrs are made. Heroes are in that category. When you hear a man talk about dying at his post you may expect something will be done. A man who won't do anything for fear of reproach or opposition, is a mere left hand cypher in the numbering up of the Lord's army.

In these days of trimmers and time-servers who will do nothing till they feel the popular pulse or consult the magic thermometer it is refreshing to hear a man ring out the grand old martyrs refrain. One is never a full and true soldier of Jesus until he is fully determined to die for his sake.

Carpers and critics and traducers will probably ply their accustomed trade to hinder the building up of the waste places in Zion; but dear brother B. let not that swerve you from the path of duty. Look for an example of patient endurance to the first great missionary and halt not until you are crowned with thorns, and can show the nail prints in your hands and feet, and the spear mark in your heart.

You cannot please everybody. There are too many among us who are like Diotrephes. They will not receive the brethren nor approve their work, because they love the pre-eminence, The "coppersmith" family is as numerous as it was 1800 hundred years ago, nor is it likely to die out for some time.

Hymeneus still lives in the conduct of his children. There must be such men in the church that they who are chosen of the Lord may be made manifest. They try the patience of the saints.

COMFORT IN AFFLICTION.

A GOOD lady with whom I am intimately acquainted has been a great sufferer for over nine months past. During great part of that time (from the nature of her disease) she has not been able to lie down—and much of the time unable even to read, yet under all this affliction she is patient, cheerful, and resigned to our Father's will.

When she was but a child her good old grandmother taught her the 23rd Psalm. Often, during her long hours of suffering she has pondered over those sweet words; and they have truly been to her "green pastures beside still waters." His rod and staff have comforted her, and surely his goodness and mercy are following her all the days of her life.

Oh, the importance of storing the minds of the young with the precious texts and promises of Scripture. No matter how we may be situated, they are a well from which we may, if we will, draw constant supplies of "living water." "The entrance of thy word giveth light." "Oh, how I love thy law; it is my meditation all the day." "I will never forget thy precepts; for with them thou hast quickened me." D. E.

SCRAPS.

BY D. C. MOOMAW.

BROTHER, will you give one half as much to the cause of missions as the widow cast into the Lord's treasury? How much was that you ask? Only two mites. Of course I will. That was all she had, now you are worth $100,000, just send your draft for $50,000 to S. T. Bosserman. It will place the city mission service on a firm financial footing.

You would not take all the world for your hope of heaven. Now some benevolent brethren and sisters paid the expenses of the evangelist who brought you the "blessed hope."—Cannot you send one, two, or three, or ten dollars to S. T. Bosserman to pay the expenses of the workers in the city mission service? Of course you can.

LET every member of the Mystical Body contribute faithful prayers to God for the divine blessing on the city mission service. The celebrated Muller of Bristol, England receives thousands of pounds in gold and silver for his benevolent institutions, yearly, solely through the agency of prayer.

THE TREE OF LIFE.

BY J. W. SOUTHWOOD.

THE new Jerusalem, I'm told,
Whose street is of the purest gold,
Has on its crystal river's strand,
A tree that grows in this land.

Twelve kinds of fruit this tree doth bear,
And all of which no doubt are rare;
It yields its fruit twelve times a year,
Thus it is stated very clear.

There on that crystal river's shore,
It yields each month its fruitful store:
There in the midst that golden street,
It standeth as a blessing sweet.

Its leaves are for the nation's use,
It healeth them without abuse;
This tree is called "The tree of life,"
A life that never knoweth strife.

This tree gives life to all of those,
Who leave this earth in sweet repose;
Who fall asleep to wake on high,
Where none ne'er weep and none ne'er sigh.

This tree before our parents stood,
While they in Eden yet were good;
If they had chos'n its fruits to eat,
They might have lived a life so sweet.

But Satan had them choose the tree
That did enable them to see
And know the good and evil too,
For what he wished that did they do.

This "tree of life" stands free to all.
That will but heed the Master's call:
Let all, then, strive to enter in,
And live forever free from sin.

JAMES CHRYSTAL AND INFANT BAPTISM.

BY C. HOPE.

IT is a little remarkable that a man like our friend can contradict himself as he does and not be aware of it. As well known he believes that unbaptized children are outside the covenant of mercy; still he debars every baptized child from heaven in his work. What are the Gospel Conditions of Salvation? On page 2nd, he says: "But we cannot be saved unless we confess that faith." For the Holy Ghost by Paul says, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Rom. 10: 9, 10. So Jesus teaches, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10: 32, 33. So it is clear that though we have entire faith in Jesus and his doctrine we cannot be saved till we confess it. If this is clear to Chrystal, it is clear to us that every baptized infant cannot be saved at all, on the ground they cannot believe; hence baptized infants are just as bad off as those not baptized, for none of them, according to Chrystal's gospel conditions for salvation, can be saved, not even if they had entire faith in Jesus and his doctrines, not even if they are baptized by a successional straight line, by "trine immersion," so long as they cannot confess that faith with their mouth.

We feel like asking our friend, what then is infant baptism good for? But he answers, "God does not require impossibilities of any one, hence there must be an exemption from the law in behalf of infants." We say Mr. Chrystal has forgotten to name it: and no one can infer from his positive language, and if the above will do for confession, why not for baptism also? But if Chrystal cannot make an infant confess in Christ Jesus and his doctrine and does not know whether it believes at all or not, why does he baptize? That is not going up to Jerusalem and restore the old order where the question was seriously asked the candidate, "If thou believe with all thine heart thou mayest." Baptism was first administered on the plain confession: "I believe that Jesus Christ is the Son of God." And to claim that all unbaptized children are outside of the covenant of mercy, and must be baptized to have part in redemption, and yet at the same time say that even baptism is of no effect to salvation, so long as a person does not confess his faith. It is virtually saying that infant baptism does not suit the gospel conditions of salvation; and children baptized or unbaptized are, according to his doctrine, all sure of hell, so long as they do not confess their faith in Christ. This is the logical conclusion drawn from the above tract. Will any one wonder that we cannot accept it as pointing to what "was in the beginning and nothing else."

But that is not all; this strange doctrine is built on one word in John 3: 5, where we read: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The word in question in Greek is "*tis*" translated into English, "a man." What does Christ speak of here? Is it an infant or a man? Answer, "a man." Well, but a man is not an infant, hence nothing is said here about infants, as long as they are not grown up to manhood. We, of course, know that the little Greek word, *tis* can be translated in many ways; that often it is not translated at all; often used to explain things in general, and often used to allude to a certain person, which, for certain reasons, is not named. Hence any one will see it is uncertain to build on a single uncertain word; and yet that is what our infant baptizers all do.

But who shall say with certainty what the Greek word *tis* means in this passage? Who can tell whether it refers to infants or adults? Well, if you will lay away all traditions and commentaries and dictionaries and vain speculations, and sit down and read the conversation careful in John 3rd, you will soon see what it means. An old Jew came to Jesus and said: "We know that thou art a teacher come from God." Who were those that knew that? Undoubtedly the priests and Pharisees, who had long ago passed infant age. Jesus commences to speak to him personally about the new birth or regeneration, saying, "Except a man be born again he cannot see the kingdom of heaven." Now the question is to be settled: did Jesus mean infants or a man? We will note first that it is clear Jesus speaks here only of one, and not of many, for he (not they) cannot see the kingdom. But in verse third we further see that Nicodemus understood him to speak of old people, or an old man, not infants; for he asked Jesus: "How can a man (Greek *anthroopoos*) be born, being old:" "can he (not they) enter a second time into his (not their) mother's womb and be born." Now as it is clear that Jesus speaks of the same party in verse five as he does in verse third, it follows that Nicodemus understood him to speak of adults, and not of infants, and hence the common version may at least be as literal a rendering of this passage as any other, if not more so. The fact in the case is, Jesus speaks to an old Jew about a man being old, what the gospel conditions of salvation are for him. But Mr. Chrystal and others build their infant baptism on this. This is not fair, nor gospel order; but it destroys wholly the harmony of the New Testament. Jesus shows several times what place unbaptized children hold in the Gospel dispeosation.—We shall only notice a few: Matt. 18: 13. Jesus takes an unbaptized child and sits it in the midst of his disciples, who were baptized and had left all and followed him; telling them, "Verily I say unto you, except ye be converted and become as little childreo, ye shall not enter into the kingdom of heaven."

Now, if children, unbaptized were outside of the covenaot of mercy as Chrystal claims, if they, unbaptized go to hell, it was indeed strange in Jesus to take a child as an example for his disciples; for if they, according to his order, repent and become as the unbaptized child standing among them, they would then be outside the covenant of mercy, and on their road to hell, according to this doctrine. Therefore we consider it false and unscriptural. And more, Jesus tells his unbaptized disciples something about unbaptized children. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." Luke 18: 17. This shows that unbaptized children receive the kingdom of God, both without baptism and confession; consequently it is not correct that unbaptized children are lost, nor true that they cannot be saved until they can confess their faith. Again, Jesus blesses little children, (he did not baptize them) because as they were unbaptized he said of them, "of such" (unbaptized children) "is the kingdom of heaven." Luke 18: 16.

I suppose if Chrystal and his friends are right, Jesus would have called his disciples and told them: "Hurry, baptize those little ones for they are outside the covenant of mercy, and will be lost;" but he did not. Was it any wonder that the apostles never taught infant baptism? That it was never commanded in the Testament. Since Jesus had given them so many examples of little children standing in the kingdom, to their own shame and humiliation, we are inclined to think that if our dear friend Chrystal had been among the disciples, that he like them, never would have said one word about infant baptism, nor infants being outside the covenant of mercy.

But what about Paul? He advised the Corinthian Brethren to be children in malice. 1 Cor. 14: 20. Suppose they should have believed his advice, and that unbaptized children are so wicked that they are outside the covenant of mercy, would not that church be in the same fatal condition? Was that what Paul wanted? No. Consequently it was not an apostolic doctrine that unbaptized children will be lost, or are so wicked that they are unfit for heaven. How then are they saved from sin? for that is all what we suppose any one will claim they have of sin. According to John 1: 29, Jesus was "the Lamb of God which taketh away the sin of the world." Did he not do it? If he did then he took it away from the children too; hence "by the offense of one, judgment came and death reigned over all: so by the righteousness of one, the free gift came, (not comes) upon all unto justification of life." Rom. 5: 17, 18.

In the resurrection it will appear to be true: "For as in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22. That is those who have died in Adam by inherited sin, will be made alive in Christ by inherited life only; but those who have not only inherited a sinful nature, but also being enslaved by nature will have not only to inherit life in Christ in order to live, but will have to go and confess their own sins and be cleansed from all iniquity by the means God advised. 1 John 1: 9. In the New Covenant, viz: faith, repentance, confession, baptism, obedience to whatever Christ biddeth.

FANATICISM.

BY MARY LOUISE SOUWOOD.

IN all countries, and in all ages the spirit of fanaticism has borne sway. The tide of popular sentiment, for or against it, has been strong then weak, according to the vascillating spirit of minds of acknowledged leaders; and these, in most instances, made their own preferment the center about which all things else must revolve. To affirm that this spirit has been the fruitful cause of more out-breaking sin than any other one influence that has been brought to bear, would but repeat the decision of the age as recorded in their archives.

To enter into an extended discussion of this subject, would supercede the bounds of one article; we will but look upon it from the stand-point of some recent development in shades of sentiment that characterize our own time. With our free institutions, there has grown up a spirit of toleratioo that is likely to seriously endanger, if not eventually destroy the fabric of government. While we tolerate liberal views and sentiments, it is incoosistent that we permit the seeds of rank and poisonous fanaticism to permeate the superstructure which we have builded. To encourage and foster that which is ennobling, by discountenancing that which is detrimental, is the *duty* of the good of all the lands. Fanaticism has strong and persistent adherents even in this enlightened age; and we have but to note passing events to become convinced of its power.

In a recent article published in the Leavenworth (Kan.) *Times*, we are informed of a father and mother who have had direct communication with their daughter, dead thirty years, having passed to the spirit world at the age of three weeks. The import of the communication is, that she is about to be united in marriage to Benjamin Pierce, son of ex-President Pierce, who died while his father was at the nation's helm. Doubtless the parents are highly elated over the union of their daughter with the son of such a distinguished personage. The day was appointed, and the place chosen at which the nuptial festivities were to be celebrated, arrangements all being completed, many guests assembled, the wedding supper was partaken of, the bride and groom having seats reserved for them. We are not informed, however that they partook of refreshments. Afterwards the bride and groom led in a grand promenade through the building and grounds of her father's home.—A mild subdued light resting upon them. Then passed out from their presence. Divesting themselves of earthly habiliments, they returned again to their celestial abode. Col. Eaton, father of the lady in question, is a man of some notoriety in the political world, pleads sanity, and yet gives full credence to, and is a party to this ridiculous farce. That being celestial would return again to earth, and assume the garb of mortality having first been united in holy bonds in that land where "they neither marry nor are given in marriage, but are as the angels," is in direct antagonism to the

sublime principles and precepts of inspiration as we are here expressly informed that they shall not return. Strange indeed, that sane minds can manifest such deplorable weakness! We sincerely commiserate the instability of those who permit themselves to be so completely deluded. This is an age of stern and uncompromising reality, and, to cope with that which is shaded from our vision as connected with the world of spirits, will but involve in deeper mystery things which we now see "through a glass darkly," or see not at all.

The fatal delusion that but recently devoted to death. The helpless innocent at the hands of a parent, is another terrible evidence of the length to which unbridled fanaticism will go; this will be visible by retributive justice. Such open violation of law both human and divine, gets its dues at the hand of law, but the baleful poison is permitted to spread, and the spirit of evil is being tolerated and encouraged to an alarming extent. Were there no other evidence of internal corruption, the darkness and obscurity in which it is developed, prove its direct connection with deception and diabolism. We are enjoined by our great High Priest, to do whatsoever we do "in the light;" then its transparency is revealed. The doctrine of spiritualism, like that of the Latter Day Saints, is rapidly gaining ground, working more and more upon the credulity of that class of people who are predisposed to fanaticism. The days of the miraculous and supernatural are past.

In the glorious light and liberty of the religion of Christ there is hope and salvation, and the way is so plain that none need grope in the darkness, nor go astray.

DOING WHAT WE CAN.

BY AARON MOW.

As a constant and appreciative reader of your valuable paper, I write you an article giving a few thoughts of one who is indebted to the Tunker Church for principles of true morality, for right aspirations and for the great pleasure experienced from childhood by the condition of mind which such training and discipline furnishes.

My home is in Kosciusko Co., Ind., and having chosen the profession of teaching, I came to the State Normal to prepare myself for the same. My parents are members of the Tunker Church, hence my pleasure in reading your paper, and consequent nearness to you, I send you this, thinking that it may attract the attention, especially of the young of similar circumstances, and inspire in them right thoughts and encourage pure motives.

As we look back over the progress of mankind as recorded in history, and study the nature, we find man's ability to appreciate the beauties of nature has always exceeded that of the lower animals, and that he has always been capable of self-improvement and upward progress in apprehending and worshiping God, which shows his superiority in nature and intelligence, over all other of God's creatures; and, that in his creation, God has designed man as the greatest and noblest being on earth. We believe this to be true also from the fact that man has the power to appropriate the animal, vegetable and mineral kingdoms as a means of supplying his physical wants. He has the animal, the plant and the mineral as the means by which he works out his destiny.

With these advantages we should ex peer him to be a noble being; a high and aspiring genius; a God fearing and adorning man. We should expect him to possess all the virtues which could possibly be attained by humanity on earth. He should reverence God, and feel that he owes his whole soul and being to him: and that he is truly worthy of his adoration. But it appears that there are a great many who are ignorant of these facts, and many who know but will not give heed, and continue to make it their purpose in life merely to supply the wants of the flesh and look forward only to the promotion of their carnal desires without ever thinking with praise of God the giver of all things, their protector and their shield. In view of these facts, considering the relation of man to man, to God and to nature, there is a vast plane to canvass in contributing our mite to the welfare of mankind. This is a work we should never neglect, for neglecting such a work is neglecting the development of mankind and the promotion of good, thus making ourselves liable to the immutable laws of nature.

Hence we can plainly see that it behooves us to be up and doing, to be about the noble work, to put forth our best efforts in the way of realizing the purpose for which God has designed us. As surely as God has created us, so surely he has created us for some purpose; and as surely as we neglect to fulfill our calling whatever its nature, so surely must we suffer the penalty attached to such violation. We are fit subjects for eternal bliss only by the thorough accomplishment of our preparation for the next, which we are to make in this world in administering to the wants of humanity.

The question may occur to some how we shall do this work. They may say, "we are not good speakers, we are not educated, or that our time and attention are absorbed in the ordinary business of life." As for speaking we are not required to proclaim the word of God by speech alone. Our behavior and bearing toward man, and our uprightness in all our works have more influence over man than words have, and speak louder than the voice of thunder. As for education we need not be backward because of a lack of this; for the illiteral have a work, and sometimes they do the noblest work. But as we are endowed with the faculty to know, and to know the good is evidently the design; and as the means of acquiring knowledge are ample, there seems to be an impelling duty and inherent right involved upon each one to acquire that degree of mental culture necessary to meet the wants of Christianity. It lies at the threshold of even the poorest and can be possessed to the extent of their capacity. Exclusive attention to the ordinary business of life should be prevented, lest it destroy our prospective happiness. We should strenulously guard ourselves against being absorbed in earthly cares, lest they overwhelm us entirely. So let us try to awaken to a sense of duty and abandon our earthly cares. Let us try to come before God in our simplest way and faithfuliy work in the calling which falls to our lot, so that when our time comes to leave this world we may enter the joys of our Father in heaven and share blissful immortality.

Mr. Canon Beadon, of Wells, England, is said to be 102 years old and in good health. It is his boast that he reads without spectacles, and that he has not in his long life worn an overcoat.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

THE CHILDREN'S FRIEND.

That parent is undoubtedly the best friend to his children, who knows how to deny and restrain.

Children are apt, on the contrary, to coosider those as their best friends who are most demonstrative in their affection, and indulgent to their wishes and whims. They are not able to gauge hearts, to know the heights and depths of a love which rises above outward expression, and reaches far below temporary gratification.

And parents themselves not infrequently make the same mistake, and judge of affection by the momentary pleasure conveyed to the child. "She is so excessively fond of her child," is the excuse often made for the lavish and injudicious favors granted the little one, or for the lack of wholesome restraint; a method which conduces only a waywardness and folly, and in the end causes ruin and sorrow.

But true parental love, like the Infinite, sees far beyond the present moment, and takes in all the bearings, relations and final results of its methods. If a certain course is not for the ultimate good of the child, it can withhold, and show by withholding, its own purity, genuineness and strength. It can sternly deny, stilling its own yearnings, hiding its own tears, and remain persistently silent to the cries and pleadings of the little one, when it perceives that indulgence would be hazardous.

Much is said of the early discrimination of children, that they so readily find out who are their friends. It is true they do very quickly discern sympathy and tenderness of feeling in those around them; but it takes a very wise child to know the heart in which true love is hidden. As it requires a strong faith for the child of God to recognize the truth—

"Behind a frowning providence
He hides a smiling face,"

so the little ones in our household must have the same practical faith in the parent when they apprehend the love that denies their requests, suppresses their engerness, and puts the curb-rein on their schemes.

But if our children do not at once perceive the true love that under the aspect of severety wears the heart of kindness, let us not make the more dangerous mistake of supposing that we are only kind when we yield to their desires. Let us be, in fact, true friends to our children, though, perchance, they may not find it out until we have passed out of sight.—*Advocate and Guardian.*

WHO ARE THE BEST BOYS?

A TRADESMAN once advertised for a boy to assist in the work of a shop, and to go on errands, etc. A few hours after the morning papers announced that such a boy was wanted, his shop was thronged with applicants for the situation. Boys of every grade, from the neatly-dressed, intelligent little youth, down to the ill-bred, clumsy, poor, came either in the hope of a situation, or to see if an opportunity offered for speculation.

The man, at a loss to decide among so many, determined to dismiss them all, and adopt a plan which he thought might lessen the number, and aid him in the difficult decision.

On the morning following an advertisement appeared in the papers to this effect: "Wanted, to assist in a shop, a *boy who obeys his mother.*"

Now, my little friends, how many boys, think you, came to inquire for the situation after this advertisement appeared? If I am rightly informed, among all the lads of the great city, who were wanting the means of earning a living, or getting a knowledge of business, there were but two who could fearlessly come forward and say, "I obey my mother."—*Sel.*

THE CHIEF OBJECTION TO WAR.

The great objection to war is not so much the number of lives, and the amount of property it destroys, as its moral influence on nations and individuals. It creates and perpetuates national jealousy, fear, hatred and envy. It arrogates to itself the prerogative of the Creator only to involve the innocent multitude in the punishment of the guilty few. It corrupts the moral taste, and hardens the heart; cherishes and strengthens the base and violent passions; destroys the distinguishing features of Christian charity, its universality, and its love of enemies; turns into mockery and contempt, the test virtues of Christians, humility: weakens the use of moral obligation, banishes the spirit of improvement, usefulness and benevolence, and inculcates the horrible maxim, that murder and robbery are matters of state expediency.—*Sel.*

DON'T TATTLE.

CHILDREN, don't talk about each other. Don't call one of your schoolmates ugly, another cross, behind their backs. It is the meanest kind of sin. Even if they are ugly, stingy, or cross, it does you no good to repeat it. It makes you love to tell faults, it makes you uncharitable, your soul grows smaller, your heart loses its generous blood when you tattle about your friends. Tell all the good you know about them, and carry the sins in your own heart, or else tell them to God and ask him to pardon them. That will be Christ-like. If anybody says to you, "O, that Mary Willis did such a naughty thing!" call in mind some virtue that Mary possesses, and hold it up to her praise. For your own sake learn to make this a habit.—*Christian at Work.*

WHAT TO TEACH A CHILD

WHAT shall I teach my child? Teach him that it is better to die than to lie; that it is better to starve than to steal; that it is better to be a scavenger or wood-chopper than to be an idler and dead-beat; that labor is the price of all honest possessions; that no one is exempt from the obligation to labor with head or hands, or heart; that "an honest man is the noblest work of God;" that knowledge is power; that labor is worship, and idleness is sin; that it is better to eat the crust of independent poverty than to luxuriate amid the richest viands as a dependent. Teach him these facts till they are woven into his being and regulate his life, and we will insure his success, though the heavens fall.—*Sel.*

It now appears that John Wesley's first hymn book was printed in America. A copy has been found, dated 1737—earlier than that first printed in England.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON, } PROPRIETORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - AUGUST 11, 1870.

THE address of J. J. Myers is changed from Auburn, Ill., to Morrill, Brown County, Kan.

Watch the date of your paper opposite your name. If you do not wish to miss any numbers, renew in time.

SOME one says: "Please find enclosed twenty-five cents for one copy of the Report of the late Annual Meeting. Address, Watson Station, Seneca County Ohio." To whom is the Report to be sent.

BROTHER D. Bale, of Ligonier, Indiana, has been given a *free pass* over the M. K. & T. R. R., and has been invited to be present at a Love-feast September 27, near Parsons, Kansas, by Brother S. M. Burket, of Parsons, Kansas.

WHAT is hypocrisy? It manifests love, but is hatred; it pretends friendship, but is an enemy; it talks peace, but is at war; it flatters you now, then curses; it praises you when you are within hearing; but slanders when at a distance.

CORRESPONDENCE which does not contain over one hundred words, and which reaches us on Thursday will be published in the paper dated the following Monday. Correspondence which is longer than this cannot be published so promptly.

AS soon as the Lord had formed man, the devil became jealous and rebelled against God. Before man was cast out, Satan was cast out, and being no longer worthy a place in the family of God, he envied man, and boldly attempted his overthrow, and succeeded.

A GOOD many people treat their religion like a little boy treats his hat—while it is new he takes great care of it, and takes delight in thinking about it, but as soon as the novelty is worn off, any thing or any place is good enough for it, and it does not matter much whether it *has* a place, but is soon cast aside.—*Primitive Christian.*

IMAGINE the pain and mortification of that minister who spends many hours drawing water from the "well of life," for his flock, when he finds but few of them at the watering place.—He who will peril his eternal salvation for the foam of this world is in need of an extra supply of living water.

WE forget too soon the favors bestowed upon us. When poor, blessings seem indeed valuable, but when affluence and plenty come upon us we cast out of our memories the kind friends of former years. This is base ingratitude, and is denominated by Paul as unthankfulness.—A mighty humbling under the hand of God is the only remedy.

BRETHREN S. J. PECK and L. SCHMUCKER, of the Lanark Church, left on the morning of 6th inst. for Michigan with a view of prospecting for a "better country." Brethren, pardon us for doubting whether you can find it. We should regret to see you leave us, but presume we must patiently submit in this as in all things else.

BROTHER A. H. HAMM of Beatrice, Nebraska, writes thus: "This is to inform you that the Swede you mention in the B. AT W. as Peter Hallberg was brought to Beatrice, Thursday, July 21st, by our County Sheriff. He was marched from the depot to the jail hand-cuffed. Next day he was brought before the justice of peace. He was found guilty; and was bound over to appear at the next District Court, not being able to give bonds, which was $1,000.00, he was again put into jail to await his trial. He was very much wilted down, and confessed to perjury and plead guilty of all that was charged therewith."

AVARICE is most happy when he can make others poor. He is not only an enemy of the poor man, but makes himself poor indeed. He lives to take in everything and to part with nothing. He goes down to the grave not having made himself nor any other person comfortable and happy. "He heapeth up riches and knows not who shall enjoy them."

A MAN or woman with nothing to do, is a pest to any society. They are beggars, eating and wearing what they have not earned; drones, scattering the fruits of other people's industry; hypocrites, shining and adorning in false colors; vampires sapping the foundation of communities; idlers, filling prisons and alms-houses.—Shun them, O youth. Early learn to labor, and be of use in this world.

NEVER be envious of others when their lives are ornamented with noble works and successful labors for the Master. Do not oppose them through envy. With such work God is not well pleased, and remember that when you oppose the innocent and strive to injure good men the blow will fall back on your own head. You will reap the fruit of such labor in bitterness by and by; if not in this world, you will in the world to come.—*Gospel Preacher.*

MOST people lose their luck when they lose their pluck. He who has good pluck will have good luck, for real downright pluck is the father of luck. Good luck slips out when pluck has gone from home. Pluck stops at the ball-room, the bar-room, the temple of fashion, and the door of dishonesty and then luck vanishes. This world is not a grand lottery where fortunes are drawn by luck, but it is a place where pluck turns the wheel of fortune by hard work.

DAVID says: "Unto the upright there ariseth light in darkness." So thinks the brother who writes that, though not a subscriber, he has been a pretty constant reader of the B. AT W., and now feels "under obligations to pay something" for the paper; and he did. He has a long distance to meeting, and not always being able to attend the assembly of the believers, he can read some sermons at home. Though a cruel and hard hearted world may surround us like thick darkness, a light will arise to guide us on our narrow way. Trust that Light.

BEWARE of those sunshine friends. They will swarm around you while all is calm and clear, but as soon as persecution or distress, or hunger, or perils arise they will run for their lives like rats from a burning barn. In nearly every instance those who have been most "fussy" in shedding sunshine upon you will be the first to desert, censure, and reproach you when you stumble.

"Disguise so near the truth doth seem to run,
'Tis doubtful whom to seek or whom to shun."

THERE are more persons sitting on the "Judgment seat" than any where else. Some of the judges have perceptions so fine that they can see the motives of other people without at all impairing their own ignorance. The want of genuine philanthropy and the charity of I Cor. 13, keep such judges all the time in office without pay. They see everything through smoked glass in order to avoid the true brightness of good qualities. They are certainly objects of pity and sympathy, and all good and true men should pray for their relegation to Christian charity and prudence.

AT our home Council, Tuesday of last week, Brother Samuel J. Peck was advanced to the second degree of the ministry. Elders E. Forney, M. Myers, E. Eby, J. J. Emmert, and T. Myers were present. The leading question before council was whether two ministers elected at different times could be advanced to the second degree in the ministry at the same time.—Much was said, but nothing in a cross or irritated way. Thus should our councils always be. Thanks to the elders and visitors present from other congregations for their interest in our behalf. You are always welcome. Come again.

O, THE grandness of kindness! Never by word or sign should we aim to wound the tender heart. We are differently constituted, and one is annoyed by this thorn and another by this thorn and another by that, and it is enough that Satan has strewn our pathway with difficulties without our making them for each other. He who lives to impede the royal path of his fellow man must not fret and weep if Satan sends daggers thick and fast into his side. We love to breathe the warm love, and we should not poison and chill the atmosphere for others.—"Let love be without dissimulation."

LYMAN Abbott in his "Dictionary of Religious Knowledge," says of the word Brethren, "This name employed in the early Christian Church as a designation of disciples of Christ before the term Christians, was employed, has been taken up since by different orders as follows: A sect of German Baptists, more popularly known as Dunkers or Dunkards, from their method of baptism." Mr. Abbott expressly states that the term "Brethren" was used to designate the desciples of Christ *before* the term Christian was employed. Jesus said: "All ye are brethren," while his opponents called his people Christians. We adhere to the name "Brethren" as being of divine origin, hence seek to be known by no other.

THE following conversation was heard from professed believers who met before time for worship:

"Vell Shon, vot you tinks we haf to pay for harvest hands dis year?"

"Oh, I don't know—about two dollars I guess."

"Ah, if we all sticks togetter we get em for a tollar and a haf, don't you tinks?"

Beautiful example to the world for professed Christians, isn't it?

"O wad some power the giftie gie us,
To see ourscls as ithers see us."

FROM a correspondent at Attica, Ohio, we learn the following: "The child of members of the L——Church died, and one of their ministers was requested to preach the funeral. He declined on the ground that the child had not been sprinkled. Another minister of the same church was called upon to speak to the people at the funeral of the child. He came, but also refused to preach. And still worse; they would not permit the little child to be buried in their cemetery. The father went and purchased a lot in another cemetery in which to bury his child. A minister of the "church of God" conducted the services. This looks worse than infidelity. It certainly looks very bad."

Yes, truly; it looks as if sprinkling were essential to salvation. We do not conclude that because those ministers refused to preach the funeral sermon on the ground that the child was not sprinkled, the whole L——Church is in fault, but we do conclude that those ministers thought that a few drops of water were worth a great deal just about that time. "Suffer little children to come unto ME, and forbid them not, for *of such* is the kingdom of heaven." So says he who is Lord of lords, and King of kings.

THE Sioux City *Journal* gives the following report of a wonderful discovery in Iowa: "At Cherokee a few days since, parties boring for coal struck a magnetic spring at a depth of 190 feet, and it has since continued to flow with great force, throwing a four inch stream four or five feet above the mouth of the well. The water is so highly charged that a knife blade dipped in it will raise a nail, an iron bar doubled up and lowered down the well will be straightened out, and in fact any metal coming in contact with the water becomes a powerful magnet. The water is cold and good to drink, save that it has a slight iron taste. In bathing in it one experiences a prickly sensation not unlike to that felt by taking hold of a battery. It is found impossible to sink the well deeper on account of being unable to work the boring apparatus in the pipe, there being so much magnetism that the iron sticks together."

FACT AND TRUTH.

FACT denotes *action*. The word *deed* so frequent in the common version is equivalent to the word *fact*. Every fact is a truth, yet not all truths are facts. That God is, that he exists, is a truth, but not a fact. That he made all things, formed the deeps, and gave the seas their bounds, are facts and truths. Before we can have a fact, something must be done. It is true that Paul was the apostles of the Gentiles, but that he was so in fact cannot be established. It is a truth and a fact that he preached Christ to the Gentiles. There is a power in fact, which cannot be found in logical truth. We frequently hear that "facts are stubborn things." Truly they are *things*, not *words*. Moral facts have moral meaning; and physical facts exhibit the physical and moral character of God the author of fundamental truth. That Christ gave himself *for us;* that he might *redeem* us, and *purify unto himself* a peculiar people, are moral facts, and fundamental truths. That Jesus turned water into wine is a fact, and the fact that it *was* done is a truth. Whatever operate does, and the result is known as a *fact*. A thing must really *be done* before it can be a fact. That Jesus died, was buried and arose are *facts*, and conformity to these facts is *truth*. That the Apostles went everywhere preaching the word, is a *fact*, and conformity to this fact is *truth*. *History* is based on *facts*, hence the history of New Testament goes to so many facts. Take away the facts, and there can be no history, and without history, the *past* is but *a blank*. The history of Jesus' birth, ministry, death, resurrection and ascension contains so many *facts;* take away the fact of his birth; the fact of his ministry, his death and resurrection, and what becomes of the Christian system? Where is *faith* without the New Testament *facts*. Take away the *facts* of the Gospel and you take away the religion of Jesus. So soon as a thing is done, the fact that *it is*, has been established, and this is a truth. *Truth* belongs to *fact*. *Truth* conforms to *fact*, and never moves in opposition to itself. "*Thy word is truth*," says Jesus to his Father. Thy word is in harmony with fact and truth which ever dwell together. To say that the tree does not grow when it does, is to say what is not in conformity with fact. The tree does grow, and this is a fact. To recognize this fact is to declare the truth. Jesus died; this is a fact, and to recognize this fact is to recognize the truth. That he arose from the dead is a fact, and to believe this fact is to recognize the truth. Many things do exist, but we are slow to recognize them. A fact is not affected by our believing or disbelieving it. The thing affected is ourself. If it be a fact that the earth revolves on its axis once every twenty-four hours, our believing or disbelieving it will not affect the fact, nor the truth; but if there is any effect it will be in us. If the Bible be a book of facts, our believing or disbelieving it will not affect the Book. Our action in the matter can exert no influence upon the fact; cannot change or in the least vary the fact, nor the truth of the fact. That the Book of facts is here, that it came by Inspiration *for* mankind; that in it we think we have eternal life promised through Jesus Christ, are *facts* which we cannot change.

As moral beings we cannot lift ourselves above ourselves. It is fact that a Being higher than ourselves was required to raise our moral natures higher than ourselves. Without aid from God, no man can attain to the knowledge of God, what he requires of us, how to do it, and when. The fact that God has made us capable of receiving and imparting culture, proves that we can be raised up morally, and religiously; and the fact that we can not lift our moral natures above corruption proves that we need One who is greater, stronger than we are.

Fact makes impression. If our dearest friend should die suddenly, the fact would make us weep and mourn. When a friend places a valuable gift in our hands, a feeling of joy and gratefulness possesses us. The heart is saddened through misfortune and gladdened by gifts and favors. The *condition* of our feeling will be according to the nature of the fact known or believed. We *know* a thing when we have seen it; we *believe* a thing when reported to us by competent and truthful witnesses.

There must be a fact, before it can be known, reported and believed. Hence we have, first, the *fact*, or thing done; second, the testimony; third, the faith. A. died, and B. reported it—B. reported it, and C. believed it,—C. believed it before he sorrowed over it. Here were a number of facts, the truth of which was unquestionable. If the fact had not been true, the second could not have taken, and without the second, the third would not be. In this case we had fact, testimony, belief, grief. The fact of His death being reported and believed caused grief. We thus see the importance of fact, and the necessity of truth being with it. Let us now divest it of truth and see if the effect will not be the same. A. does *not* die, but B. thinks he is dead and reports it for a fact to C., who, *regarding* B. as truthful, is grieved.—His *grief* in this case is just as intense as if it were *true* that A. died. See the error; B. does not *know* that A. is dead, but simply *thinks* he is, and reports his thought about the matter *as fact*. Truth is wanting, yet being regarded by C. as credible, the *effect* is all the same.—From this we may learn the importance of testimony based on *fact*, without which there can be no *real faith*.

M. M. E.

LIVING PRINCIPLES.

To our beloved and faithful Readers, many of whom are sojourners and pilgrims, scattered throughout the States of New Hampshire, New York, New Jersey, Pennsylvania, Maryland, Virginia, West Virginia, North Carolina, Tennessee, Kentucky, Ohio, Indiana, Michigan, Wisconsin, Illinois, Iowa, Minnesota, Missouri, Kansas, Texas, Nebraska, Colorado, Oregon, California, and the Territories, Canada and Denmark.

IN the name of Jesus we thank you for your faithful and persevering efforts to extend the circulation of the B. AT W. That you have done a noble work is evident, and God alone is able to reward you as you deserve. He takes care of sparrows, so will he of every good and worthy deed.

With a constant desire to *do right*, and to give you a paper worthy of a place in your affections, we have toiled on and on, believing that we have a class of readers and thinkers who are quick in perceiving the merits of a paper and bold in maintaining the right as they are given grace to see the right. That *we* have made mistakes is evident: and really if we did not sometimes turn up the erring side, we might not be able to distinguish the truth at all. It is only by the great law of comparison that we know good from evil, right from wrong, justice from injustice &c. However, notwithstanding the seemingly crooked steps of the past we are not discouraged, but shall try to walk more circumspectly in the future. With us the question does not arise, "Will men weigh our actions to our advantage or disadvantage?" but "How will God view them? Here is the vital question, and he who acts contrary to God's view will most surely fail.

We try to please you with the truth, believing that truth is the only thing that will please you, and with which you should be pleased.—And, then, too, we are pleased and you are pleased with the fact that there are no differences among us on the fundamental principles of the Gospel. To some it may not be so pleasant to differ in the *application* of those principles, yet it can hardly be expected that all will express their ideas on the application and practice of these principles in the same words. We should remember that some men add numbers from the top to the bottom, some from left to right, while most persons *begin* at the bottom of the column. This only shows that there are *three methods* of *adding* numbers, each of which is correct, for it produces the same result—the sum of numbers. So in the *working out* of certain Christian principles, the methods may vary, yet the answer is always the same. We should look for *sameness of results*, rather than for sameness of methods.—Like principles must produce like results, and will if the principles be not corrupted. God has given us the law of charity to help us to agree in our applications of divine principles.

We are desirous that our contributors be allowed the same liberties that we seek for ourselves. It is unfair to reject good and instructive articles from Christian men and women, on the ground that they do not conform to the pet ideas of the editors on some particular subject. While we do not seek to misrepresent any one who has been "born of the spirit and of water," nor "bite and devour" such as differ from us in the application of living principles, we shall endeavor to excel in wielding the sword of the Spirit. We do not think it robbery to have on the helmet of salvation, the breastplate of righteousness and the shield of faith. These are within our reach, have been tendered to us as well as to you, and if we choose to be equipped with them, let no man seek to hinder us. On the other hand, the same equipments are ready for all of you, and we shall not attempt to prevent you putting on the *whole armor of God*. So be it! The well of truth is open to all to draw. Lazy indeed must he be who will not draw, but prefers to drink the stagnant water of death.

We know no classes among the Brethren.—There is no high nor low in the church of God. Not until the third century was there any distinction between clergy and laity, and in popular Christianity it has become wide indeed.—Some of Jesus' disciples once "disputed among themselves who should be greatest," but Jesus soon gave them the true answer, and they had no more to say.

To watch over the B. AT W. with that wisdom which comes from above, is our heartfelt desire. We want to listen kindly, courteously, and lovingly, and ask no more from you when we speak. All rash movements end in failure and entail misery upon many innocent persons. Backward movements, or the advocacy and practice of methods built upon the judgment of *dead men* instead of being built upon *divine principles*, detract rapidly from the law of growth in grace and knowledge of the truth. To still or sleep is certain death also.—To move forward steadily, cautiously and faithfully is in harmony with Christ's law of Christian development, which brings sure victory over death, hell and the grave. We now bid you God speed in every effort to approximate more and more to the living and eternal principles of truth, and pray God that all of us may meet across the river of death where trials, sorrows, provocations and temptations do not prevail. May we be permitted to interchange thoughts and views while here below, not for self-gratification merely, but to help others to come to Jesus and live.

M. M. E.

NEITHER BIBLE NOR LOGIC.

IN a report of a camp Meeting, at Farrandville, Mich., by M. C. Craig, published in the *Free Methodist*, we read the following paragraph:

"During one or two days of the meeting some Adventists came on the ground, Bible in hand, for argument. And while some of the pilgrims knew but very little about logic they knew how to prevail with God, and resorting to that ever ready weapon, all prayer, they vanquished their materialistic foe."

The *Free Methodist* lady reports what seems to us to be very inconsistent. It seems the Adventists were routed without either the Bible or logic! It still further appears that neither the Bible nor logic is in favor of *Free Methodism*; for had they been of course they would have been used. Upon this confesssion on the part of the writer, as to what *Free Methodism* is, we seriously doubt whether God is in favor of it, seeing his word is set at naught. If the Adventists had both the Bible and logic on their side and the Free Methodists had neither, we believe we would take our place with the Adventists. Prayer from a body of people who reject both logic and the Bible is a kind of mockery too deplorable to be described.

A young lady (Baptist) was one time talking with a young gentleman (Pedo-baptist) on the subject of baptism. The gentleman not being able to resist the lady's logic became enraged and said: "I just hate you Baptists; you want *proof* for everything." We boast of the nineteenth century civilization. But what there is to boast of is hard to discover. The Jews wanted Christ crucified. They could *prove* nothing against him—but they *wanted* him crucified, they *felt* he ought to be crucified. A robber who was condemned by *proof* could go free, but Christ, in whom no guile was found, must be crucified. Stephen had to be stoned to death because the people could not *resist* the wisdom and spirit by which he spake. Paul "disputed against the Grecians: but they went about to slay him." So you see, brethren and sisters, we should not weary in well doing even if people do turn from sound logic, truth, the spirit, the word of God, and seek our ruin; for so you see they did with our blessed Master and the dear departed saints.

S. J. H.

A SHEEP DOG.

A BROTHER once told us of a very fine shepherd dog which one of his neighbors had. This dog was one of more than ordinary usefulness. Anything left in his care would be well guarded—no one would dare touch or disturb it. Then he was very fond of his master. The dog's chief delight was in being with his master. There he was always happy and contented.

One day the master observed his dog avoided him, that he would not look him in the face in that confiding way which it was his custom to do. This conduct at once aroused the suspicion of the master. That something was wrong was evident, but what it was he could not imagine. He was not kept long in suspense however as the mystery was revealed a few days after.

The secret briefly told is this: The dog had gotten in bad company and helped to kill a sheep. After doing this all his courage was gone. He did not even have enough simply to *look at a friend*. Before this he could meet friend or foe face to face. His bravery was undaunted. But now self reliance is gone; fear takes the place of confidence, and shame of gladness.

Our brother thought how similar this was to the conduct of men. A man with a clear conscience is never happier than when in contemplation of meeting his blessed Master face to face, and when in fellowship with the elect of God. He can brave storms of opposition, endure severest privations. He would not shrink, if duty demanded it, to stand in the very jaws of death. But, when his morals have been surrendered, oh, how changed! So cowardly is he that he shudders to meet even his best friend! With a clear conscience, an implicit trust in God, and an unwavering faith in the truth of the Bible, no difference what the conditions of life are, it will be joyful, contented, and elevated; but on the other hand, with a guilty conscience, the doubt of a God, and a disbelief of the Bible, no circumstances of life can make one's existence either enjoyable or successful.

A man without a clear conscience is as powerless as a bird with a broken wing, a train of cars without an engine, a ship without a sail; as useless as an ax without a handle, a reaper without a sickle, a watch without a spring, a wagon without a wheel; and he is no better than either of the traitors Arnold to Judas.

S. J. H.

TO THE BRETHREN IN KANSAS AND NEBRASKA.

GOD adding his blessings I shall spend September and part of October in Kansas and Nebraska, and those wishing meetings will please address me at once, stating the nearest route to your point from Topeka. I desire to visit the isolated members, and the churches that are not abundantly supplied with ministerial laborers. These shall have the preference. O how often have your earnest appeals caused the tears to start; and my vow to God that if he would spare me, I would do my part towards helping you, must now be published. I ask not your gold and silver, but your *heartfelt prayers*, that, "if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me."—Rom. 1: 10-12.

M. M. ESHELMAN.

PREDICTION CONCERNING NEWSPAPERS.

Gleaned from the address of Whitelaw Reid before the New York press association.

"WE shall not have cheaper newspapers. They are the cheapest thing sold now considering the cost of making them. We shall not have continually growing supplement on supplement of advertising. Individual wants will seek mediums more suitable. Only general wants will seek publicity of great journals, and these will be kept, by the increasing cost, within manageable compass. We shall not have more news. The world is ransacked for it now. Earth, sea, and air carry it to us from every capital, from every people, from every continent, and from every island.—We shall not have bigger papers; they are bigger now than a busy people can read. We shall have better newspapers; the story better told; better brains employed in the telling; briefer papers; papers dealing with the more important of current matters in such style and such fascination that they will command the widest interest. There will be more care and ability in selecting, out of the myriads of things you might tell, the things that the better people want to be told, or ought to be told. There will be greater skill in putting these things before them in the most convenient and attractive shape. Judgment in selecting the news; genius for telling it—that is the goal for the highest journalistic effort of the future. In making a newspaper, the heaviest item of expense used to be the white paper. Now it is the means. By and by, let us hope, it will be the brains."

M. M. ESHELMAN will spend a few weeks in Indiana, and those desiring to write him will please observe the length of time he will remain at each place. North Manchester until August 13th, Goshen until August 18th, South Bend until August 24th.

"NEW TESTAMENT GREEK"

UNDER the above caption Professor M. B. Riddle of Hartford, Conn., publishes some very good things in the *Religious Herald*. Among the many he says:

The definite and discoverable meaning of the New Testament terms has led to stability of lexicography as regards this book. With this thought I began. But now I must make exceptions. Three classes of interpreters have endeavored to shake this stability: (a), ECCLESIASTICAL, who have insisted that the decisions of councils and similar bodies, centuries mayhap after the New Testament was written, determine the meaning; (b) MYSTICAL, who think some inner light, or new subjective revelation, can alter the historic facts of lexicography and grammar, and (c) RATIONALISTIC, who think that what their individual notions accept as true or false, can affect the sense of words written by men centuries before there individual opinions existed. And it will perhaps be the best safeguard against a most hurtful habit, the habit of putting a homiletical twist upon our texts, explaining, or at least using the well defined words of Scripture in another sense, which better suits some sermon we have planned to preach. I believe that such a habit is more damaging to the ordinary hearer than infidel attacks or the vicious theories of interpretation already alluded to. If God's word is not rich enough in meaning to us to furnish us with texts that can be fairly used, then the fault is probably our own."

MANUSCRIPTAL.

THE Doctor and His Patient," by W. Q. Calvert. "Why Do You German Baptists preach the Literal Word so Much?" by C. M. Yearout. "The Beautiful River," by Leah T. Condry. "Questions on Trine Immersion," by E Umbaugh. "A Clear Conscience," by Mary C. Miller. "Shadows and Sunlight," Mary Louise Hopwood. "The Jews," by John H. Wolters. "Judge Not One Another," by S. L. Thomasson. "Disagreements," by Daniel Longanecker. "The Ten Commandents," by I. J. Rosenberger. "Your Time," by Levi Hollert. "Stars," by Mary Louise Hopwood. "Feet-washing," by B. C. Kessler. "Man's Corruption, Condemnation, and Restoration to God," by H. W. Strickler. "The Kingship and Kingdom of Christ," by R. Waters.

ENVELOPES.

WE have purchased a very large quantity of superior envelopes with the cardinal principles of our church printed on the back of them. We will send, post paid to any address in the United States or Canada, 1 pack (25) for 12 cents or four postage stamps; 4 packs (100) for 40 cents. We would like to have all our readers use these envelopes, for by them our distinctive features may be carried to many places, and an interest awakened in them, where they would otherwise remain forever unknown.

FOR seven years a convocation of church authorities in England have been discussing the clothes question. What the clergymen shall wear, has been a question of lengthy debate, and the convocation finally concluded that, "In saying public prayers and ministering the sacrements and other rites of the Church, every priest and deacon shall wear a surplice, with a stole or scaf and the hood of his degree; or, if, he think fit, a gown, with hood and scarf; and no other ornament shall at any time of his ministration be used by him contrary to the monition of the bishop of the diocese." In commenting on it the N. Y. *Independent* says: "This whole matter of vestments, which occupies so much attention in the Church of England, reminds us of the controversy among the Tunkers as to whether they ought to wear coats with rolling or standing collars. The world would feel that two great issues had been closed if these two controversies were finally settled." And the world feels that an immense amount of money, good health, and broken hearts could be saved if the popular churches would set scripture examples of plainness. It is because the world and the leading popular churches of the age have been married and are dwelling together that so much controversy on dress is had. Come down to Scripture plainness, magnify the Lord God by obedience to all his requirements, and the feeling as well as the condition of the world will be changed. So long as the great body of Christian professors adorn themselves in the absurd styles of the world, the controversy on the clothes question will not cease. The people of God are commanded to "contend earnestly for the faith once delivered to the saints."

THE way man wishes to go, thither his feet will carry him.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1: 1? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. Crook.

Will some one please tell us, through the Brethren at Work who wrote the latter part of the last chapter of Deuteronomy, from fifth verse to end of chapter? A. E. M.

Will some one please explain Matt. 8: 22? "But Jesus said unto him, Follow me; and let the dead bury their dead." H. Stewart.

Will some one be kind enough to explain Heb. 10: 20? C. J. Head.

Will some one please explain Daniel 7: 13, 14. "I saw the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Also Rev. 7, and Rev. 20: 4, 5. T. C. Wood.

[Will Brother Daniel Vaniman answer Brother Wood?—Ed.]

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the kingdom of heaven?

Justina Miller.

CHRISTIAN UNION.

BY W. J. H. BAUMAN.

NUMBER II.

IN our former article on the above subject we tried to show the necessity of unity among the disciples of Christ. In this we shall aim to show how that unity can exist and be permanent. An editorial item in the Brethren at Work hits the nail on the head. It says: "A church can never divide on the Bible; and if division occurs at all it must be on something that is not in the Book." I heartily endorse said item in toto. Every observant and impartial mind must notice that the leaven of schism, which seems to some extent to be at work in the church, is caused by things that are not in the Book. The tradition of the fathers, matter of mere opinion or taste, and which may be expedient to certain times and localities; but wont work on the whole. Now, to avoid all this trouble, there is but *one* way, and that is to enforce nothing but what the Bible enforces.

In my travels and intercourse with and among my brethren, I never met with any, to my knowledge, arrayed against anything or opposed to what the Book teaches. The trouble seems to be in *enforcing* the mere matter of taste in the *modus operandi* of administration.

In the feet-washing trouble it was not the ordinance itself that was in dispute, but the mode of administration. And such seems to be the case in all, or nearly all the mutinous troubles in the church.

Paul in Romans 3: 4, says: "Let God be true, but every man a liar." Paul certainly does not wish us to lie in the general sense of lying. His idea must be simply this: God is perfect, and that which emanates from him is perfect, also, and will not admit of improvement or change. Man is imperfect, and that which simply emanates from him is imperfect; and will admit of improvement and change, and if the saying of the apostle would be admitted both in practice and theory, (especially in practice) there would be no danger of division. It would be not only unchristian, but ungentlemanly, on my part to unchristianize or disrespect those who differ with me in matters of mere opinion or taste. Suppose we should endeavor to enforce this matter of taste in our diet for the body, and unchristianize everybody that didn't, need I to tell what the result would be?

We are told that charity is the bond of perfectness, and it is the band that should bind together the followers of Christ. I may entertain an opinion on a subject my brother may differ with, and, as he is just as likely to be right as I am, I should exercise charity. What the Bible enjoins is not a matter of opinion; but what it does not enjoin (religiously) is. In the acknowledgement of the above practice on our part the Christian unity prayed for by Christ and enjoined by the gospel, generally will exist, and the gates of hell will not prevail.

Often I have thought myself right and another wrong, when upon proper investigation, I found that the reverse was the case; and thus have experimentally learned that another opinion is at least as good as mine. Union and charity is what makes

The church below
Resemble that above.

May God hasten the day when the bickerings about technical and small things will be buried in Oblivion's grave, and the church stand robed in the glorious garb of high moral influence, going forth conquering, and to conquer in the name of Christ.

FROM PALESTINE.

NUMBER XVII.

Bethlehem and Solomon's Pools.

[From the "Christian Standard" by special Arrangement.]

THERE are few objects in Palestine which I had felt more anxious to see than these pools and the aqueduct connected with them; and few that are so insufficiently described in the books which I have read. I examined them with the greatest care, and they fill me with more admiration than ever before. Previous to their construction Jerusalem had within it no running water, but was dependent on rain water caught in cisterns. Such a dependence was too precarious for the capital of a kingdom, and Solomon was too wise a king to be contented with it: so he determined to bring in a constantly flowing stream by means of an aqueduct, but in order to this, a sufficiently copious spring must be found at an elevation above Jerusalem; and as Jerusalem is from 2,400 to 2,500 feet above the sea level, and as springs generally burst out, not at the top of hills, but far down their slopes, it is clear that such a spring was not to be found at random. The nearest, and the only one, within a practicable distance, was found two miles southwest of Bethlehem, and about eighty miles, by the nearest road, from Jerusalem. How the men of that age ascertained that this spring was high enough for the purpose, I leave the reader to judge.

Having settled that point, the aqueduct was started, not from the highest of the three hills in the city, but from the lowest—the temple mount. It crossed over to the side of Mount Zion, under what is now called David Street, then wound around the southern, and half-way along the western side of that mount, then across the shallower part of the valley of Hinnom on arches, then around and around and around the hills to Bethlehem, then around Bethlehem, and around half a dozen other hills, till it reached the narrow valley down which the spring aimed at was sending its waters eastward to the Dead Sea. These windings made the aqueduct twelve miles long, and through the whole of this distance the engineers had to give it sufficient slope, as they came along, to insure a flow of water, yet not sufficient to overshoot the spring they were aiming at. They succeeded so well, that when they struck the spring branch they were at least a quarter of a mile from the spring, and about 100 feet perpendicular below it. Not contented yet, they ran the aqueduct up the steep slope of the valley to the spring, and then, by cutting a trench 30 inches wide through earth and rock down to the stream which flowed into the spring, they laid this stream bare for another quarter of mile up the hill, their trench, by this time, reaching a depth of 20 feet. Here they were close to another under-ground stream, and doubtless they had this in view while digging their trench: they intended to bring both streams into their aqueduct. Here they dug a chamber in the solid rock, 41 feet long and 11½ feet wide; and at a right angle to it, another chamber 12½ feet long by 10 wide. In the center of the large chamber they dug a basin in the rock, 7 feet long, 2 feet 10 inches wide, and 3 feet 4 inches deep, and in the center of the smaller one, a circular basin 3 feet wide and 2 feet deep. From one of these basins to the other they chiseled a circular hole under the stone floor, six inches in diameter; and then, turning the water of one of the streams into the small basin, they allowed it to flow through the circular orifice into the larger one. Then, turning to one corner of the large chamber, they cut their way a few feet to the other stream, bored another circular orifice from it to the large basin, and thus turned into the latter the other stream. When the two springs were thus drawn into one basin, they chiseled another round hole from this to the trench along which their aqueduct was to flow, but started it a foot from the bottom of the basin, so that the latter has water in it a foot deep all the time. This done, the united streams flowed along the trench into the aqueduct, and through the aqueduct into the cisterns prepared for it under the court of the temple.

But the task of the engineers was not yet completed, by more than half. The two chambers above mentioned were next arched over with nicely cut stone, and the earth replaced above them, leaving only a well-like opening into the larger one, which could be closed up by a flat rock laid over its mouth. Through this, until recently, travelers had to climb down, in order to visit the chambers; but now an easy entrance has been made by a narrow passage with a flight of stone steps. A wooden door closes the entrance to this passage, and the key of the door is kept by a Turkish soldier stationed in an old castle which stands a short distance below.

Next after covering up the chambers, the workmen laid slabs of stone across the trench which they had dug, resting them on the solid rock, and replaced the earth above these. The entire stream of water was now hidden from view, and the Commentators have supposed, not without good reason, that Solomon refers to this, when he says in his song, (4: 12) "A garden enclosed is my sisters, my spouse, a *spring shut up, a fountain sealed.*"

A constant supply of water was now secured, not for Jerusalem only, but also for Bethlehem, provided the spring which furnished it would never grow dry, and would always flow copiously. But Solomon knew that in a long drouth the flow of water would be diminished, and that in a very long one it might fail altogether; so he provided against these two contingencies. Observing a small stream coming in from a side valley just opposite the point where his aqueduct reached the stream of his principal spring, he built a short branch aqueduct up that valley to the fountain head, dug out a chamber there, and arched it over, and added this stream to the one already in his main aqueduct. I followed this branch aqueduct to where it disappeared under the ground, and on going further, hoping to find it again, I discovered a hole in the ground about large enough to crawl into, and upon crawling in and down, I found myself in the chamber just mentioned. It is 21 feet long and 11½ wide. The hole through which I had crawled was made by the dropping of a stone from the arched roof.

Against the other contingency mentioned above, he provided by constructing the three great pools which bear his name. They are built along the slope of the valley between the principal fountain and the union of the two aqueducts; and the principal aqueduct flows along the side of the valley a few feet from them. The uppermost is 380 feet long east and west, with an average width of 232 feet, and a depth of 25 feet. The next, about 50 yards down the slope, is 423 feet long, 205 feet wide, and 39 feet deep. The third, 80 steps below second, is 582 feet long, 177 feet wide, and 50 feet deep. All are dug down to the solid rock, walled up with excellent masonry, and plastered with cement. The cement of the uppermost is much broken, and a gap about 20 feet wide and 12 feet deep has been made in the wall of its upper end; but the other two, and especially the lowest, are in an almost perfect state of preservation.

The uppermost and middle pools are supplied with water by side channels leading from the aqueduct. The places whence the water for these side channels leaves the aqueduct are plainly visible through well-like openings leading down to them, and the streams can be seen inside the pools, where they leap into the water. The lowest is supplied by an aqueduct of its own, which runs around the hills several miles to-ward Hebron. I traced it for two or three miles as we rode to Hebron, but I failed to find its fountain. It is now dry, the last winter having been an unusually dry one, and its pool has but little water in it, though the water-marks show that it is often full.

These pools are evidently intended, as I have intimated above, to hold a mass of water in readiness to supply the aqueduct during any interval in which the fountain should fail or prove insufficient. It would be an easy matter to make a connection between them and the aqueduct, such as would answer this purpose. Whether such connection was ever made or not, does not appear; but here was a mass of water equal to a lake covering six acres of ground 38 feet deep, always ready for an emergency.

While the chief purpose of this magnificent work was to supply Jerusalem with water, and to supply, in passing, the unwalled town of Bethlehem, this was not its only purpose. By means of frequent openings in its top, it affords a water supply for man and beast all the way; and whenever the cisterns within the city are full, it is the work of but a moment to stop up the channel flowing beyond one of the openings, and cause the water to overflow into irrigating channels, through the fields and gardens and orchards in the slopes and valleys below. This purpose of it is stated in the well known passage (Ec. 2: 6) where Solomon, in enumerating the great things which he had done, says, "I made me pools of water to water therewith the wood that bringeth forth trees." I think, too, that this is "the brook that ran through the midst of the land" which Hezekiah stopped when Jerusalem was threatened by Sennacherib. He said: "Why should the kings of Assyria come and find much water?" 2 Chron. 32: 4.

Finally, the king was not unmindful of the *swimmers*. "Better swim-pools than these," says Dr. Barclay, "could not be desired." So we found, by actual experiment on two of them. And for immersing, they are just the thing.—They all have stone steps reaching down to the bottom, on which you could immerse nicely when the water is at any stage, by placing your candidate on the step below you; and when the water is low, the benches made by the natural ledges of rock on the sloping bottom, would be the chosen place.

It has become common and popular to say that Pontius Pilate built these pools and this aqueduct, because Josephus represents him as undertaking to bring water from a great distance to Jerusalem; but I am fully persuaded that no king, nor Roman governor, subsequent to Solomon, was capable of the conception and execution of such a work; and until some conclusive evidence is produced to the contrary, I will still ascribe it to him. There are several other interesting details which I must omit from my description, lest I weary and confuse the reader; but if my readers feel half the interest in the subject which I feel, they will peruse this letter with pleasure.

I bring this letter to a close on the 18th of May, in the Philistine plain between Beer-sheba and Gaza, surrounded by a multitude of Bedouin Arabs grazing their camels and harvesting their wheat. J. W. McGarvey.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

MYERS.—In Washington Church, Kosciusko County, Indiana, March 5th, 1879, of consumption, Sister Matilda Myers, wife of Brother Jeremiah Myers, aged 56 years, 1 month, and 9 days.

Her maiden name was Deardorff. Was born in Berks County, Pennsylvania, January 24th, 1823, and in 1838 she moved with her father, Jacob Deardorff, to Miamiasburg, Ohio. In 1839 she was married to Jeremiah Myers. Ten years later she moved to Indiana. She united with the church September 24th, 1874. She lived a consistent life, and was fully prepared for death. Was anointed by the Brethren.—Funeral by Samuel Phield, from 1 Pet. 1: 3, 4, 5, to a large and sympathizing audience.

Jesse Calvert.

SPELMAN.—In the Lafayette Congregation, Allen County, Ohio, May 26th, 1879, Sister Louretta Spelman, aged 34 years, 8 months, and 22 days. Funeral services by the writer.

J. L. Baker.

CANADAY.—In the Nettle Creek Congregation, Wayne County Indiana, Gracie M., daughter of N. F. and Elizabeth Canaday, died June 26th, aged 8 years, 9 months, and 18 days Disease, brain fever. Funeral services by Brother B. F. Wissler and the writer, from Job. 34: 33, to a very large and sympathizing audience. Lewis W. Teeter.

MARTIN.—Sister Nancy Martin died on the 30th of May, 1879, aged 59 years, 3 months, and 2 days.

She was married to Brother Christopher Martin, October, 1879, with whom she lived upwards of forty-one years. She was the mother of eleven children, eight daughters and three sons All survive her except one daughter who has gone before her to the spirit world. The most of her children are members of the church. Sister Nancy was an old veteran of the cross. She served her Master many years and was always found in the line of her duty. Being very plain in her dress, humble in spirit, kind to all around her, not finding fault with others, it can truly be said of her, "She was a mother in Israel." She was buried in the Mohican Graveyard on the first of June, followed by many sympathizing friends and neighbors.—Funeral services by Brother Isaac Kilhefner and another brother, from the words, "For me to live is Christ, but to die is gain."

H. S. Jacobs.

Correspondence.

These things write we unto you, that your joy may be full.—John.

More About Peter Halberg.

Dear Brethren:—

I SUPPOSE ere these lines reach you, you will be informed of the wonderful and miraculous dealings of God in bringing to justice a bad and dangerous man. One who no doubt for over a month past has been figuring and plotting a second raid on the Brotherhood.—But thanks be to a kind and over-ruling Providence the would-be perpetrator of evil, in weaving a net to catch others, was caught in his own web, and when I left Mt. Morris on Monday of last week he was panting in the calaboose, standing in one corner with his eyes fastened upon the floor, no doubt meditating over the past.

On the 21st of June this same Swede came to my house and introduced himself as Nels. Sodaberg, said he belonged to the Baptist Church on the east side, (Rockford), and that he was baptized last Spring, but of late by reading the word of God, and by continual prayer, and seeking for truth, he had come to the conclusion, that as they left undone so many of the Savior's plain commands, that he could not be satisfied with them any longer, and that he was in search of a church more apostolic than the Baptist Church of Rockford, and that he knew something of a small church in Iowa that was known there as Dunkers, and that he had written to one of the Brethren there to find out if there were a paper printed in the interest of the church, and that they referred him to the BRETHREN AT WORK printed at Lanark, Illinois, and that he had written there to find out if there were any members in Rockford, and that he was referred to me as a member of that body, therefore he had come to see me, and talk over the great truths of Christianity. I told him I was glad to meet him and would be glad to talk with him upon this all important subject. I was not long in becoming very much interested in the man, although I must say that there was something about him that I did not altogether admire at first, but his great zeal and continued earnest endeavor to get at the truth of the Christian religion, and his great desire was to know nothing save Jesus Christ and him crucified had a winning effect upon your unworthy writer, and whatever might have been repugnant to me at first sight was fast sinking into insignificance, as the theme, the most important of all that might interest the poor dying mortal man, was dwelt upon.

After this first meeting his visits to my house were frequent, scarcely without an exception, talked upon the all absorbing truths of the Bible. Is it any wonder that I should be so wonderfully deceived, as the sequel to my story will show before I get through.

Saturday, the 12th of July, Brother David Price and companion put up at our house in the evening, intending to visit with us until the following Sunday, and then go to Westfield, about eight miles distant, where Brother P. had an engagement to preach. Shortly after their arrival, Sodaburg put in his appearance. I introduced him to Brother David. After the team was put away we all went to the house.—The conversation soon turned up on our intended trip next day to Westfield, when my would-be friend made it known that he too would like to be one among the number that would like to go out to our meeting on the morrow. How to plan it was not so convenient, as our conveyances were such that we could not carry any more without some one of us remaining at home in order to give a seat to the earnest seeker after truth, therefore my "better half" proposed that he might take her seat, that she would gladly deny herself of the pleasure of going to the meeting, if by so doing she could make it suitable for him to go. He accepted the chance. On the following Sunday, Sodaburg was on hand bright and early. When we arrived at the place appointed for worship he had a text he desired Brother David should speak upon.—It was as follows: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 19: 20.

He was much pleased with the sermon, and seemed very favorably impressed with the remarks of the brother—so much so that he was very anxious to remain for the afternoon services at a school-house three or more miles southwest of here, the meeting to be at 3 P. M. It seemed with difficulty that he could arrange to remain for the afternoon meeting, as he had previously arranged to exhort his Swede Brethren in Rockford on the same evening, but after hearing the first sermon, and being so well pleased, he could not think of returning without first attending the afternoon meeting.

At the appointed time we arrived, and Brother David took for his text, "Be ye not unequally yoked with unbelievers," and of course according to the nature of things, Secret Societies had to be noticed during the remarks of the brother, (and the remarks were excellent). It was plainly shown by the unerring words of truth that any organization of a secret nature where the members are sworn to carry out certain restrictions not founded upon the word of God is dangerous, and should be viewed with suspicion.

After hearing this sermon Sodaburg waxed earnest and warm in praise of the preaching. He said he never heard such gospel preaching before in all his life. Every word was truth; and it had made a deep impression upon him, and on the way home he said he never was so happy in all his life, he has a soul to save, and should all his associates and brethren turn against him it would make no difference to him, he was determined, by the help of God to make sure work for the kingdom. I encouraged him all I could, and thought I never met one more in earnest than was this chief of hypocrites.

His next move was to advise Brother Price that he thought he would be down to see him and Brother Stein on the following Saturday.—He could hardly wait until then, as he wanted to get the truth, and as Brother Stein had belonged to the same church (the Baptist) that he belongs, he was very anxious to know his reasons for a change of church relationship. He came to me to take him to Mt. Morris, and made many good promises that I should be well paid for my trouble, therefore on Saturday, the day set apart for this trip, after partaking of an early dinner, 10:30 A. M., we left home in my conveyance, and arrived in front of the old sandstone at about 4:30 P. M.

After arriving at Mt. Morris we wended our way to the office of Brother Stein. I introduced my supposed friend, Sodeburg, and at once commenced conversation upon religious subjects. Conversation waxed warm. The trials of two, sustaining a like relationship, leaving the church the home of their adoption.

The trials, the tears, and the groans, Brother S. remarked, were all brought vividly to his recollection, that he, too, had to endure when bidding adieu to his brethren, when fully making up his mind that was his bounden duty to unite with another body that lived out more fully the fundamental principles of Christianity. When the conversation had increased, and all present (the trio) were warmed up by the genial influence of a Savior's love, that Christian warmth gradually going up to ninety-eight in the shade, Brother Stein was called out by his would-be Christian friend to hold a little conversation with him privately. After a few moments time had elapsed they returned.—Brother S. remarked that this Brother would like to be baptized at Silver Creek to-morrow, that I might see Brother D. Price, and talk to him about it. We now bid farewell and soon arrived at Brother Price's.

After partaking of a hearty supper (not eating anything since 10: 30 A. M., I can assure you that I enjoyed it) Sodaburg having departed into another room, the BRETHREN AT WORK of the 10th of April last was produced, and I was requested to read the rogue's description. After reading the same I looked up in astonishment and before I could express my mind, Brother Price remarked that the attention of him and wife were called to the piece by a sister. After reading it, they both made up their minds that he was the man if he had the finger marks. I said if he has the finger marks, he is the very identical man. Now we proposed, if possible, to watch closely during the evening for the marks, but it was not so easy a matter; he had trained the right hand so perfectly that it was kept in such a position that it was hard to get sight of the two front fingers, but I had an opportunity to notice the front finger of the right hand, and it was identically as described. Other members of the family, saw the second finger of the same hand, and it was off as it was described. We were convinced, and at the same time greatly astonished, but this was a clear case. I knew he could talk Swedish, Danish, English, and I think he could talk Norwegian. I could sleep but little that night.

Brother Price and I talked the matter over how best to throw him off his guard so that he would not suspect anything was wrong; therefore it was planned by us, that on the way to church that I should ask him if he did not think it advisable not to be too hasty in this matter, as it was an important work, and that we thought he had better get a little better acquainted with the Brethren first. His reply to all this was: "To-day is the accepted time, and to-day is the day of salvation, if you hear his voice harden not your heart." He seemed very much changed, he was very despondent. Arrived at Silver Creek, he sitting by my side during the discourse delivered by Brother Stein. He paid close attention to the preaching. As soon as the sermon was ended, he requested an interview with the Brethren. I told him he could make known his wishes. Nothing more was said until after the singing of a hymn, when he went up to the stand and called Bro. Stein out. In a few moments they returned but only to cast a greater gloom upon him, as no doubt he began to think the Brethren knew more about him than he would like to have them know.

We were invited home with a brother to dinner. When we left Rockford, he did not want to return until Tuesday, but now he was ready to go back immediately; but I told him to hold on, that I would like to visit some of my relatives while I was here, and I promised I would take him home on the following Monday. We all went to Sunday-school in the afternoon; had a very large Bible class, both Sodaberg and myself being invited to take part, which we did.—Had a good Sunday-school and largely attended.

From here went to Cousin Samuel Price's to stay over night. On Monday morning we started for home. About 11 A. M. we were in front of the Seminary in Mt. Morris. I wanted to call on Brother S. before leaving town.—Sodaberg said he would remain in the buggy until I would return; he told me to hurry up. I did so, and when I came to the buggy there was no body there. I was beckoned across the street. The Constable told me that he had put my man in the calaboose. It did not astonish me very much, as I was satisfied he was the guilty man, and that his arrest might take place at any time. I observed that I had some of his wearing apparel that I would like to give him. I was requested to take Brother S. with me and see what he had to say for himself. I invited the Brother to go with me who complied, and about half a dozen others accompanied us. Brother Stein read the charge against him in the BRETHREN AT WORK and asked him what he had to say about it. His reply was: "I am the man, I am guilty of it all." Before leaving I asked him why he betrayed my confidence in the way he had, but he scarcely made a reply; and it is rather indefinite what he did say.

With a few good Christian admonitions from Brother Stein, we all parted from the guilty man, leaving him to his own sad reflections. I can truly say that it is with deep regret that I have to chronicle these sad facts, much more would I desire, could it have been, that he was as *true* as what he was *earnest*, how much good as an instrument in the hands of our dear Savior, might he have been among his two thousand Swede Friends in Rockford, in pointing them to the Lamb of God that taketh away the sins of the world. With many regrets I close these sad pages, though not with sorrow on my part that I have labored for the best interest of my undutiful friend.

May the Lord grant that it might be that in subsequent life, when the hand that penned these lines may be far away, or summoned by an all-wise being to mingle in a different sphere and society, that my imprisoned friend may notice these words, and be in earnest in fleeing from the wrath of God, and laying hold on eternal life. Man looketh to the outward appearance, while God looketh to the heart. The heart of man is desperately wicked, who can know it?

Brethren, let us watch, and when a stranger knocks for admittance into the fold, let him be identified, show his credentials and all will be well.

JOHN EMMERT.

Rockford, Ill., July 30th, 1879.

From Salem, Oregon.

Dear Brethren:—

IN my other communication in the BRETHREN AT WORK I said we lived with our son-in-law in Umatilla County, Oregon, but since that time we moved to Marion County. We arrived at Brother David Brower's on Sunday morning, March 16th, just in time to attend a meeting at the school-house near by, where we met with dear brethren and sisters and formed acquaintance with a number of brethren and sisters. Had a very pleasant season of worship together for a while; have felt to thank God and take courage.

We remained in the house with Brother David Brower till the first, then moved into a house near by, where we are still residing. We like this part of Oregon. I never felt so happy in my life as when I came back to the fold again. We are all well and happy; we have close neighbors, and they are all good and kind, and we have plenty to eat.

This is the greatest country for fruit I ever saw. We are enjoying ourselves remarkably well. Our communion meeting was at Brother David Early's the 5th inst., commencing on the 4th, and continuing over Sunday. We had a feast of fat things. Ministers present were as follows: Brother David and Samuel Barklow, from Cass County, Oregon, and Brethren Daniel Leedy, A. H. Baltimore, from Linn County, Oregon. The Brethren all took an active part in preaching the word of God in its purity.—They made the doctrine of the church so plain, as practiced by the Brethren at our Love-feasts, that all who are not prejudiced could not help but see the truth as it is in Jesus. On Friday night, the 4th, four persons, young women, made it known that they wished to become united with the church, and were baptized on Saturday. On Sunday night one young man came forward, and was baptized. On Monday morning there were near sixty communicants at said meeting. The order and attention were excellent.

On Sunday morning at 9 o'clock we had our Sunday-school at the same place. Brother David Early is our Superintendent and Brother Samuel Forney, Assistant. There being twelve mutes present at this meeting from different parts, Brother D. Early proposed that Jacob D. Brower, a mute son of Brother D. Brower, should take the mutes in a class after the other classes were through, and read and explain by sign language the same chapter that the others had read, which was done in the presence of the entire congregation, and I must say that the scene was very impressive. It seemed that the whole congregation was brought to tears. On Monday morning while Brother D. Brower was administering baptism, his son, J. D., was explaining to his mute friends about baptism.

In conclusion, I will say I think the church here is in a prosperous condition. Brother David Brower is laboring hard for the cause, and travels a great deal. Can not one of our laboring brethren come over here and help him in the good work. Souls are starving here for the bread of life. Since we arrived there have been five accessions by baptism, three by letter, and one reclaimed, with two more applicants for baptism. My love to you all. I remain yours in Christ Jesus.

ELIZABETH KIESTER.

From Weeping Water, Neb.

Dear Brethren:—

GREETING to you and all the saints in Northern Illinois.

God in his goodness has still borne with us, and we are spared in the land of the living.—Permit me to say that my thoughts are wandering back to Illinois, and it is impossible to address every brother and sister, so I hope this letter will answer many requests to let the Brethren in Illinois hear from us.

Would say we are well, and experiencing about what might be expected in a new field of labor. More calls for meeting than it is possible to answer. I am just doing as well as I can, but do hope and pray the Lord of the harvest will either send or call more laborers into the field, for the harvest truly is great, and until recently no co-laborer nearer than sixty miles. Would say I am preaching to as quiet, orderly and intelligent people here in Nebraska as I ever did any where else, and feel quite confident that the labor is not all wasted.

One thing I miss very much the voice of a co-laborer in the ministry. The last brother I heard was William Provont at Hickory Grove, Illinois. In a new country we are deprived of many things that we enjoy in an older country, but I miss nothing so much as the brethren's preaching. Now I know there are many brethren who have a westward move in consideration. I would like to call your attention to this field, especially the ministers. Many of you almost idle, and here you are so much needed. Don't put the matter off for years to come: death will take many away in that time, and perhaps you will be taken even before you have gathered many sheaves. Come and help the Master's cause along here.

Will say for the country many miles around, it is just as handsome, fertile, healthy, and grand in appearance as can be found any where. "Even as the garden of the Lord, like the land of Egypt as thou comest unto Zoar. The crops this year are remarkably good.

JESSE Y. HEATER.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Forty persons were received into the church at Ephrata, Pennsylvania, during the past year.

Brother S. Crumpacker, of the Botetourt Congregation, preached interestingly to attentive congregations, at our Dry Run and Fairview appointments to-day at 11 A. M. and 5 P. M. We love to have our co-laborers visit us and preach to our people. When the brethren ministers travel this way, please don't forget to stop with us. We pledge you good congregations, warm-hearted receptions, and will bring you on your way, and give you plenty to eat, provided you ask no questions.

D. C. MOOMAW.

Edna Mills, Indiana.—Last Saturday, the 2nd, the Brethren of the Fairview Church, held a harvest meeting in a beautiful grove near Pettit. Preaching at 10 A. M. by Brother Billheimer, then the congregation broke up and partook of dinner brought there in various ways. Preaching again at 2 P. M., by Elder G. W. Cripe. The best of order prevailed throughout the meeting, and many good resolutions formed. Hoping by the help of God they may be carried out.

MICHAEL FLORY.

From Elk Lick, Pa.

Dear Brethren:—

SINCE my fourth of July report of additions we were again made to rejoice in the God of our salvation. On the 30th there were two more added to the fold of God in this part of his heritage; one who was a back-slider for some time has grown weary in wandering away from the fold and has returned penitent, and we trust her confession is also accepted with God,(who alone can see the heart) as with the church. The other was a promising young sister who was present at our glorious celebration held on the 4th. She, having been disappointed in going to the world's celebration held on that day at Berlin, Pennsylvania, resolved to visit Salisbury, and by the Christian influence of some dear sister, was brought to the water-side where she witnessed baptism for the first time performed by the Brethren. She was convicted of the truth as there praticed, and upon due reflections and ample time to count the costs, she came to our council, having gladly received the word, and was baptized. Thus we may well say we had a glorious fourth when such results follow our labors.

Thus ends the labors of the month of July, with six additions, and while we were made to rejoice, our hearts were also smitten with sadness over the death of our Sister Shoemaker, who after a severe suffering of over a month, passed quietly in death caused by cancer in the stomach. She was fully resigned to the will of the Lord, and was faithful to the last, calling for the elders, and being anointed in the name of the Lord. Many neglect this duty. Brethren in charge, visit the sick, comfort them through the word of God.

S. C. KEIM.

From Flora, Indiana.

Dear Brethren:—

THE church here is in an excellent working condition. We have preaching every Sunday; have two meeting-houses; they are four miles apart. Meeting yesterday at the upper house; house filled to overflowing with eager listeners; could not all get in. One young sister came forward and requested baptism. Counsel taken, no objection, all were glad to receive her. Then went to Wild Cat, about two miles distant, and baptized her according to the great commission. Trust all went home rejoicing. May the Lord bless and keep her from the evil of the world. Three weeks ago we received two by baptism; so you see that the good work is progressing slowly but surely. I think there are many more near the kingdom.

Brother George Cripe, from Fairview Church will commence a series of meetings on the 21st of September, and we anticipate a good meeting. The elders and officers of the church were counseled and were united in holding such a meeting, and that is the way I think it should be, then there will be love, and union and peace, and I will just say right here to my brethren and sisters, let us put our trust and confidence in God, for we know that Brother George may plant or sow the seed, but the increase must come from God. Will report again.

CHRISTIAN LESH.

From H. P. Brinkworth.

Dear Brethren:—

I AM glad you keep your paper free from articles of a schismatic nature, causing division instead of unity. Keep from bitter personalities, and try as much as you can to live peaceably with all men. Advocate the characteristics of the church which tend to keep us separate, that we may know each other and be known. If not, then we must be pained to hear that the church has lost her purity and her glory.

From C. H. Balsbaugh.

WE are in perilous times. Few of us are aware how the church is undermined by the irruption of the *Zeitgeist*. A general fast should be proclaimed, and such a fast as fills the scripture idea of the term.

A free press is a glorious thing if it means Golgotha. But it is fast becoming our ruin.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

The Brethren of the Cottonwood Church Lyon County, Kansas, have appointed the second Saturday of October for their Communion Meeting. Preaching to commence on Friday and continue over Sunday. Place of meeting, seven miles west and two miles south of Emporia, and one and one-half miles south-west of Petty's Mills, at the house of J. M. Quakenbush.

J. BUCK.

(Primitive Christian, please copy.)

The Bushnell arm of church, McDonough County, Illinois, will hold their communion at Brother P. Carsons, on the 27th and 28th of September. All those coming from the west will stop off at Tennessee, and call on Brother Benjamin Boyd, one and one half miles south of station, if not, wait at depot. Those from the east stop off at Macomb, call on Morrison or Black, if not, wait at station.

A. G. BLACK.

Love-feast at Urbana Church, Champaign County, Illinois, September 26, commencing at 4 P. M. Meeting to continue two or three days.

A. J. BOWERS.

We, the members of the Union Center Church, Elkhart County, Indiana, intend holding a Communion Meeting, on the 25th of September, commencing at 4 P. M. Also meeting next day. A general invitation to all desiring to be with us, and especially ministering brethren.

A. MILLER.

We expect to hold our Love-feast in the Bachelor Run Church, Carroll County, Indiana, one half mile south-east of Flora Station, October 2nd, commencing at 3 o'clock. The usual invitation is extended to all who desire to be with us.

JOHN F. KINGERY.

WE expect to hold our Communion Meeting in the Bear Creek Church, Jay County, Indiana, one and one-half miles from Bryant Station, September 5th and 6th, commencing at 4 o'clock in the evening. A hearty invitation to all, especially the ministering brethren.

ELI RENNER.

The Brethren of the Church intend holding their communion at their meeting-house, eight miles north-east of Marion, Grant County, Indiana, Thursday, October 2nd, commencing at 2 P. M. Invitation to all.

J. C. TINKEL.

Our Love-feast in the Dallas Center Congregation, Dallas County, Iowa, will be held at the church, one mile east of Dallas Center, September 27th and 28th. Meeting to commence at 1 o'clock P. M. We expect Brother Enoch Eby with us a few days before that time, and remain with us till after the feast. All are invited.

H. STITZEL.

The Elk Lick Congregation, Somerset Co., Pa., will hold a Love-feast Saturday, September 20th. Services open at 3 P. M. Meeting to continue over Sunday. Ministers from abroad are cordially invited. As no private invitation is extended to ministers, those contemplating being present will please drop us a card so as to assure us the desired ministerial aid. If any can be with us a few days previous to the appointed time, will please inform us, as we would prefer having preaching a few days before the feast. The usual courtesy is extended to all.

S. C. KEIM.

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The Gospel Preacher Vol. 1.—A book of twenty well prepared Sermons. By Benjamin Franklin. $2.00.

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Lanark, Illinois.

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Accommodation	10:05 A. M.
EAST BOUND.	
Day Express	12:19 P. M.
Night Express	2:15 A. M.
Accommodation	5:05 P. M.

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G. A. SMITH, Agent

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., August 18, 1879. No. 34

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

ELD D. B. RAY'S EIGHTEENTH REPLY.

JAMES did not teach the Tunker blasphemy of anointing with oil "for the forgiveness of sins." We have driven Mr. Stein from the Tunker doctrine that "baptism and regeneration" are identical, so that he confesses that the "regenerated" "are required to enter Christ's church by solemn oath of allegiance," administered by the ministers of Christ. Therefore the "swear not at all" was not designed for universal application. The Tunkers do make conformity (as we have shown) to their rules of dress, essential to fellowship. The very fact that the Tunkers have established a council—congress—to enforce subjection to its laws, is positive proof that their government is unscriptural. See Matt. 18: 17. The government of the United States is not the Bible model for church government.

Mr. Stein has been forced to surrender his "traditions," claiming a connected church succession from the apostolic church through the Waldenses, down to Alexander Mack. In his seventeenth aff. he says: "Mr. Ray picks up his from Bro. Brown's language, a part of which he know to be untrue, and exhibits it as "Tunker history." " And in his seventeenth aff. he says: "It is the same Baptist document rehashed." Though we had quoted from the Tunker historians themselves, the fact of the origin of the original Tunker church in 1708, yet Mr. Stein charged that our quotations originally came from Baptists and were untrue. We now proceed to establish our historical positions from original Tunker sources which place Mr. Stein in the unfortunate attitude of a false accuser. It is to be hoped, however, that he did it ignorantly in unbelief." We have before us a copy of the *Writings of Alexander Mack*, in German and English, translated and published with a Memoir of the author, by James Quinter, of the Tunkers themselves, at Columbiana, Ohio, in 1860. This work is from the pen of Mr. Mack, the founder of the original Tunker church. In the introductory Memoir by James Quinter, a leading Tunker editor and author, concerning the original Tunker movement, says:

"They were resolved to make the christian tabernacle after the pattern showed them on the mount—not on Mount Sinai, but on Mount Zion, according to the pattern taught and exemplified in the doctrines and lives of Christ and His apostles."

Of this number was the faithful little band of eight persons, a number between which and that which peopled the world after the deluge, a striking coincidence is observable. And one of those eight persons, and, one, too, who was prominent among them, was Alexander Mack, Sen., the subject of the following Memoir." Mack's Writings, p. 7.

So according to Mr. Quinter, this leading Tunker author, these original Tunkers "made the christian tabernacle"—the church—and re peopled the earth with true saints after the deluge of spiritual apostacy had destroyed all others!

Again Mr. Quinter, p. 9, says: "Alexander Mack, Sen., author of the following work was in 1679, in Schreisheim, in the Electoral of Palatia, between Manheim and Heidleberg, in Germany." "He was a Presbyterian and educated in the Calvinistic faith." "His occupation was that of a miller, and he possessed a very profitable mill, and a handsome patrimony, and several vineyards at Schreisheim."

After describing his marriage and family relations, on p. 10, Quinter says:

"There is a large number of his decendants still living and in membership with the christian community which their worthy ancestor did much, as an humble instrument in the hands of God, to organize and establish."

According to this, the original Tunker church was organized and established under the leadership and instrumentality of Alexander Mack. This is Tunker testimony. Continuing on p. 10, Mr. Quinter says:

"Becoming dissatisfied with the religious system in which he had been brought up, and being anxious to ascertain the mind of the Lord as revealed in the Scriptures, to this source was his attention directed in searching for the old paths. He became convinced by his reading of the Scriptures that an immersion in water was the New Testament baptism, and a believer the only proper subject for the ordinance, and that the doctrines and practices defended in the following work are such as believers should receive and obey. Accordingly, he and his wife and six others, in 1708, were immersed in the river Eder, and covenanted together to walk in all the commandments and ordinances of the Lord."

Also on p. 11, of their original Tunker church, Mr. Quinter says:

"The same spirit which actuated the great red dragon with seven heads and ten horns, that stood ready to devour the man-child which the woman clothed with the sun was to bring forth, Rev. 12: 1-6, manifested itself at Swartzenau to devour the infant community which the truth had conceived and brought forth."

From these historical facts from the Tunkers themselves, the original Tunker church was *conceived and brought forth* under the ministry of Alexander Mack, in Germany, in the year 1708. This is neither Baptist hash, nor rehash; but it is the family record of the parentage and birth of the original Tunker church. Again, on p. 13, Mr. Quinter, of Alexander Mack says:

"He was the first minister in the little christian community, organized at Schwartzenau in 1708, and labored zealously and successfully to enlarge the borders of their Zion."

So the Tunker Mount Zion was born at Schwartzenau, in 1708. And finally on p. 14 Mr. Quinter, says:

"Such are the brief Memoirs we have collected of Alexander Mack, Sen. And while we venerate his character, may we honor the system of faith and practice which he and coadjutors have handed down to us."

So it turns out instead of following the faith and practice handed down to us by Christ and the apostles, the Tunkers are controlled by the faith and practice handed down to them by Alexander Mack!

"The Preface or Introduction" to the Writings of Alexander Mack, was written by Alexander Mack, Jun., who was the son of the original Tunker leader. He was also a prominent preacher and author in his father's new church. In this Preface, pp. 23-25, of the original Tunker church, Mr. Alexander Mack, Jun., says:

"Finally in the year 1708, eight persons consented together to enter into a covenant of a good conscience with God, to take up all the commandments of Jesus Christ as an easy yoke, and thus to follow the Lord Jesus, their good and faithful shepherd, in joy and sorrow, as his true sheep, even unto a blessed end. These eight persons were as follows; namely, five brethren were—George Grebi, from Hesse Cassel, the first; Lucas Vetter, likewise from Hessia, the second; the third was Alexander Mack, from the Palatinate of Schriesheim, between Manheim and Heidleberg; the fourth was Andrew Bony, of Basle in Switzerland; the fifth John Kipping, from Bareit in Wurtemberg. The three sisters were Johanna Noethiger or Bony the first; Anna Margaretha Mack, the second; and Johanna Kipping the third."

These eight persons covenanted and united together as brethren and sisters into the covenant of the cross of Jesus Christ to form a church of christian believers. And when they had found in authentic histories, that the primitive christians in the first and second centuries uniformily, according to the command of Christ, were planted into the death of Jesus Christ by a threefold immersion into the water-bath of holy baptism, they examined diligently the New Testament, and finding all perfectly harmonizing therewith, they were anxiously desirous to use the means appointed and practiced by Christ himself, and thus according to his own salutary counsel, go forward to the fulfillment of all righteousness.

Now the question arose, who should administer the work externally unto them? One of their number, who was a leader and speaker of the word in their meetings, had visited, in sincere love, different congregations of Baptists (*Taufgesinnten*) in Germany, most of which admitted that holy baptism when performed by an immersion in water and out of love of Christ, was indeed right; but they would also, besides this, maintain that the pouring of a handful of water might also do very well, provided all else would be right.

The conscience, however, of them (the Brethren) could not be satisfied with this. They therefore demanded of him, who led in preaching the word, to immerse them according to the example of the primitive and best christians, upon their faith. But he, considering himself as unbaptized, required first to be baptized of some one of them before he should baptize another. So they concluded to unite in fasting and prayer, in order to obtain of Christ himself, the founder of all his ordinances, a direction and opening in this matter. For he who was requested to baptize the other, wanted to be baptized by the church of Christ, and the rest had the same desire.

In this their difficulty, they were encouraged by the words of Christ, who has said so faithfully, 'Where two or three are gathered in my name, there am I in the midst of them.' With such confidence in the precious and sure promises of God, they, under fasting and prayer, cast lots which of the four brethren should baptize that brother, who so anxiously desired to be baptized by the church of Christ. They mutually pledged their word, that no one should ever divulge who among them had baptized first, according to the lot,) in order to cut off all occasion of calling them after any man, because they had found that such foolishness had already been reproved by Paul in his writing to the Corinthians.

Being thus prepared, the eight went out together one morning in solitude, to a stream called Eder; and the brother, upon whom the lot had fallen, baptized first that brother who desired to be baptized by the church of Christ, —and when he was baptized, he baptized him by whom he had been baptized and the remaining three brethren and three sisters.

Thus these eight were all baptized at an early hour of the morning. And after all had come up out of the water, and had changed their garments, they were also at the same time made to rejoice with great inward joyfulness, and by grace they were deeply impressed with these significant words, 'Be ye fruitful and multiply!' this occurred in the year above mentioned, 1708. But of the month of the year, or the day of the month or week, they have left no record."

From the above testimony as given by Mr. Mack, Jr., we gather the following historical facts: *First:* The above named five brethren and three sisters, eight persons "covenanted and united together" "to form a church of christian believers." *Second.* They learned from "authentic histories" (uninspired) that early christians were baptized "by threefold immersion into the water-bath." *Third.* These eight souls were all unbaptized persons, and according to the Tunker doctrine, children of the devil. *Fourth.* They all wanted to be "baptized by the church of Christ" but there [illegible] church in the world. *Fifth.* It was decided that one of the four brethren, who were all unbaptized aliens, should baptize Alexander Mack, who in turn should baptize all the rest. *Sixth.* They cast lots which of the four brethren should baptize Mr. Mack, "who so anxiously desired to be baptized by the church of Christ"! Was that unbaptized alien the church of Christ? *Seventh.* "They mutually pledged their word, that no one should ever divulge, who among them had baptized first," according to the lot. *Eighth.* Thus prepared, these eight deluded souls "went out together one morning" in solitude to the river Eder and the "brother upon whom the lot had fallen" baptized Alexander Mack, "and when he was baptized, he baptized him, by whom he had been baptized, and the remaining three brethren and three sisters." Were these eight souls baptized by the church of Christ? *Ninth.* After these eight souls had come up out of the water and changed their garments, they were deeply impressed with the words, "Be ye fruitful and multiply"! "This occurred in the year above mentioned, 1708."

In the face of these historical facts and the confession of all honest Tunker writers, Mr. Stein is so destitute of the love of the truth, that he has attempted to make the impression that the original Tunker church began prior to the year 1708. But at last driven from his traditional Tunker succession, he claims that the Tunkers "are proper successors of the apostolic churches, because they have their faith and practice." This is utterly false, for he cannot show where a single apostolic church was organized by eight unbaptized aliens immersing each other. Will he dare to tell what apostolic church had such an origin as this Schwartzenau bastard concern.

But now we are informed by Mr. Stein, "that any number of penitent believers" where there is no church accessible, without a baptized administrator, may submit themselves to baptism, 'and then he as truly sent of God to baptize as was John!!!' Such is the utter blasphemy and miserable folly of Tunkerism, that any number of the children of the devil, according to their own doctrine, may baptize each other, and then claim to be as truly sent of God to baptize as was John, 'the Baptist.'

[Eld Ray's speech over runs the bounds, and consequently there is not room for it all in this issue. EDS].

A MASONIC FUNERAL.

I STOOD beside an open grave,
Benumbed with grief and fear;
It seemed to me in that dark hour,
I ne'er should feel again.

Friends closely stood about me
On that sad, dreary day;
A voice fell on the silent air,
Clear spoken: "Let us pray."

The man who spoke had never bent
To heaven his worldly pride:
A scoffer and a scorner he
Of Christ, the crucified.

A man of God stood silent by,
With grave and reverent air,
And listened without word or sign,
Unto the scorner's prayer.

He prayed that he, my precious dead,
The object of my love,
Might meet his brethren all once more
In the Grand Lodge above.

I wondered, as I thought of him,
In that strange place of rest,
If I should ever see his face,
Or lean upon his breast.

It seemed that on good works alone
They dared to base their claim,
For they sought not Heaven's favor
In the Redeemer's name.

And I wondered, as I listened
To that strange, unchristian prayer,
What would light that distant lodge of theirs
If the Savior was not there.

Would it not be outer darkness?
Would it not be burning pain?
Where those gathered who had never
Called upon the Savior's name?

The brethren listened reverently
To what was sin to me,
And answered to the Master's words,
"Amen; so mote it be."

A holy order, verily!
In bitterness, I said,
To choose a wicked man like that
To pray beside their dead.

And now I often feel the pang
That hour of trial gave,
When a reckless unbeliever prayed
Beside my father's grave.

—*From Chaosnore.*

BAPTISM FOR THE REMISSION OF SINS.

BY WM. BOROUGH.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38.

IN examining this subject carefully, it is necessary first, that we bear in mind who spoke this holy language; secondly, to whom, where and when; thirdly, the object and his authority.

First, the apostle Peter is the author of this language. 2. It is a portion of his memorable sermon delivered on the day of Pentecost at Jerusalem in Judea to the Jews. 3. The object was, that they might be saved and receive eternal life. This event had been foretold by Christ himself when he said, "Repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Luke 24: 47. Then this no doubt was the beginning, as we find that it was the first sermon preached after the plan of salvation had been fully arranged.

We will now examine the authority of Peter for saying what he did. In order to do so, we will first notice a portion of history. We learn that he was a poor, illiterate fisherman when Christ found him and commanded him to follow him, however, his traits of character were so various that the Savior saw fit to make him his constant companion. Owing to some of his traits of character he made many mistakes, but was always set right by his divine Master, and always received his teachings and sharp rebukes with meekness. In consequence of Peter's mistakes while with the Savior, some people do not place much confidence in his teachings, saying that if he made mistakes while he was with his Master, he would be still more liable to to make them while not with him. To such, we will endeavor to show that Peter was not alone in this matter. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment." John 16: 7, 8.

We will bring still another witness to bear upon this point. Christ said to his disciples, Peter being among the number, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." Acts 1: 8, 9. Again, "and when the day of Pentecost was fully come they were all with one accord in one place." Acts 2: 1, and they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Acts 2: 4. We learn from these passages of Scripture that Christ must leave his disciples, that he would send them the Comforter, that he actually did leave them, and that he verily did send unto them the Comforter, that he should reprove the world of sin, righteousness and judgment, that they (the disciples) should be his (Christ's), witnesses, and that they (the disciples) spake as the Spirit gave them utterance. Should not this be evidence enough that Peter was not alone in this matter? But this is not all of Peter's authority. Matt. 16: 16. We find Peter made confession of Christ; Christ blessed him and gave him a charge, saying, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth, shall be loosed in heaven." Matt. 16; 19.

We would have you bear in mind that the disciples were also present and he gave them a charge. We will now refer you again to the day when our text was first spoken, the disciples were all assembled at one place, were all filled with the Holy Ghost, Christ sent the Comforter as he had promised. What was to be done next? The world must be reproved of sin, of righteousness and of judgment." Who must commence this reproof? No doubt the disciples all understood who should commence this work, because they were present when Peter received his charge. They also knew that this would open the kingdom of Christ on earth: and Peter felt no doubt that this duty devolved upon him, hence he arose and began to rebuke sin as the Spirit gave him utterance. Now when they (the Jews) heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do," which signified that they believed what Peter said: hence he tells them to "repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." Then adds, "and ye shall receive the gift of the Holy Ghost." We learn that about three thousand souls obeyed Peter's command, for he spake as the Spirit gave him utterance. Hence we learn that this command did not originate with Peter, but that God made him an infallible instrument in his hands to say these things, and therefore originated with God himself, and is not a mistake of Peter's, neither did Peter make mistakes after he received this infallible guide. Again, Peter was told when he received the charge, "that whatsoever he bound on earth, should be bound in heaven." Peter bound this command on earth, and it certainly is bound in heaven and not to be evaded, but extends to the uttermost parts of the earth, and to the end of time.

(To be continued).

PREACHING PURE PRINCIPLES.

BY JOHN L. SNAVELY.

Shun the doctrine of those who "have erred concerning the truth." Strike for the right.

THERE are those who have erred concerning the truth, yet professing to have named the name of Christ, but have not departed "from *all* iniquity," have not held "fast the form of sound words" which was preached unto them by the apostles, and Jesus Christ, "who hath saved us, and called us with an holy calling;" and "who hath abolished death, and hath brought life and immortality to light through the Gospel." But notwithstanding all this, "the foundation of God standeth sure, having this seal, "the Lord knoweth them that are his.

The temptations, and influence of the evils that are now filling our land with sorrow have gone on to such an alarming extent that many of the professed adherents of religion, and even ministers, have got to calling "evil good and good evil," and consequently have "erred concerning the truth," "have fellowship with the unfruitful works of darkness," have quit reproving them, but have consented to them by being silent, and not showing the people their transgression, are ashamed of the testimony of our Lord, have a growing laxity of doctrine, which weakens the faith of both the preacher and the church, have consented to the language of the worldly-minded, which speaks unto us smooth things. If you do not, you are called a scolder and a grumbler. How many preachers now in these last days were it told them like the prophet, "cry aloud and spare not," suppose you would think they had a hard task assigned them? and why? because they would be crying at the sins of the people, be made "partakers of the afflictions of the gospel," would have to "endure hardness as a good soldier of the cross of Christ," and by their preaching would not win the popular approbation of the people. The world wants a religion that will not stir the heart and conscience, something that will not call on them to crucify the flesh. Such a religion suits all classes. The preacher that can, and will preach in this style, and has got out of the apostles style of preaching, and has "erred concerning the truth is now looked up to by the world, and even Christian professors, as a man that is introducing great "facilities, or enlarged views of Christian activity," and this is looked on as a mark, or evidence, of great faith as a Christian. The world loves, and smiles on such men, however contrary to the command of Jehovah, preferring to cling to sin rather than to listen to him who is the resurrection and the life. Strange infatuation of man, that he will prefer the chaff to the wheat that is in religion.

The great necessity, dearly beloved for our reform as individual members, and the church of Christ, is to "have no fellowship with the unfruitful works of darkness, but rather reprove them." Sister, brother, enter into an examination of yourself, and of the church, it may be you will conclude the churches that do not have "fellowship with darkness" are but few; should this be the case, we are the servants of sin, in bondage to the world. It cannot be otherwise with every one who endeavors to do service for one Master, while held in bondage by another, will have written upon the last page of the history of each day—*failure.*

Where are we standing? What is our support? Have we for our support the word of eternal truth, which can only keep us from falling, and which alone will stand through all eternity; or have we only the support and sympathy of those whose doctrine and conduct proves that they have "erred concerning the truth," are perceived to be connected with a disregard of many known duties, and indulgence in such things; as it is said of those that do such things shall not inherit the kingdom of heaven. May we be among the faithful who are willing even under reproach, and at the expense of much self-denial, to give true testimony, though we may be hated for telling the truth, as Jesus was, and Jesus says, "follow me." Remember the evil that accompanies the saints will continue with them no longer than life lasts. Here lies the comfort of the believer. May we go forth in the spirit of the gentle Nazarene, to the conversion of sinners, to the peace and purity of the church, and to the subversion of all anti-christian powers.

May the redeemed, with the strength and fortitude with which they are endowed, stand for the right, and successfully resist the temptations they may meet on their pilgrimage. Stand for the right; leave the result, or issue with him who is owner of the silver and the gold.

MAN'S ACCOUNTABILITY.

WE recognize in our creation the hand of an Almighty Being who has endowed us with understanding and intelligence. We possess faculties, which, under culture and development are wonderful. Certainly Omnipotence, in giving such matchless displays of his wisdom, has a purpose.

Kind reader, what think you is the first great object of man's creation? If this momentous question had, in every instance, a truthful and practical answer at the out-start in life, the face of society would bear the marks of unquestionable improvement, but what a tragic and lamentable reply the masses are giving to this question! Some seeking honor and worldly aggrandizement by girding on the sword, bridling up the steeds of war, and driving iron shoes through seas of blood and wreck, regardless of the widow's tears and orphan's cries. Many, thirsting for gold and plunder, armed with gleaming knife and revolver, choose the silent watches of the night as their harvest season in which to wrench from the hands of honest toil the hard earned wages.

Others again, but little less honorable, over reach in trade, defraud the poor, and sacrifice all their integrity of character upon mammon's altar, deaf to the cries of want and the claims of benevolence; while thousands stifle the voice of conscience, and all the moral sensibilities of nature, denying the authenticity of the Scriptures, the existence of a God

and the virtues of the blood of the cross. Their God is earthly gratification, and the pampering of the depraved appetites.

Here the Infinite Architect of the universe stamped such picturesqueness and beauty on the face of nature, flecked the heavens with stars, gave a seasonable rising and setting to the sun, that the earth may bring forth bountifully, merely to give man an opportunity of employing the limitless capacities of his nature in living for no higher object than the gratification of his animal nature? Is there no higher tribunal before which man must be accountable than his own preconceived notions of right and wrong? Verily, "For every idle word that men shall speak, they shall give an account thereof in the day of judgment." An impartial reckoning will come sooner or later. Gainsay or make light of it if you dare. Pile the mountains on the words and acts of your life if you can, or roll the waters of the oceans over them, yet the Archangel's tromp will resurrect them.

We may find a forcible illustration of what we are trying to impress upon the mind in the care of a poor unfortunate widow. The winter was inclement and cold; the pitiless blasts driving great flakes of snow against the windows and through the chinks in her humble dwelling. The fuel was gone, nothing remained but a few smouldering embers, and the last crust of bread had been given to appease the gnawing hunger of her only child, while no work could be obtained. Thinly clad and shivering with cold, she appealed to the compassion and generosity of a wealthy neighbor for only a little food and fuel. But her reception at the door of affluence was as fruitless and heartless as the mid winter storm.

The mother died; her little son grew into manhood and became a distinguished artist, but the remembrance of that inhuman conduct to his devoted mother never could be erased. He drew a most graphic deliniation of it on cauvass which proved to be a master-piece. Years passed with their mutations, lights and shadows, sunshine and darkness. A gentleman in passing along one of the great thoroughfares in a European City, entered an art-gallery. A moment more, and he stood transfixed and speechless before a great painting. He recognized in it one of the almost forgotten acts of his past life recoiling back upon him with a reflex power.

Dear reader, the eye of God is cognizant to all. You, too, will meet all the acts of your life in a coming day. When the records from the archives of eternity are hung up in the light of all the crimson colors of sin. If unforgiven, they will stand out naked in all their unmistakable deformity. It is said of one, arraigned for some supposed crime, that while giving in his defense, he heard the scratch of a pen behind a drawn screen, reminding him that every word was being recorded, and if not properly uttered would appear against him. Within the veil the Recording Angel is making an entry of all the transactions of your life. That record will survive the record of the universe, and be found indellible when the pale nation of the dead ace stirring and the great white throne is set.

"How careful ought I then to live,
With what religious fear,
Who such a strict account must give
For my behavior here."

Selected by MARY A. MOOMAW.

Do much for little—so that you do it for a good purpose.

HOW TO PREACH WHAT YOU BELIEVE.

BY making no allusion to what others believe. Preach the gospel as you understand it. Nothing is gained by animadverting upon the creed or doctrine of some other sect. You sometimes tell your hearers what they never would have known. Confine your preaching to your own views of truth. Never call names. Never say the Methodists or Unitarians believe so and so. Go right on, preaching the truth as you have received it from God's Word, just as though no other denomination existed under the sun.

2. Do not make any one point a hobby that you must ride every time you go into the pulpit. Preach all the truth, not one thing to the neglect of the rest.

3. Be cheerful and pleasant about it. Do not fall into a scolding, fretful, fault-finding way. Be not censorious. But tell great truths in a pleasant way. No man was ever driven or scolded into holding anything right or wrong.

4. Preach plainly. When defining any term or phrase, use short words and short sentences. There is too much verbiage generally; too many words and too few ideas. Sentences long drawn out will never carry conviction to a mind; but a plain, terse statement of a truth will go like a rifle shot to the mark.

5. Preach as though you believed yourself what you want others to believe. Let your whole heart and soul speak out in your words.—*Religious Herald.*

GLADNESS IN SERVING GOD.

"THE joy of the Lord is your strength." The heart filled with gloom cannot be strong. As the sunshine is needed to bring out the fruitful harvest, so joy in God is needed for effectual, distinguished service in his cause. He who is whipped to duty will never accomplish great things. The volunteer is ever more brave, and daring, and successful than the conscript. But of all duties, the service of God is the noblest in which man can engage, and, if gladness should fill the heart in any service, it should be the service of the Lord of hosts. Let there be perfect love for God, and no service will be counted mean or unworthy; all work will be dignified by him for whose sake it is undertaken.

"'Tis love that makes the cheerful feet
In swift obedience move."

If our love be feeble or fluctuating, if self-love interfere with its perfectness, then we may find it at times, difficult to serve the Lord with gladness. Duties may then, at times, feel irksome, and the most reasonable service may clash with our inclinations; but let God be loved perfectly, and no sacrifice will be felt too great, and no service too difficult.

Let there be the fullest appreciation of God's character. Is he not the Lord? infinite in every perfection? Can he command an unwise thing? Is it not true that the sacrifices and the services rendered to him make the offer stronger in their very action? If so, let us think of these things, and we shall serve the Lord with the gladness of hearts fully consecrated, and shall come before his presence with singing, for glad hearts will make tuneful lips.—*Sel.*

It is easy to find fault, to pick flaws, to criticise and condemn. But can we improve upon what we blame? and is our life exalted enough to authorize us to act as censors of our friends? Do we not all live in glass houses?

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

NO TIME LIKE THE PRESENT.

If you're told to do a thing,
And mean to do it really,
Never let it be by halves,
Do it fully, freely.

Do not make a poor excuse,
Waiting, weak, unsteady;
All obedience worth the name
Must be prompt and ready.

When father calls, though pleasant be
The play you are pursuing,
Do not say, "I will come when I
Have finished what I am doing."

If you are told to learn a task,
And you should begin it,
Do not tell your teacher, "Yes,
I'm coming in a minute."

Waste not moments nor your words
In telling what you could do
Some other time; the present is
For doing what you should do.

Don't do right unwillingly,
And stop to plan and measure:
'Tis working with the heart and soul
That makes our duty pleasure.

—*Sel.*

THE FEAR OF GOD.

FEAR has come to be regarded with great disfavor, as a motive to righteous action. It is true that there are fears which are not especially potent in their influence for good, but the Scripture has made no mistake in telling us that "The fear of the *Lord* is the beginning of wisdom." Love is a higher motive; but in a world like this, where temptations assail man at every point, and iniquities take hold upon him on every side, it is right that every motive which sways the mind of man should be pressed into the service of truth and righteousness. Fear is such a motive; not so much the fear of perdition, for that might be a purely physical fear, in which even beasts might partake, but the fear of the Lord,—the solemn consciousness that God is near at hand; that his eyes behold, that his eyelids try the children of men; that his ear catches not only the murmurings of our lips, but the very thoughts of our hearts; and that his awful indignation, which blazed out against the cities of the plain, which thundered from Mount Sinai his curse against iniquity, and which for ages has followed a blasted ungodliness on every hand—the thought that this same wrath of God is still "revealed from heaven against *all unrighteousness*," — surely such a thought as this must be a most salutary restraint to keep men back from presumptuousness.

It is true that Christians knowing their Father's love and rejoicing in his grace, may not need this motive: they may indeed be beyond its influence, and swayed by the higher and more gracious power of love; but all men have not faith, and hope, and love; and the first form of religious life is naturally connected with fear. "The fear of the Lord is the beginning of wisdom."

Children are withheld from sin by fear; they are restrained by dread: when they become older, other motives enter in and have play; but in the beginning of the natural, as well as the religious life, fear is an element which must not be overlooked.

The age lacks moral stamina: and religious namby-pambyism is altogether too prevalent. Mawkish sentiment and indiscriminate sympathy, which confound all moral distinctions prevail too widely in this world. We need, as Christians, that wholesome restraint, that solemn apprehension which tells us that the path of sin is the path of danger, and that however pleasure may allure us in the way of disobedience, calamity and death will overtake us ere long if we persist in a sinful course.

Let us learn a lesson taught alike by nature, providence and revelation; let us dread the least approach of iniquity, and "let us have grace whereby we may serve God acceptably, with reverence and godly fear: for our God is a consuming fire."—*The Christian.*

A SLANDERER'S PENANCE.

THE following oft-repeated but very instructive lesson is by St. Phillip Neri: A lady presented herself to him one day, accusing herself of being given to slander. "Do you frequently fall into this fault?" inquired the Saint. "Yes, Father very often," replied the lady. "My child, said the saint, your fault is great, but the mercy of God is still greater, for your penance do as follows: Go to the nearest market and purchase a chicken just killed and still covered with feathers, you will then walk to a certain distance, plucking the bird as you go along; your walk finished you will then return to me." Great was the astonishment of the lady at receiving so strange a penance; but silencing all human reasoning she replied, "I will obey, Father." Accordingly she repaired to the market, bought the fowl and set out on her journey, plucking it as she went along, as she had been commanded. In a short time she returned, anxious to tell her exactness in accomplishing her penance, and desirous to receive an explanation of one so singular. "Ah!" said the Saint, "you have been very faithful to the first part of my command: now do the second part, and you will be cured of your fault. Retrace your steps, pass through *all* the places you have already traversed, gather up one by one *all* the feathers you have scattered." "But Father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side; the wind carried them in different directions; how can I now recover them?" "Well, my child," replied the Saint so it is with your words of slander; like the feathers which the wind has scattered, they have been wafted in many directions; call them back now if you can. "Go and sin no more." History does not tell if the lady was converted; but it is very probable. It required a Saint to give the lesson; one should be a great sinner not to profit by it.

Be not puffed up at any time. Turn over thy books again. Judge justly. Forbear bad language. Overcome thy parents with forbearance. Cast not off an inferior. Throw not thyself headlong into danger. Love thy friend's things and preserve them as if they were thine own. Do not to another man that which thou hatest. Threaten no one. Go sooner to thy friends that are in misery than to them that are in prosperity. A stone is the tree of gold and gold of men. A liar depraveth his life with slander. Whosoever is discrete and wise hateth liars. Have a care of thy house. Instruct children that are most dear to thee. Do good to men. Throw away suspicion. Remember a courtesy received.—*Cleobulus of Lindus*

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON. } PROPRIETORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., · · AUGUST 18, 1879.

IF MRS. NANCY A. HOKE will send us her address, we shall fill her order at once.

THE older the wise man gets, the wiser he grows; the fool, when he ages, becomes but an old fool.

THE address of M. Lichty is changed from Norton, Norton County, Kansas, to Bell, same County and State.

WE have received another copy of the *Brethren's Advocate*, of Waynesboro, Pa. It is edited by D. H. Fahrney.

BROTHER P. R. WRIGHTSMAN writes that his health has improved much, and hopes soon to take his place in the pulpit again.

THE address of P. B. Wertz, is changed from Martin Springs, Grayson County, Texas, to Pottsboro, same County and State.

THREE more have been added to the church in Denmark. The work of the Lord is prospering, and prospects for further increase are good.

WE are sorry to learn that Jeremiah Beeghly, of Accident, Maryland, is afflicted with congestion of the brain and has not been able to read or preach for six months. He is much better, but not well yet.

AGAIN.—Do not order Annual Meeting Reports from us as we have none. Send to Quinter & Brumbaugh Bro's, Huntingdon, Pa., for them. They have a good supply yet and will fill your orders promptly.

IN a former number we said that A. B. Brumbaugh had been chosen Principal of the Huntingdon Normal School. We should have said J. B. Brumbaugh. We wish him abundant success in his arduous labors for the good of the young.

TWELVE copies of the BRETHREN AT WORK weigh a pound. The blank paper is worth ten cents per pound at retail. The postage on a pound of the B. AT W. is two cents. We have a few back numbers which we will use for wrapping paper unless some one would like to pay us the cost of the paper and postage on them and distribute them among neighbors and friends. If you want them send soon. We can supply you with a few of the following numbers: 2, 3, 5, 7, 9, 11, 12, 13, 14, 17, 18, 19, 20, 21, 22, 23, 24, but no others.

BROTHER H. R. HOLSINGER again retires from editorial work. He is a man of extraordinary ability and large experience in the publishing business. He has presented his work in the *Progressive* with a great amount of tact and energy. We doubt if any other one in the Brotherhood could have done as much. He is in full sympathy with the Brethren in church ordinances, but not in church government. We hope he may now find employment that will be more profitable to himself and more acceptable to the church.

BEING pressed with business we have not had time to prepare an editorial of our own for this week's issue, consequently we substitute one of unquestionable merit which our dear Brother C. H. Balsbaugh, has furnished us. We hope all who see this article will read it with very close attention in order that they may comprehend it. Brother B. is very terse and exact in his statements. He has the peculiar faculty or power of embodying his thoughts in language divested of all unnecessary verbiage. To the careless reader such writing is of scarcely any value, but it is just what suits the [illegible] and searching mind. S. J. H.

WE call attention to the article entitled, "Missionary Meeting." We believe that if Brethren and sisters would assemble, consult, and advise as to the best course to pursue in the Lord's work, much good might be done. It is a fact that the more we associate and exchange views, the more we agree; and the more we agree on the manner of preaching the gospel, the less we are inclined to fight for "our opinions." The more we keep out of each other's society the more selfish we become, and then down hill we go so fast that soon our name will be stricken from the record above. Let us assemble, and do work in the fear of the Lord

BROTHER THOMAS G. SNYDER of Cedar Rapids, Iowa, writes: "Our Bible School is progressing very well. Attendance is good: from eighty to one hundred. Teachers all faithful. Some few of our pupils commit to memory in one week as much as forty to fifty verses." This we are very glad to hear. Children who are storing their minds with the Bible at the rate of forty to fifty verses per week will have such a fund of knowledge when they become men and women as will enable them always to give a *reason* for their hope. We would like to hear from more that do likewise. They will tell us what the *Bible* says and not what they or some one else *thinks*. God bless the faithful teachers and the persevering, and industrious pious children.

A DEAR Brother recently said: "I used tobacco many years. One of my sons offered me ten dollars if I would quit. This made me think. I told him that his offer no doubt was made for good, but I did not want the money. My daughter went some distance from home to visit friends, and after the lapse of several weeks returned. She came into the house without previous notice, and like a dear child offered to salute me. Think of my shame when I tell you that my mouth was not in condition to meet her. Tobacco and salutations of love do not mix well, so I then and there resolved to *quit*, and forthwith threw tobacco out doors, and to this day it never passed between my lips. I owe my deliverance to my children."

EDITORIAL CORRESPONDENCE.

THROUGH the goodness of our Father, I was permitted to meet with the Brethren and sisters of North Manchester church Ind., on the morning of the 7th, inst. in council. Brethren David Neff and Jacob Metzger were present to assist in the labors. A number of deferred questions were presented, among them the Sunday School question. After considerable discussion, the church by a vote of one hundred and eleven to fifty, decided not to have a School. Some said that it, (the question) was causing trouble, hence they voted against having a School among them. Others maintained that Sunday Schools were conducted in a disorderly manner, hence said, nay. Others still said "nay" because the word Sunday-school is not found in the New Testament. While none of those pleas seem to have the weight about them to commend them to reflective minds, yet they were sufficient to turn the voice against those who urged the privilege of bringing their children "into one place" to teach them the Holy Scriptures. The minority, like true Christians should, yielded gracefully to the majority. May it never be said of those who are "zealous of *good works*" (Titus 2: 14) and who wish "*to maintain good works for necessary uses*" in order "that they be not unfruitful" (Titus 3: 14) that they become impatient and unforbearing when they are hindered. Only by a meek and humble spirit can love and fellowship prevail. It is worth endeavoring to overcome by kindness and long suffering; and he who forbears in love *shows* that he has the spirit of of the Master.

After council we gathered on the river bank to witness the burial and resurrection of nine precious souls,—a husband and wife, and seven young sisters. That was a real old Jordan scene; for Eel river remains one of the Jordan as frequently described by travelers. Fathers and mothers wept for joy because their children came to the Lord. Brothers and sisters rejoiced because a brother and eight sisters were found. Nine joyful hearts were made glad because Jesus came to dwell in their hearts. Yes, and I think this evening not a few families in the North Manchester church are happy because some have resolved to enjoy the love and fellowship of God's dear children. An old mother in Israel urged the overseers to feed the Lambs, and when I think of the necessity of proper feeding, how easily they may be driven from the table of the Lord, how soon they may die for the want of the "sincere milk of the word." I pray my Father to give grace to the ministers to watch over the souls of those tender ones with all diligence.

The meetings here were well attended. On Sunday we again met at the waterside where baptism was administered. Since the beginning of the year this church has witnessed thirty-seven souls covenant with Christ in baptism. Many families were made to rejoice, for children and parents have been brought to a knowledge of the truth. Brother D. S. T. Butterbaugh and wife were made happy to see their son go down into the water the last Lord's day and yield himself obedient to God. All his children are now in the house of the Lord, and there is heavenly joy in that family. Brother B. is an active worker in the vineyard of the Lord, and among the young he finds a fruitful field of labor. O what good all may do by being "warm" in the Master's cause! To such I would say, *work on*; be not discouraged. Though your motives may be impugned, and men may make hard speeches against you, do not fail to look for the crown. Envy and jealousy lie at the bottom of all opposition; and the more good you do, the louder Satan will howl. Some people are drones: they are willing to eat the honey, but gather none. Cease not to encourage the young members, and thus strengthen them. O look to heaven for your reward! God sees you; he will not leave you to be cast down forever.

There are now many young members in the North Manchester church, and we pray God to give the overseers abundant grace to care for these young. Dear, aged brethren and sisters, you need to meet those tender lambs with smiles and kind words. They are feeling very unworthy and humble as we all do in our first love. O treat them tenderly! Be sure that you do not slight them. They look for kindness and gentleness from you, and oh what a pity if some rude act from you should drive them away from the fold! I write thus because I love those "little ones;" I write thus because you have experience and are placed over them to do them good. O how you may enrich them, by praying with them, by admonishing them to steadfastness. You may *lead* them into the rich pastures of God *by love*, and you may drive them over the awful abyss by rudeness. Then with all long-suffering look after them for good. I often wonder where I would be if my aged brethren had not shown great love for me. O how they grasped my hand, and called on God to bless me! How often they met me with smiles and tears! How often the true and faithful met with me and prayed! Yes, had they been cold and formal; had they been distant, partial, rude and overbearing, I might now be in a cold and merciless world, a companion of sinners, an outcast from God. O Lord how good and excellent are all thy ways!

Our meetings closed on Sunday afternoon. It was here like in many other places, closed too soon. God bless those who are mourning! I enjoyed myself among the Brethren here. Many families were visited during the day, and sinners were urged to turn to God. I prefer going from house to house during the day and seeking those who are away from the Lord. In order to reach this class I announced at the close of the first meeting that if any wished to know the way of the Lord more perfectly, and desired my assistance, I would gladly help them. Some came forward after meeting and invited me to visit them. This I have done, and I leave the results with God who gives the increase. M. M. E.

North Manchester, Ind., Aug., 11.

LATER.—Large attendance last night. Attention excellent. I understand there are several applicants for baptism this morning. I leave for Goshen at 10 A. M. Health middling good this morning. I am treated very kindly everywhere, and love my dear Brethren. I want to learn to love them more and more as I grow older. O let us labor to be free from the ills of sin!

Rose Hill, Ind., Aug. 12.

TESTIMONY ESSENTIAL TO FAITH.

TRUTH reaches the mind in but two ways by knowledge and by faith. The difference between faith and knowledge is the difference between *knowing* a thing when we have seen it ourselves and *believing* it when reported to us by credible witnesses. In the earlier ages of the world, men were moved more by knowledge, by experience and observation, than by faith. But as the number of people multiplied, and the means of communicating important truths to each other increased, the work of the former generations was received by belief in their testimony. Facts may grow less by experience, but faith founded on reliable testimony increases. The more we see of an object, the less attractive it becomes, but by an ever present faith, the effects of objects grow stronger. It follows, then, that faith is the best medium through which to reach our higher affections. And as the dispensation in which we live is related to things unseen and eternal, faith becomes the true medium through which the unseen things can be conveyed effectually to the soul. Faith has an influence over the individual, not only is his conduct, but also over the character of the moral powers of his soul. We then see the importance of true faith; and as the faith is dependent upon the *testimony* we see the value of *correct* testimony. His hopes of eternal bliss, his desires for a rest with the people of God and an inheritance that is undefiled and that fadeth not away, depends on *what* he believes. The belief of falsehood destroys man's spiritual interests, while the belief of truth ever guides him right, and guarantees to him the highest and best enjoyment attainable.

In looking over the material system we find the witnesses to be "the eye, the ear, the smell, the taste, the feeling." The sense of seeing is the witness to the mind in regard to the *form* and *arrangement* of things. The sense of hearing is the witness to the mind in regard to the *sound* of things. The sense of smelling is the evidence to the mind in regard to the *order* of things. The sense of tasting is the witness to the mind in regard to the *flavor* of things; and the sense of feeling is evidence to the mind in regard to the *state* of things. The mind has these witnesses to guide it, and upon them it relies with the utmost credibility to give it the truth of facts. If one of these witnesses, the eye for instance, be injured so that it can no longer testify as to the form and arrangement of things—*facts*—then the witness, feeling is strengthened to aid the mind. "Blind men say that black is rough, and white is smooth." Thus what was once communicated to the mind by the sense of sight is now communicated by the sense of feeling. How important that all these witnesses be reliable, and that when one is injured or destroyed, another may in a measure work for it.

Now since the mind needs no witnesses unless there be objects in the universe of which to testify, neither can there be any need for moral witnesses unless there be spiritual things of which to testify. Hence in the divine work of regeneration there must be witnesses of these things. God gave his Son to redeem man; this is a fact; hence it may be reported and believed. This being a divine fact, needs to be substantiated or reported by divine testimony. First in order then, God *loved* the world; second, *sent* his Son to reconcile the world; third, his Son *arrived* in the world; fourth, *taught* the people while here: fifth, he *died* for the people; sixth, was *buried*, seventh, *arose from the dead*; eighth, *ascended into heaven*; ninth, they *saw* him; tenth, they *heard him preach*; eleventh, many of them *believed* in him; twelfth, some of them *testified* of him, and were *slain* for the testimony.—Rev. 6: 9. He for whom they died, is our Luminary, our Sun of Righteousness, was sacrificed for us, and has not left us comfortless. All this we know by the testimony of credible witnesses, who *saw* him, *heard* him, *believed* him. Every hope of the sorrow stricken soul rests upon the testimony of the faithful witnesses. Not a single tear of joy or gratitude, not one ray of hope for the mansions in the skies ever arose from the bosom of the man who *never heard* of Jesus. That God sent his only begotten Son into the world to suffer and die for us, has never touched the heart of him who has not heard of it. Only where the testimony has been declared, only where the people have *heard* of the Love of God, is there any faith *in Christ*. Testimony therefore, is as necessary to the divine illumination of man as *fact*. All the facts set forth in the Bible are supplied with witnesses, chosen by the Lord himself, hence may be believed with

the utmost confidence. The witnesses declare that Moses led the children of Israel out of Egypt, through the Red Sea and the wilderness to the land of Canaan. The testimony is clear, reliable, sure. The witnesses testify that Jesus was crucified, was buried, arose, talked, and walked with the disciples, and then ascended into heaven. The witnesses are credible, reliable, hence the faith must be true.

The testimony used by Jesus in his ministry was extraordinary. He was divine, the Son of God, and as such used extraordinary means to convince the people of his Messiahship. All miracles performed by him are extraordinary witness for him. They testify of his divine power. The miracle that does not testify of his divine authority is not to be found. A miracle is the manifestation of the *reserved power* of God, and these are supernatural witnesses of Christ. They as surely testify of his divinity as the sin in the world testifies of Satan's iniquity. Does Jesus fail to convince the people? He feeds them with bread, brought from an unseen source. Do any of the people fail to accept him? He turns water into wine, and the testimony is ample.

The present constitution of man does not permit him to believe in the divine origin of the Christian system without it be *confirmed* by miracles, witnesses extraordinary. The mind of man infers that the acts of an Infinite Being will be superhuman. It looks to God for superior actions just as it looks to the lower animals for inferior actions. Reason insists that since it is natural for man to perform acts superior to those beings beneath him, so God ought to perform acts superior to man, since he is far above all creatures, even man. Miracles, therefore, are necessary to *convince* man; they are the superior witnesses of God testifying to superior actions performed by a Superior Being. All the facts which Jesus revealed were supernatural, hence supernatural testimony. And this supernatural testimony was in order *confirmed* among the followers of Christ. Testimony that is designed to stand must be *confirmed*. Paul says: "Men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, *confirmed* it with an oath."—Heb. 6: 16, 17. God did not leave himself without testimony, nor the confirmation of the testimony. We now turn to 1 Cor. 1: 5, 6. "That in every thing ye are enriched by him, in all utterance, and in all knowledge. Even as the testimony of Christ was confirmed in you."

We next bring forward chapter twelve, wherein the apostle enumerates the gifts, and declares that they came in possesion of them "when the testimony of Christ was confirmed among them."

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues."—1 Cor. 12: 4 10.

Thus we see that where there is no testimony there can be no faith. Where testimony begins, there faith begins; and where the last witness speaks, there faith ends. M. M. E.

THE GLORY OF THE CROSS.

BY C. H. BALSBAUGH.

A HIDDEN glory; few discern it. The glory of yielding, the glory of dying, the glory of being enriched by prodigality, of being ennobled and exalted by sacrifice—this is to share the crucifixion and resurrection of Incarnate Deity. Christ was no phantasm, but very God in human nature. The true Christian is no mock-representation of Emmanuel, but a veritable reproduction of God in the flesh according to the measure of each individual believer. Community of life and interest between Christ and the God-born, is the very essence of Christianity. We are greatly in need of a revival of the central truth of both Testaments—man an emanation and shrine of the Holy Trinity. This is the one idea that occupies the Divine Mind in all His revelations from Genesis to Apocalypse. In this alone will we find our individual and ecclesiastical harmony and strength. As we diverge from this centre will there be division, discord, and failure. The love that *courts* the cross with its agony and ignominy to effect reconciliation, will give us a church typed after the personality of the Godman, exhibiting the undeniable credentials of her Divine character and mission.

All the way from Dakota comes an anonymous, Heaven-flavored missive, a single diminutive tablet, three inches by seven, bearing the image and superscription of Emmanuel, stamped with the Cross on both sides. It is a genuine *billetdoux*, such as the blood of Christ can alone inspire, and the Holy Spirit alone indite. Who it is, in that far off, insulated Laish, (Judges 18: 28) that has such a warm heart for Jesus, and is so deeply imbued with the spirit of the Cross, I know not; but it thrills my inmost soul to think that, without a sanctuary, without a minister, without christian fellowship, the Holy Ghost can nurture Saints whose burning devotion to the cause of redemption, whose wrestings and sacrifices for the triumph of the Cross, put to shame thousands whose Bibles and closets and sanctuaries will turn into consuming witnesses against them in the day of Judgment.

The most real of all realities is 1 John 1: 3. There is no fact so wholly removed from the sphere of doubt as that of *existence*. I AM is the deepest, most immediate, most incontrovertible knowledge possible. This is the Unbeginning Name, the Memorial of the Ever-living unto all generations. Ex. 3: 14, 15. "My people shall *Know* my *Name*." Is. 52: 6. This is regeneration, salvation, eternal life. This other, higher, Deific life is so inwrought into our *consciousness*, that we are as certain of the "*Not I*" as of the "*I*". Gal. 2: 20. This is high ground, but it is Golgotha, the only ground where the Cross and Crucified and the God-life can be found.

Some seem to think that the only way to ascertain the reality of their religion is to examine the Brethren's Encyclopedia, and see that they at all points square with the minutes. Others apply an opposite test, and are not satisfied with a religion that is not full of fire and fury and contempt against almost every thing that emanates from Annual Council. A bilious, fire-seasoned escapade at the enactments of our general conference is with many one of the unmistakable tokens of being in the van of religious progress. Councils we must have, and minutes are in order, and the criticism of both is sometimes necessary. But a real, genuine, Spirit-engendered, Spirit-sustained "fellowship with the Father, and with His Son Jesus Christ," will reduce the necessity of frequent councils, and will saturate them through and through with the life and harmony and sweetness of Heaven, and will take all passionate, defiant, scornful railing out of our exceptions to them.

"I and my Father are one." "That they all may be one; as Thou Father, art in me, and I in thee, that they also may be one in us." "And truly our fellowsip is with the Father, and with his Son Jesus Christ." Is there a real Christian on earth, one who has fundamentally caught, and entertains the true idea of the Incarnation, who would not glory in any sacrifice of the flesh in order to attain this sublime unity with God, ourselves, and our fellows? Individual and corporate unity can only result from a vital, personal, body-and-soul transfusing, all-dominating, all-transforming connection with Almighty God. This is the religion of the Cross, this to *live*, this is a miniature infleshing of the All-holy, the All-perfect, the All-beautiful, and takes us far enough away from the world to be known by our apparel as by every thing else, without making a merit of a minutely uniform costume, or of opposing an order of christian simplicity expressive of the radical fact of the christian life. The adopted order of dress is not, *as an order*, directly of Divine injunction, and cannot be recommended or enforced *on that ground*. And herein lies the error of its advocates. The challenge however may be safely offered to contrive a different order to express more distinctly the reality of union with Christ in the essential quality of His life, and the mode and purpose of its expression. The endeavor to render it obsolete at the expense of harmony and prosperity with a view of substituting another less repugnant to the carnal mind is ignoble. Could more flexibility of thought be obtained in minor details without the deep, inward jar that threatens the very life of the Mystical Body, various changes would be permissible without either obliterating the general order, or compromising the higher life. But as this is absolutely out of the question, it evinces neither christian wisdom nor good common sense to keep the church in turmoil by straining after an impracticable object. Our diversities are far deeper than the surface. They lie at the core of our degenerate nature—the natural insubordination of the heart to the Divine order of redemption—life, liberty, a truly Deific beatitude by the shame and agony of the Cross. There is the sore irritable spot.

Those not personally acquainted with me, who imagine they are committed to principles, but who are only wedded to faction or tradition, often inquire, "to what party do you belong?" Verily, I am not of Paul, nor Apollos, nor of Cephas. Neither of these died for me, nor was I baptized in the name of either. I cling to Christ *crucified*, and this means death to sin, opposition to the flesh, conflict with the devil, separation from the world, identification with the Most High and Holy in character and aim as manifest in Jesus of Nazareth. Brotherhood in these essentials constitute the household of faith, the elect of God, the single-hearted Bride of the Lamb.

"THAT THEY ALL MAY BE ONE."

O this wondrous, Trinity-expressive, blood-printed, fathomless ONE. It is the sweet, soul-entrancing, soul-amalgamating mystery of Love. It is the glory of the Cross, the ineffable *At-one-ment* which taxed the triune Jehovah to achieve, and which will be the song and transport and marvel of the endless ages. And yet what puerilities we allow to break this Divine harmony! Those who rightly conceive of it, welcome "sheepskins and goatskins," "dens, caves," "stripes and imprisonment," rather than suffer its sacred spell to be broken. The celestial rhapsody of Romans 8: 38, 39, is the inner melody which the blood purchased heir of Heaven is to chant unceasingly in his heart of hearts, and voice in every act of his life as the glad psalm of personal redemption. O how rashly, how ingloriously do some publish to the world, NOT ONE, NOT ONE. "They glory in their shame." Love cements, is not pugnacious about overdrawn austerities, nor rebelliously bent on effecting schismatic, cross-slighting resolutions. It knows how to "bear all things" and yet be immutable.

Of this oneness the Father and Son are the Type, and Holy Ghost the configuring energy. Christ of course never specified nor prohibited cut or color of dress. He deals with the soul of truth. His utterances are all radical. He never leaves any thing back of his declaration to be discovered by some after-genius. When He speaks of oneness, the whole life goes into the account without specification. The Divine life in the soul has its intuitive proprieties. It waits not for councils and coercive measures. Dress is one of the great decoys of the devil, one of the easiest and most certain avenues to the heart, as well as one of its most natural expressions. It is unreasonable to suppose that in the oneness for which Christ prayed no reference is had to one of the most besetting sins of human nature. The very first thing that sin calls for is dress, and *such* dress as represents both our lapse and recovery. Gen. 3: 7, 21. This principle inheres in the fixed nature of sin and holiness, and is binding from the gate of the lower to the Gate of the Upper Eden. The humiliation and glory of the Cross are in it.

God is a Spirit, and as such is one with the Son. Christ and the Christian are Spirit *and* corporeity, and God is the Author of both. Hence the unity of Christianity, Godward and manward, compasses the whole of our compound being. *Were* we one in the specific sense in which Christ prayed, there could be no wrangling for liberty of adornment that shames the very idea of a second generation of which "God manifest in the flesh" is both Sire and Model. God *can not* commend in us what He condemned with dire anathema in our Divine-human Sin-bearer. When "Christ suffered in the flesh," he suffered for all to which the flesh spontaneously prompts under the inborn incitement of corruption. If we go deep enough into Christ's meaning, and deep enough into our own nature—deep enough to comprehend our tendencies and wants, and the restrictions and provisions of the Incarnation, all this clamor for liberty to the inferior side of our constitution, will subside. Holiness naturally issues in that world-separating simplicity which befits the redeemed, even as the Cross is the most fitting symbol of the Redeemer's character and office.

I am not pleading for any particular style of dress, not even for that which as truly expresses christian character as the manger and the Cross express the Divine idea of redemption; but I plead for the very life of God in the soul, which employs the body as the exponent of the Divine perfections. The individual indwelling of God does not of necessity bloom into a round coat, or a broad brim, or a plain cap, as human vitality produces essential human peculiarities; but it *does* separate from the unredeemed, even in dress, with as distinct a line of demarcation as the *genus homo* preserves from identification with lower animals. It is a burlesque on Christianity to contend that it does not as truly shape a person's dress as his heart.

A professor of religion who conforms to the fashions of those who openly disavow allegiance to Emmanuel, is no more a Christian than a monkey is a man. Brute-life must issue in brute form, and flesh-life will take on its appropriate exterior. No legerdemain of logic can nullify the force of this fact, to which Heaven and earth bear testimony in all their countless vital manifestations.

I do not much pity the dilemma of those who make a fetich of a capapie ecclesiastical costume, or of any thing else of sacred significance; but my whole soul is in arms against the movement that would allow the Christian to select his apparel from the devil's ward-robe. He is "the god of this world," and to affiliate with the world is to own his paternity. There is no logic of religion but the logic of life; and the life of religion is the life of God *in* the flesh and expressed *by* it; and this is "*holy, harmless, undefiled, and* SEPARATE FROM SINNERS." The essence and characteristics of life are uniform, with many minor variations, and God takes the same general way of development and manifestation in the Christian as in Christ. He has no sin-bruising crown for the Head of Emmanuel, and a flesh-pleasing, sin-catering rigging for the head of Saints.

"Christ is for me and I am for Christ. His life for mine, mine for His. Right hand, right foot, right eye, *all*, even to the last drop of blood, must go before I will run counter to the sacrifice of the Cross, or grieve the Holy Ghost by dallying with the world." This is the sentiment of the hidden Dakota member, and no less of all who have come out of the matrix of the All-holy. The elect are virgin-born and virgin-charactered, and keep their garments unspotted from the world. The name of Jehovah-shammah is on their forehead, they carry the Heaven-burnished wedding ring of their eternal betrothal on their hand, and their raiment is redolent with the perfume of the love-thrilled, bliss-throbbing, fadeless Paradise of Holiness. There is not a mammon-worshiper, nor a self-seeker, nor a fashion-devotee, nor a Cross-despiser among them. "With strong crying and tears" they have passed through Matt. 7: 14, and will enter triumphantly through Rev. 21: 21. Gates of Pearl open only to those who are "*without spot, or wrinkle, or* ANY SUCH THING.

MISSIONARY MEETING.

"THE *Brethren at Work* seconds the motion for a meeting of evangelists and missionary workers, and proposes Indiana for the place. We are anxious that a meeting of this kind should be held, as we feel that it would do much good, and be a source of encouragement to our traveling and working men. Who will take it and who will go?

If some plan of operations could be adopted by which all could labor in union and concert, probably much more good would be accomplished. Meet and and discuss ways and means, and give each other the result of experience in the work. With a complete plan for holding meetings and the best way to reach the unconverted, and the sympathies and prayers of all the true workers united, an interest would be created that at present does not exist. We propose that an interest in this matter be worked up, and that the meeting be held somewhere in Northern Indiana. Brethren, do you want the meeting and will we have it? Let us hear either through the PREACHER or the *Brethren at Work*, or any of our papers. Drop a card and say what you think about it anyhow."—*Gospel Preacher.*

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1: 1? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one please tell us, through the BRETHREN AT WORK who wrote the latter part of the last chapter of Deuteronomy, from fifth verse to end of chapter? A. E. M.

Will some one please explain Matt. 8: 22? "But Jesus said unto him, Follow me; and let the dead bury their dead." H. STEWART.

Will some one be kind enough to explain Heb. 10: 26? C. J. HEAD.

Will some one please explain Daniel 7: 13, 14. "I saw the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Also Rev. 7, and Rev. 20: 4, 5. T. C. WOOD.

[Will Brother Daniel Vaniman answer Brother Wood?—EDS.]

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the kingdom of heaven?

JUSTINA MILLER.

Will some brother or sister please explain what things were done in Bethabara. That which is spoken of in St. John 1: 28.

SAMUEL W. YOST.

I believe that it is generally claimed by us that we are strictly scriptural in our practice. Will some brother or sister please tell us where the command or example was given by Christ or the apostles for the practice of the salutation between the supper and communion? A scriptural answer is desired, and not the tradition of the elders (this side of the apostles). D. YOUNCE.

[Will Brother B. F. Moomaw answer Brother D. Younce?—EDS.]

FROM PALESTINE.

NUMBER XVIII.

Hebron and En-gedi.

[From the "Christian Standard" by special Arrangement.]

WE left Solomon's Pools on Monday morning, May 12th, for Hebron. The distance is about twelve miles, and though the road passes up hill and down almost continually, there is a general ascent, so that the highest elevation in all Palestine is reached about three miles north of Hebron. It is 3,300 feet above the sea. When we were within a mile of Hebron we turned to the right, and crossed over to the plain of Mamre, in order to visit Abraham's oak. Near the upper end of a valley which descends toward Hebron, and widens as it descends, is a very large and ancient oak tree, which tradition has designated as the one under which Abraham entertained the three angels. It is 32 feet in diameter, and at about nine feet from the ground it divides into four very large branches, which reach out to an immense distance almost horizontally. One of them is dead, and another almost so, and both these are supported by props. The trunk is also decaying, and to check the decay, the same careful hands that propped the drooping limbs, have built around it a good stone wall about four feet high, enclosing a space 30 feet in diameter, and filled this in with fresh earth. For this care we are indebted to the Russian government, which has bought the surrounding land, enclosed it with a good wall, set it in vines and fruit trees, and built, on the slope of the hill above, a large *hospice*, or free lodging house, for the pilgrims of the Greek Church. Thousands of these pilgrims, many of them very poor people, flock to the Holy Land every year, and they are provided with comfortable lodgings at Jerusalem, Bethlehem, and Hebron, by the liberality of the Russian government. The oak whose life is thus cared for is certainly not the one under which Abraham sat nearly 4,000 years ago, but it is probably a lineal descendant thereof, and it certainly stands on the plain of Mamre in which that oak stood; for there is no other plain near Hebron which answers to the Biblical description. The vines which now cover the plain are an innovation as respects Abraham's time; for the plain was then a pasture; but they had already taken possession of the soil when the twelve spies were sent into Canaan three hundred years later. It was probably this very plain which was then called the Valley of Eshcol, where the spies cut the bunch of grapes which was borne on a staff between two. Such bunches grow there still. I saw many bunches with the grapes just forming, that were ten or twelve inches long, and were destined to be nearly two feet long when the grapes are ripe. Hebron is represented as the best district for grapes in all Western Asia, with the single exception of Damascus, and its vineyards are far superior to any others that I have ever seen. The grapes are not utilized to the extent that they would be by an enterprising people, but many of them are made into raisins. I wanted some of the raisins to take home as a specimen; so I told our dragoman to buy me some, and I was surprised to receive about four pounds.

Our tents at Hebron were pitched on the slope of a hill west of the town, and as the town lies on the opposite slope, it was in full view from our tent door. It claims about 8,000 inhabitants, and is a stirring place, though intensely Mohammedan. We could see from our camp the ancient stone wall, supposed to have been built by Solomon, which surrounds and conceals the Cave of Machpelah, wherein lie buried Abraham and Sarah, Isaac and Rebekah, Jacob and Leah. We could see the roof and part of the wall of the church built within the inclosure during the Christian period of Palestine, and afterward turned into a mosque by the Mohammedans. We were also permitted, under the escort of the Sheik of the city, to walk round the enclosure itself, looking into the doors, but not entering, while the women and boys were cursing us in Arabic, and wishing that they dared to stone us. This burial place is so sacred in the eyes of Mohammedans, that no Christian was allowed to pollute it by passing its threshold, until, in 1862, the Prince of Wales was allowed to enter it as a special royal favor granted by the Turkish Sultan with the unwilling consent of the Pasha of Jerusalem. Even he was not permitted to descend into the cave itself, which is covered by the floor of the mosque. The privilege, therefore, was of little value, seeing that it left still unsettled the question whether the embalmed body of Jacob, and the crumbled bones of the other patriarchs and their wives, are yet to be found there. Jacob was embalmed and buried with all the skill of the Egyptians, and without regard to expense: consequently it is but reasonable to suppose that his body is still preserved; but whether it is or not, will remain an open question until Moslem bigotry shall give way before the advance of civilization.

From Hebron we made an excursion to En-gedi, an oasis on the desolate western shore of the Dead Sea. Our object was not only to visit the place, conspicuous in Old Testament history, but to see the barren hills which form the western shore of the Dead Sea, and reach westward about ten miles. The path which we followed was very direct, and the greater part of it was a much better road than I expected to see; but at two places we had a trial of mountain riding which surpassed any in our previous experience. Our road, for a mile or two, was a mere goat path on the side of a mountain, whose slope was so steep that if man or beast should fall, there would be no stopping short of the rocky bed of the ravine, and that was at least a thousand feet below us. The path in many places, was not more than twelve inches wide, and it had a little slant in the wrong direction. I could not look down without being nervous, but though I tried to keep my eye fixed on the path before me, I could not resist the inclination to look downward occasionally. To add to my nervousness, my horse persisted in walking on the outer edge of the path, while I leaned and drew the rein in the opposite direction. He reminded me of many young Christians who are constantly treading on the verge of propriety, as if to show how near they can approach destruction and yet escape it. I spoke of dismounting, but the dragoman insisted that it was safer for both the horse and myself that I should remain in the saddle, and he closed by saying, "The horse is very wise,"—so I trusted to horse wisdom, and passed through in safety. The other place was the cliff which rises above En-gedi. When we reached the mountain top overlooking the Dead Sea, we found that we were on an almost perpendicular cliff of brown and rugged rock 2,000 feet above the spring, and it appeared impossible for horses to descend it. But we dismounted, the arab attendants led our horses, and we followed. By a series of very short zig-zags, over rough stones, over smooth slanting rocks, and down steps from one to two feet perpendicular, we slowly and carefully picked our way, while the grandeur of the scenery continually increased as the dark, frowning precipice rose higher and higher above us. In half an hour the 2,000 feet of descent were passed, and we stood on a beach of a mountain, quartet yet above the sea, by the side of a rushing stream of pure and sparkling water. It gushes forth from under mountains which look as if they had never received a drop of rain: it makes verdant a few acres of ground: it rushes down the remainder of the precipice, turning a mill, when the mill is in repair, as it goes. Although it has only a half mile of beach to cross after completing the descent—so thirsty are the sands of that beach the stream is lost before it reaches the sea.

After a brief rest we walked down to the sea to take a bath. There was a stiff breeze from the north, and the waves were rolling two or three feet high. This delighted us, for we expected to have a wave bath after the fashion at Cape May; but when we tried it we found that our feet *would* fly up, and our heads down. The first we knew our eyes were full of the water, and smarting so that we could not open them until the tears washed out the brine. Meantime, we were learning how to keep our feet under, and were getting farther from shore. When we learn to keep open our eyes, the ride over the waves as they came in was delightful.

After enjoying this to our satisfaction, we hurried toward the shore, and experienced the old difficulty in a new form. There was an undercurrent drawing us out to sea, and as we tried to swim against it, every wave that overtook us threw our feet out of water, so we were compelled to swim with our hands alone. The exertion was so great that by the time I reached water in which I could touch bottom, the strength of my arms was almost completely exhausted. No one who is not a good swimmer should venture into the Dead Sea beyond his depth when the waves are rolling. After our bath, we started for the mouth of an enormous fissure in the mountains, a short distance to the right, whose grandeur had excited our admiration. As we approached it we came to a feeble stream of water just sinking in the sand. The further we went the broader and stronger this stream became, and when we entered the mouth of the gorge, we saw before us a fine cascade leaping over a perpendicular ledge of rock 25 feet high. It had scooped out, where it fell, a round basin in the solid rock, six feet deep and about 30 feet in diameter, which was full to the brim with sparkling water. We were soon plunging about in this, to wash away the gummy coating which the Dead Sea Water had left on our bodies. This coating made one feel, to us Brother Taylor's expression, as if we had been smeared all over with molasses.

The hills composing the wilderness along the western shore of this sea consist chiefly of a soft limestone which varies in color from a tawny to a dark brown when long exposed, but is almost as white as snow when freshly uncovered. Nothing grows there except two little shrubs, one of which is called by the Arabs the blacksmith bush, and the other the bachelor bush. The last is well named, for you never see two of them growing together. A ride through this region is usually attended with great discomfort and some danger to health, on account of the glare of the white hillside in the sun; but we were favored with a cloudy day and a north wind, for which we were truly thankful.

On our return from En-gedi to Hebron, we made a detour to the southward in order to see Ziph, near which David and his men were lurking when the Ziphites betrayed them to Saul; and Carmel, where were the possessions of the churlish Nabal, (1 Sam. 13: 16–29; 25.) The town Ziph stood on the summit of a rounded hill, five miles south-east of Hebron, with broad rich valleys at its base, and a beautiful country spreading far away to the south and south-west, a part of the Negeb. There is nothing left of the town, except its cisterns and sepulchres, and the broken pottery that is scattered through the soil. The terraced sides of the hill and its leveled summit are cultivated in grain. As I stood there and looked around where the dust of David's betrayers had enriched the soil, I felt like saying, You Ziphites, you were a mean set, you deserved the fate which has befallen you; for you betrayed the innocent to make favor with the powerful. May such be the fate of all who follow your detestable example.

Carmel is in sight from Ziph, and it lies in the midst of just such a grazing country as would delight the heart of a man like Nabal. Maon, where his dwelling was, and whence Abigail came forth to meet David, is hid from the view behind a ridge in the distance. At the foot of this ridge, perhaps, the eventful meeting took place.

In coming from Ziph to Hebron, we saw, perched on a high hill to the west of us, the ancient town of Juttah, supposed to have been the birth place and early home of John the Baptist. The grounds of this supposition are, first, that it was one of the Levitical cities, (Josh. 21: 16) in one of which we might expect the priest Zachariah to dwell; and second, that it is in the hill country of Judah, as is required by the text (Luke 1: 39: 40). No other city of Judah answers the natural requirements of the case so well. The Roman Catholic, however, with their usual disregard of evidence, long ago fixed on a place about four miles south-west of Jerusalem, as the place of John's residence, and there they have extensive convent buildings, with beautiful gardens and orchards around them. J. W. MCGARVEY.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

FRIEND.—At Waterloo, Iowa, July 27th, George Jonathan, son of Brother David and Sister Lizzie Friend, aged 2 years, 8 months, and 15 days. Funeral services by the writer, assisted by the brethren.

L. R. PEIPER.

KARN.—In the Mexico Church, Indiana, June 20th, Sister Eliza Karn, aged 70 years, 6 mon. and 18 days. Funeral services by the brethreo, from 2 Tim. 4: 6, 7, 8.

EMMA FISHER.

BERRY.—In Rosita, Fremont County, Colorado, of heart disease, Sister Rachel, wife of Friend Charles Berry, July 21st, aged 53 years, 5 months, and 12 days.

ALLEN BOYER.

GREEN.—Near Carey, Wyandot County, Ohio, July 28th, George Green, aged 26 years and 4 months.

He was thrown from a wagon by a runaway team, July 19th, from which effects he died one week after. So is life—it is very uncertain. He was the son of Sister Green. She has our sympathy. S. W. LINDOWER.

EBY.—At Merriam, Noble County, Indiana, August 1st, of consumption, Sister Eby, aged 63 years, 10 months, and 22 days.

She leaves a husband and two step children to mourn their loss. Funeral services by Jeremiah Gump, assisted by George Swihart, from Rev. 14: 13. LEONARD HYRE.

(Gospel Preacher, please copy.)

KNAUS.—In the Walnut Creek Church, Johnson County, Missouri, July 31st, Sister Elizabeth, wife of Brother B. P. Knaus and daughter of Brother E. Wampler, aged 35 years, 6 months, and 12 days.

She leaves a husband, seven children, and many friends to mourn their loss. Funeral services by A. Hutchison, from 1 Pet. 1: 28, to a very large congregation.

ISAAC WAMPLER.

COUGHMAN.—In the Elkhart Congregation, Indiana, August 2nd, Sister Lizzie Coughman, wife of Brother Joseph Coughman, aged 76 years, 3 months, and 10 days.

She was the mother of seven children, three of whom have passed the river of death before her. She was a faithful sister of the church for fifty-four years; a descendant of Elkhart County forty-five years. She was buried on Sunday, the 3rd, and funeral services were delayed until the 17th on account of the inclemency of the weather. D. H. JONES.

(P. C. and Gospel Preacher, please copy.)

Topics of the Day.

AT the May meeting of the Board of Managers of the American Bible Society, appropriations were made for expenditure in foreign work to the amount of $31,600, and grants of books for circulation and abroad to the value of $4,600. The receipts for April were $29,370. The number of volumes issued was 104,695, the largest monthly issue during the past eight years. The total issue of the year, at home and abroad, amount to 1,187,854.

THE United Kingdom of Great Britain has long been considered the wealthiest power on earth, but according to comparative estimates recently made France takes the lead in this respect. Quoting from these estimates we find the values of private and public property in France amounts to about $46,110,600,000, and the same values in England, Ireland, and Scotland, $42,500,000,000. The highways are not included in the English estimate while those of France are estimated at $1,525,000,000. Thus the comparison shows values to the amount of over $2,000,000,000 more in France than the United Kingdom.

Correspondence.

Three things write we unto you, that your joy may be full.—John.

Echoes from the East.

NUMBER XX.

A RETROSPECT.

WITH many regrets for the apparent suspension of my letters, I again resume my pen for none other purpose than the furtherance of the cause of our Redeemer and the welfare of Zion. I am made happy to see so many of our own contributors to the press writing sentiments of steadfastness in the faith contending earnestly for the doctrine which is according to the letter and spirit of "the word of the gospel." On the other hand I have been made to feel sad and discouraged in seeing some write things which are well calculated to lead the young and inexperienced into views and ways that may bring lamented departures from our faith. Not only so but sowing seeds of discord, disunion, contention, ill feeling, and provocation. O what a happy people we might be, and what a vast work we could do for the edification of the body of Christ and the evangelization of the unconverted world! Why do we not this work? Because we lack union? What causes this want of co-operation in this grand work? Is it not because we are somewhat divided in sentiment? I think, then, it would be wise for us all to labor *first of all* to unite all our forces. How can this be done? Let us lay aside everything that causes divided sentiment. Let us return to the "old paths" of the faith, and there is not any reason why we should not if we have allowed our own desires to drift us away. "New inventions" in the church of Christ will never make the church better, but will bring contention, looseness of views, liberality of belief, selfishness, emulations, and what not? There results are apparent. Let us pray fervently and labor faithfully for the union of our Brotherhood. Let us forsake every vain ambition and selfish motive. Let us be content to do our duty where the Lord has placed us in his body of believers, and let us fear lest we offend "the children of the Highest," and merit our own personal rejection when the Master cometh. "Look for him," "look unto him," and "live unto him."

OUR LOVE FEAST

in the Antietam Congregation was held May 27th, at Price's Meeting-house. It was a very enjoyable occasion. Brother Adam Beelman and Brother Michael Bushman did the principal part of the preaching, and we are pleased to say it was what we love to hear—a self-crucifying doctrine. This only will prepare us to live forever with our crucified Lord, and hence we delight in the theme after the inward man. Brother Bushman spoke at 10 o'clock upon a peculiar text, namely, "What shall I do with Jesus who is called Christ?" He spoke of the last days of our Savior's ministry on earth—his mock trial before Pilate—Pilate's trouble as to what he should do with our innocent Jesus—what we are doing with him now—whether we love him or "crucify him afresh"—whether we follow him or forsake him—whether we defend him or let him be put to shame—the unconverted being convinced of their not having fellowship with Christ and feeling that he calls them into his service, they are made to inquire, "what shall I do with Jesus?"—If they would follow him, they conclude they must forsake the world with its giddiness, its amusements, its fashions and styles, its godless company and unholy associations. They don't make up their minds to consent to this, and yet Jesus knocks at the door of their hearts for admittance. What will they do with Jesus but turn him aside, and probably to request it forever. And the brother's closing words were, "May God help us all to live for Jesus."

Brother Beelman offered an impressive testimony to the truth. He spoke of Jesus being with his people, and that he was here present with us. What will we do with Jesus? Nail him to a cross? No, no. We will give him the preference more than ourselves. We will take him at his word. We will obey. After prayer, the assembly was dismissed.

Dinner was prepared as usual, and about 3 P. M. services were announced by singing. We now had another hour of wholesome preaching by Brother Beelman, who spoke with much earnestness, and to the edification of them that believe.

After a short intermission we had the usual examination service, at which the eleventh chapter of 1st Corinthians was read, and many appropriate words spoken, showing the importance of Love-feasts, and in what mind we should observe them.

The evening occasion was very solemn, and reminded us of that time when Jesus washed his disciples' feet, ate his last supper with them, and made the unleavened bread and the wine the emblems of his broken body and shed blood. Such occasions ought to bring us very near heaven, and surely will if we appreciate the opportunity.

Our next Love-feast is appointed for the 25th day of September, at the Welty Meeting-house.

APPLICANTS FOR BAPTISM.

On Sunday after the Love-feast above referred to, it was my duty, as well as my sacred pleasure, to help in the visit to two applicants for baptism.

On Tuesday following we started for Annual Meeting, and arrived just in time to hear a portion of the first day's proceedings. We enjoyed the meeting and the association of the dear brethren and sisters. What a happy time that will be when we meet on the other shore, where the ransomed church of God will have no one to trouble its borders and cause aching hearts. Be faithful, brethren, and make no compromises with error or worldly religion. We hope to meet again by and by.

On our return we learned that we had several more applicants for baptism, so on the 15th of June eight were baptized near the Welty Meeting house. There is joy in heaven, and why should there not be on earth? We are made glad to see the harvest work of the Lord. Young and old, take up the cross, and promise to follow the Master humbly. O what a cross the world thinks it is thus to change. But it is the Lord's doing, and wonderful in our eyes. May the Lord keep them near the cross. Two more were baptized July 13th, and still one more on the 27th. We are made glad beyond expression. O may the Lord continue to work about the hearts of our neighbors, and may the good work grow among us. Eleven souls have been added unto the church, we trust, "such as shall be saved."

OUR HARVEST MEETINGS

are over, and good times we had. The first was held at Prices' Meeting-house, at 2 P. M. on the 20th of July. Our home ministry officiated. The 100th Psalm was offered as a lesson to inspire us with sentiments of thanksgiving for the Lord's bounty we are allowed to share. We were told that we have abundant cause for giving thanks. Not only have we been spared from famine or pestilence, but we are permitted to follow our avocations of life uninterruptedly and are having another fruitful year. We should remember that we owe some of it to the Lord. There are poor who need help. The laborer should be well paid and not compelled to take extremely low wages. Then the church constantly needs money, to hold its Love-feasts, support its poor members, and so on. We can fitly show our gratitude to God by aiding liberally in every good work.

On the 27th, we met again at the Welty Meeting-house for harvest thanksgiving. Brother Jesse Roop and Brother David Long were with us. Hymns and prayers of thanks were offered. Brother Roop spoke upon the words, "The goodness of God leadeth thee to repentance." Brother Long followed in a hearty testimony, and called us to duty and diligence.

Next day, Sunday, Brother Roop preached two sermons, and our meetings were ended. One was added by baptism, as before stated, the same being now an old man, and having long had a desire to be numbered with the Brotherhood. He was happy in his obedience. May he be happy in life, and in death triumphant.

In conclusion, let me say, brethren and sisters, let us be awake to our interests. We have only one human lifetime to live, and by observation we know this will be very short. Think of the great work we have to do—"Prepare to meet thy God." Jesus will help us. He is our only helper. Let us ever meekly follow him.

Yours in bonds of Christian love,

D. B. MENTZER.

Waynesboro, Pa., Aug. 7th.

Echoes from the South.

Moving Time—Harvest—Thanksgiving Meetings—Rejoicing at Johnsville.

IT is a philosophical axiom that, "Nature abhors a vacuum." It is equally an axiomatic proposition that, "Nature abhors a pause." There is emphatically no pause in nature. All things move. Forward—march, rings out from the great telephone of Eternal Throne. The celestial and terrestial creation bow submissively to the divine behest and duly performs their ceasely rounds of duty. And man moves too. This is pre-eminently

MOVING TIME.

We are moving animals. We would more properly say we are migratory beings.

Our first move was a sad one—from the beautiful garden of God's presence and love, to the "low grounds of sorrow" and darkness. Since then we have groped and wondered and stumbled through ages of moral and spiritual degradation.

Through the antediluvian period, through the patriarchal period, through the Mosaic period, through storms of divine judgment, through seasons of blood and tears and sorrows, through terrible despotisms and persecutions and great wrongs, through incomprehensible heart troubles and vexations and disappointments and "manifold temptations," through struggles with the Satanic elements, through the most amazing moral, social, political, and religious resolutions; this moving world with its moving swarms of immortal beings has plodded its weary pathway until the goal is nearly reached. And still it moves, and still we move. God says to the people, "Go forward," and we go, sweeping onward, the rushing chariot of time bears us to the verge of life. Let us stand still awhile if we can. Say, brother, which way are you moving, upward or downward, backward or forward? Are you advancing or retreating? Are you progressing or digressing? Now look in your diaries and see. Compare the entries of to-day with those of last year. Do you love God and his Book and his people and his service now as you did then? Forward, March. Is your love growing painfully less, and your light growing dim? Right about face,—Forward, March. Don't halt a moment.

The seasons move too. How bewilderingly rapid do the seasons chase each other "all the year round." The bleak, frozen season is hurried out of the path to make room for lovely Spring, and it falls gently to sleep in the lap of Summer. Why we are right in the midst of a bountiful

HARVEST.

Millions of animate beings and creatures must be fed, and God gives his annual harvest. Reader, do you know God. He must be good who is kind and affectionate and benevolent. Who gave us that nice basket of blushing tomatoes? Where did that crate of peaches come from? Thirty bushels of wheat per acre did you say? And provender enough for the beasts next Winter? Corn, oats, apples, berries, fish, game, etc., why the earth fairly groans under the great loads of rich gifts.

"Thank you, mam," said a little miss of twelve bright Summers. We love grateful little girls and boys. It don't matter how cold and hard the world has made us, we will love grateful and pretty children. They are outposts of the beautiful land "over the river." Shall our Father's children be less dutiful? We think not. "Except we become as little children," don't it say? Let every congregation of the faithful appoint a

THANKSGIVING MEETING,

and consecrate a day for special prayers and grateful recollections. Our congregation has uniformly observed this practice.

"What shall we talk about?" asks the brother on the other end of the bench. "He sends us rain and fruitful seasons, and fills our hearts with joy and gladness." Take that for your text, and try and make the people acquainted with our Father. Talk about how our country is blessed with free institutions. Compare our condition with the condition of other countries. Compare our age and generation with those that have preceded us. Compare our religious dispensation with the patriarchal and Mosaic dispensation. Contrast our beautiful religion with the other so-called religions of the world. Compare our temporal condition, the state of our pantry, our dairy, our ward robe, etc., with that of our European Eastern fellow-beings. You will not proceed far in that direction till you find sufficient cause for thanksgiving. The facts are indisputable that we are the happiest conditioned people on the face of the globe.

Yes, I can hazard the broad asseveration that the world never saw a nation, in its palmiest days, more widely blessed with all the constituents of happiness than ours. Can any person gainsay it? Yet we are not happy. Restless, discontented, murmuring, grumbling, fretting, lusting, worrying, growling, quarreling, hating, etc., is our daily joys frittered away and bartered for less than a mess of pottage. A broad blaze of scientific and spiritual light shines with almost celestial effulgence from shore to shore of our favored land, and yet we grope and stumble through the weary years of our short pilgrimage.

Our herds and flocks and granaries and fields and mines and manufactories, etc., are flowing rivers and oceans of fatness, and yet we are murdering our joys by silly fears of want and starvation. While other nations are glad for crumbs that fall from the master's table, we sit at the festal board and partake to satiety of the richly crowned feast. And yet we are not happy. Let us be grateful and remember the thanksgiving meeting.

We were happy yesterday. It was a day of

REJOICING AT JOHNSVILLE.

Two birds from the fowler's net escaped its murderous meshes and, pluming their pinions, they started on their glorious flight to the realms of peace and safety. Two of Satan's servants struck for better wages and now take joyful employment in the Father's vineyard. Two youthful voyagers over the ocean of time took passage on the good old ship "Zion" and are ticketed for the port of glory. How we rejoiced to take them aboard. They came in at the door of baptism, with profound solemnity, the consecratory ceremonies. It was indeed a solemnly, joyful meeting and one that will linger long in our memories. They were just beginning to work out the grave and intricate problem of life, and how wise to put themselves at once under the tuition of a Master so wise as "Our Father." We bid you God speed, dear young brethren. Go forward in the blessed work. It will end in a good reward. You will have to wear the thorn crown here. The iron-barbed cross will tear the flesh, but be patient and you will "come out conquerors, yes, more than conquerors through him that loved us and gave himself for us." D. C. MOOMAW.

From Scandia, Kansas.

Dear Brethren:—

ISOLATED as I am from the main body of the church, and being deprived of going to hear the Brethren preach very often, I feel somewhat lonesome, and often times I feel a little forsaken. The good Lord knows whether we will ever have a church here or not. We hope and pray that some good minister will come and locate in our part of the country. I think much good might be done here.

We were rejoiced to see Sister Sarah A. Daggett come to our parts, and more so when she purchased a farm near us; for I think, as she will settle among us, that will be the means of bringing more members here. She is from Illinois; a sister to Brother Lemuel Hillery.

We have as good a country here as can be found in North-western Kansas any where. I see in our church papers of so many ministers traveling East. Why not more come West, where they are needed the most? I often wish I could be at some of the good meetings I read about, but have to be content with my lot, and hope for a better time and more meetings here. For this we hope and pray.

LOUISA J. WILLIAMS.

Our Periodicals.

SINCE there is a dissatisfaction concerning our periodicals, cannot the church get up a plan that will give general satisfaction? As you have got a plan for holding Annual Meeting so let us have a plan for our editors to publish articles for the church. Let the articles that are calculated to stir up strife be examined at home, and if the church recommends or has no objection, let them be published, for the church, and the church or subscribers pay them for their labor. Let there be a church paper or organ. Let the churches say what shall go before the public, and not individual enterprises, for these do not give general satisfaction. And then if the editors publish anything that has passed the churches, they will not be blamed, but the churches themselves. No one can say that an editor has the power of a universal bishop, to reject or publish what he pleases, that he is a church master instead of a servant. There is nothing on earth that cannot be improved, so let us try in this case.

DANIEL LONGANECKER.

From Ashland, Ohio.

Dear Brethren:—

OUR church here is in a condition of peace and love. We have about sixty communicants, and a number will be added shortly by letter. We have two deacons and three speakers. Have services every Lord's Day at 3 P. M. Our meetings are always well attended, and usually we cannot obtain room inside the chapel. We have no Sunday-school yet, but think of organizing this Fall. We have a Bible Meeting every Sunday evening. The Brethren around us are prospering, and are generally in union. A good many take the BRETHREN AT WORK this year, and like it first rate.

S. H. BASHOR.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.—Dan. 12:3.

Panora, Iowa.—One sister baptized the 3rd inst. J. D. HAUGHTELIN.

Garrison, Iowa.—Our church was made to rejoice to see more precious souls come out on the Lord's side on the 3rd inst., making six that have been added to the church since last Winter. Our church seems to be more in love and union since these additions. May God give us grace to be more faithful and attentive to our duties. J. M. RHENSOUR.

Blue Ridge Church, Ill.—We met for divine service at the Brick School-house. Brother Bowers, of the Urbana Church, preached. Theme,—Salvation. We next attended to the ordinance of baptism. A dear sister united with the people of God. Brother John Burnhart officiated. We trust she has risen to walk in newness of life. Oh may we all be encouraged to see the lost ones returning home to God. May we be encouraged to press onward and upward, so that when our warfare is ended we can soar over the ever lasting hill into the sunshine of eternal glory. C. BARNHART.

Campbell Co., Va.—On Saturday Brother H. A. Beahm and the writer left for Campbell County. Next morning Brother Beahm preached at the Forest School-house, to a large audience of attentive hearers. In the evening again at Lynch's Station. Quite an interest manifested, and one applicant for baptism. After repairing to the water he was led down into the water and was baptized according to the apostolic order. Brethren, remember the people around Lynch's Station. Let your prayers ascend in behalf of them.

I. A. B. HEISHMONGER.

City Mission Fund.

Dear Brethren:—

PLEASE acknowledge through your paper the following monies received to be appropriated to the City Mission service:

I. F. Rairigh, Campbell, Mich	$ 1.00
Jacob Horner, Linden, Ind	.50
Esther " " "	.25
Nancy " " "	.25
Abraham Toms, Cairo, Iowa	1.00
W. B. Woodard, Walker "	1.00
D. Heise, Clarence Center, N. Y	5.00
W. A. Clark, Defiance, Mo	1.00
P. T. Rapp, Shannonville, Pa	2.00
H. Harshberger, Mogadore, O	1.00
D. Stump, Aboite, Kan	1.00
J. C. Beachy, Summit Mills, Pa	1.00
D. C. Moomaw, McDonalds, Va	10.00
M. M. Dietz, Waterloo, Ia	1.00
A. A. Ownly, Decatur, Ill	1.00
F. E Teague and father, Covington, O	1.00
C. Tinkel, Marion, Ind	.50
H. " " "	.50
P. P. Brumbaugh, Cove Station, Pa	2.00
Sarah Tridle, Silver Lake, Ind	.25
J. R. Kishler, New Albany, Ind	2.00
D. Zuck, Farmington, Ill	1.00
M. C. Christopher, Pelton, Mo	1.00
A. Rowland, Silver Lake, Ind	.50
J. Leckron, " " "	.50
S. Smith, Seville, Ohio	1.00
D. Bowersox, Modesto, Cal	1.00
M. Shelly " "	1.00
J. " " "	1.00
I. " " "	1.00
G. B. Frederick " "	1.00
H. Haines " "	1.00
S. A. Overholtzer " "	1.00
B. Swartz " "	1.00
P. S. Garman " "	1.00
M. Miller, New Paris, Ind	1.00
J. R. " Locke, "	1.00
S. Sala, Wakarusa, "	.50
S. Hoke, Locke, "	.25
F. Anglemyer, Locke, "	1.00
M. " " "	1.00
D. " " "	.50
S. T. Bosserman, Dunkirk, O	10.00
Amount rec'd to date	$61.50

Many are the congratulations for the City Missoio Service, by the donors breathing forth a spirit of prayer that will bring God's blessing down upon the work. Some are aged, going down the steeps of time, and ere they lay their armor down, are sending their mite accompanied with a warm heart-felt prayer for the success of the cause. Some are younger, and full of energy and send their money and voice "go on in the strength of the Lord and may God grant success to the enterprise." Some contributions are from the old mothers in Israel. God bless the dear sisters, "last at the cross and first at the grave," of their risen Lord, and are just as eager to labor for him as in days of old. Then again help is coming from the dear young sisters who are sending their pathetic prayers for the success of the cause, and their tender hearts are bleeding for the salvation of the sinner. May God bless the entire brotherhood and friends of the cause, trusting that help may come in fast from all quarters and that the evangelists may be set to work at the earliest possible movements.

This committee asks the prayers and assistance of God's people in this noble work, and by the help of God we will endeavor to do the best we can in prosecuting the work to the honor of God and to the glory of his name.

We shall endeavor to select brethren that shall constitute the evangelist committee to preach the gospel, who are true exponents of the Brethren's doctrine as taught in the Bible, and who are true in spirit and sound in the faith of Jesus. As to the length of time the evangelists shall preach and alternating with others, shall be determined as the work progresses. Trusting we have the prayers of all God's people in this work of evangelism, I remain your brother in Christ,

S. T. BOSSERMAN,
Sec'y and Treas. City Mission Service.

From Monroe Church, Iowa.

Dear Brethren:—

THE good work is slowly progressing in this part of God's moral vineyard, and sinners are still enlisting under the banner of King Emmanuel. Some time ago a single immersionist held forth his views in regard to baptism and feet-washing so clearly (?) that some of the advocates of mono-baptism thought that the "spiritual house" of the Brethren had been demolished; but because of the rock upon which it is founded, and the word of truth with which it is braced, it withstood the contest,—it being of God.

So far this year, eighteen have been baptized, being the immediate result of the labors of our home ministers, together with the compliance of the injunction, "Search the Scriptures."

There seems to be an increasing interest awakened in regard to the doctrines of the Bible as believed and practiced by the Brethren. May it continue; and may the BRETHREN ever be AT WORK proclaiming the "good tidings of great joy, which shall be to all people," that sinners may be brought into the fold and enter into the service of the Lord, and finally meet his approbation.

Yours Fraternally,
ISAAC H. MILLER.

Avery, Iowa, August 2nd, 1879.

From Carey, Wyandot County, Ohio.

Dear Brethren:—

WE took a trip to the Insane Asylum at Columbus, Ohio, and in passing through the different apartments, we were impressed with the thought how poor and miserable is the human family in this life. In looking at the different classes of people inside of the walls we saw old fathers and mothers whose heads are gray and evidently their days are few in this life. There are the middle aged who have children at home left in a cold and sinful world, where they have no kind father or affectionate mother to soothe their sorrows, or drive away their fears, or speak a word of consolation in time of need. How thankful we should be to God, and how kind we should be to our parents while they live. After they are dead then we have done our duty toward them. There are some there that are young in years; all seemingly to have lost their reasoning faculties. It is truly a sad scene to behold. There are 875 patients and 225 employes, making a total of 1,100. We were kindly treated by the officials and employes, for which they have our thanks. S. W. LINDOWER.

From Turkey Creek, Ind.

Dear Brethren:—

THE ark of God is moving along slowly. Since my last we received one by baptism. Another one who has been confined to his bed for some time, is willing to join in with us as soon as he gets able to be taken to some suitable place where baptism can be administered.

On the 10th of August I was to Solomon's District to the Thanksgiving Meeting. The large house and gallery were filled, leaving a large crowd on the outside. Brother Jesse Calvert, M. Hess, Levi Weaver, D. Rothenberger and others were there. Brother Calvert delivered two discourses, one at 10:30 A. M., the other at 2 P. M., on the beautiful harvest, and how thankful we ought to be. His text in the forenoon was from Luke 12: 16 to end of 21st verse: how God has blessed us, (at least some of us) and we, like the man in the parable, tear down our barns and build greater ones, and God would say, "Thou fool, this night shalt thy soul be required of thee." Brother Calvert thought if God has blessed us with more than we need, we should give the rest to the poor, or to the missionary cause.

J. H. MILLER.

From Somerset, Pa.

Dear Brethren:—

THIS is Sunday morning, and I just now read your excellent article on "The Foul-mouthed Slanderer and Abominable Tittle Tattler," and the piece following it called, "What We Need." The reading of those two articles has called forth my sympathies, and I assure you, dear B. AT W., that you have my heartfelt sympathies. I hope and pray we may all meet at last, far beyond the reach of such annoyances as slanderers and tale-bearers.

We are not subscribers to your worthy paper, though we read it every week with pleasure. We exchange with our neighbors and so we get five of our church papers; so you will please excuse father for not subscribing for it at present, though we received your kind solicitations and a copy of your paper. Thank you. Hope the delinquent subscribers will pay at once, and that the Lord will bless the B. AT W.

A SISTER.

Danish Mission Report.

Naperville Church, Ill	$2.00
Rock River " "	2.00
Silver Creek " "	5.00
Lanark " "	3.00
Arnold's Grove " "	2.50
Fall Creek " O	1.50
Eagle " " "	2.00
A. J. Myers, Ohio	4.00
Minor Church, Md	2.00
Botetourt Church, Va	5.00
St. Vrain Church, Col	2.00
Danville " O	2.00
Flat Rock " Va	2.00
Louis Creek " "	2.00
Middle River " "	5.00
David Wells, Pa	1.00
Total	$43.00

C. P. ROWLAND, Treasurer.

Lanark, Ill., August 4th, 1879.
(P. C., please copy.)

From S. M. Burket.

Dear Brethren:—

FOR the benefit of those brethren coming to Southern Kansas, I will state they can secure round trip tickets by securing an order from me to Emporia, via. of Parsons just as cheap as they can get them to Parsons, and thus have an opportunity to see the beautiful Neosho Valley. From Chicago they can buy round trip tickets at 101 Clark St. for $26. At Ft. Wayne the round trip ticket will cost $32.60

There will be quite a number of Brethren here from the different States during the latter part of August and in the month of September. Our Love-feast is on the last Saturday in September, to which all coming are invited. If the Brethren coming will write to Brother J. J. Solomon, or to Brother Andrew Culp, or to myself, the party written to will meet them on their arrival.

Parsons, Labette Co., Kan.

Echoes from the Antioch Church for the Month of July.

Dear Brethren:—

THE Antioch Church has six ministers and five deacons. For some time there has been meeting at eight points each month; this month there were ten meetings within the district. Our harvest meeting was held at the Hart's School-house, and a very pleasant meeting it proved to be. After a short sermon, liberty was given to each one that felt so disposed to make a few remarks. Upon the whole the congregation seemed to feel thankful unto the Giver of the bountiful harvest. Our minds were also drawn forward to the time when Christ shall gather this harvest in.

J. W. SOUTHWOOD.

A Fragment.

DEAR brethren and sisters, are you doing all you can to help the Lord in the battle against the mighty? Millions of money are expended by the advocates of error to propogate their doctrine. Our Brotherhood wastes thousands on tobacco and table dainties and luxuries and on the foolish fantastics of fashion, and give but little or nothing to the cause of the Lord.

Every brother and sister in the church ought to contribute something to city mission service. At least I think so. Send your contributions at once to Brother S. T. Bosserman, of Dunkirk, Ohio, who is the Secretary and Treasurer of the committee chosen to superintend that branch of the Lord's work.

D. C. MOOMAW.

Ashland College.

BY strict economy a student can take a year's course of instruction at Ashland College for $100. Those who wish to perform labor and reduce their expenses still farther, should apply soon, that they may be accommodated. College opens September 17th, 1879. Send for circulars to S. Z. SHARP.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

At Waddam's Grove Meeting-house, Stephenson Co., Ill, Oct. 30th and 31st, at 1 P. M.

In Christian County, Ill, five miles west of Morrisonville, at the house of Brother Peter Dow, Sept. 26 and 27, at 1 P. M.

At North Solomon Church, Smith Co., Kan., at the house of Brother John Wagoner's, Sept. 27th, at 2 P. M.

In the Franklin Church, four and one-half miles north-east of Leon, Decatur Co., In., October 2nd.

Six miles south of Iowa Center, Story Co., at the residence of Brother Samuel Myers, Sept. 25th and 26th, at 10 A. M.

Logan Church, Logan Co., Ohio, Oct. 2nd, at 2 P. M.

Panther Creek Church, Woodford County, Ill., Sept. 25th, at 10 A. M. Meeting to continue over Sunday.

At Black River, Medina Co., Ohio, Sept. 19, at 5 P. M. Meeting to continue over Sunday.

At Neosho Church, Neosho Co., Kan., at Brother Joseph Garber's, four miles north of Parsons, Kansas, Sept. 27th and 28th.

In White Cloud Congregation, Nodaway Co., Mo., September 20th, and close the 26th in time for District Meeting. The meeting will be held 5 miles south of Mayville and 2 miles north of Arkoe.

At Spring Creek Church, Kosciusko Co., Indiana, Oct. 24th, six and one-half miles south of Pierceton, on the Pittsburg, Ft. Wayne and Chicago R. R., and five miles north-west of Collamer, on the Eel River R. R., at 10 A. M.

Salt Valley Church, Neb., Sept. 13th and 14th, at the house of Brother Kinzer, in Butler County, seven miles south-west of David City. Those coming from the south stop off at Sewart, will inform Brother Eli Armaghost by letter, at Summit, Butler County, and he will meet you.

True Evangelical Obedience, its nature and necessity, as taught and practiced among the Brethren or German Baptists. By J. W. Stein, being one of his twenty reasons for a change in church relations. 15 cents; 10 copies, $1 00.

Truth Triumphant.—In six numbers of four pages each. Baptism, Grace and Truth, Feet-washing, Brotherly Kindness, Non-resistance, Non-Essentialism measured, and Found too Short. Price 1 cent each, or 80 cents per hundred.

The Perfect Plan of Salvation, or Safe Ground. By J. H Moore. Showing that the position occupied by the Brethren, is infallibly safe. 10 cents; 12 copies, $1.00.

Any of the above works sent post-paid for the annexed price. Address,

BRETHREN AT WORK,
Lanark, Illinois.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:55A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only connection at Western Union Junction. Passenger trains make close

G. A. SMITH, Agent

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., August 25, 1879. No. 35.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

J. W. STEIN'S 19TH AFFIRMATIVE.

I FRANKLY acknowledge that I have not seen the work of Bro. Mack, Sen., from which Mr. R. quotes, neither had I seen the statements of Bro. Mack Jr., till Brethren called my attention to them since my allusion to the articles of Messrs. Brown and Edwards. I hope my *few years* with the church and the multiplicity of engagements which have crowded them, will be sufficient apology for the over-sight. It still remains, however, that I was not mistaken about those articles being "*Baptist* documents," inasmuch as they were not reproductions of Bro. Mack's article, but were compiled by *Baptists*, and my attention had been called years ago by Bro. Moomaw to the assertion of Mr. Brown, that the Swartzenau Brethren "*did not know that there were any Baptists in the world*," as being incorrect. That is "*the part*" of Mr. Brown's statement that I referred to as being "*untrue*." I hope, therefore, that my friend will have the honor to withdraw his premature charge of "false accuser" and other *maligning* epithets, and have *some regard* to Articles 2, 4 and 6 of Hedges Logic, by which he agreed as a gentleman to be governed during our debate. I regret the necessity of alluding to this, but it seems that he proposes, since his arguments fail, to try the virtue of *personal malignity and open insult*. Is such "the Spirit of Christ?" Does it not prove his defeat?

I do not question the correctness of Brother Mack's statements, as he had an opportunity of knowing whereof he affirmed. But they, in no way, affect my position on the question of true church succession. I *have never* claimed for the Brethren *uninterrupted* succession, through the Waldenses or any others; though I do believe that Bro. Mack was a Waldensian. Yet I plainly admitted that the modern Waldenses had apostatized from the *ancient* faith and were swallowed up in the movements and names of the Reformation. I maintain that the Brethren are *proper successors* to the *ancient* Waldenses, Albigenses, Novatians, *primitive* Catholics and apostolic churches, because they succeed them in adhering to the same principles, faith and practice. Mr. Ray would do well to consider the evidences already adduced in proof of this, and if he cannot refute them, which he has not yet attempted, to hold his peace. His mere *assertions* only fight the wind. He has persistently refused to notice my arguments on the nature of church succession, and hence leaves me without a respondent on that issue.

When the ordinances of God had been corrupted and discontinued, and the priests had apostatized from the teaching and practice of the divine law, and even forgotten it, and Hilkiah *found* the book of the law (notice, he did not receive the pure ordinances by uninterrupted personal succession from good men) and Josiah the king caused it to be read, and Israel *returned* to the commandments of the Lord, and covenanted to walk according to them and observed them and were blessed (see 2 Kings 23), were they "blasphemers?"

Had *hades* prevailed against the divine theocracy? Was the subsequent church of that dispensation founded upon Josiah? or Hilkiah? Were the people "presumptuous," "blasphemous," because they dared to obey God in the midst of a rebellious and apostate generation? Were Josiah and Hilkiah "blasphemers" because they were *reformers—God's instruments* to recall the people from apostasy and error? Mr. R. cannot show that the church of God in any age, whether ante-diluvian, Mosaic, or Christian, ever depended on an *order of men*, or *uninterrupted personal* succession. Mr. Powell truly remarks that "when gospel *truth* has been preserved against *error*, *a real revival* of apostolic faith and gospel holiness has been brought about, God has employed men NOT *in this scheme of succession*. *The gospel would have perished if left to this succession.* Man corrupts everything. He is not to be trusted with so precious a treasure as christianity. God keeps his own work in his own hands. *He and he only holds the keys of the ministry of his word.* * * When ministers forsake God, God forsakes them," (this is also true of churches." "He then raises up others: he sets his own seal to their piety, doctrine, labors and sufferings, by making them abundantly successful in the conversion of sinners and in the edification and extension of his church. The residue of the Spirit is with him. The hearts of all men are in his keeping. He can raise up and qualify instruments for his work from any quarter." Christ says: "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21.

According to my friend any number of men may have Christ's commandments, but cannot keep them unless they can find *other men* who have an *organic uninterrupted personal* connection, through others *just like themselves*, to the apostles, to give them the privilege of obeying Christ. He and his co-workers "venture to suspend the validity of their own ministry and ordinances, and the whole christianity of all their people, upon this doctrine" of *uninterrupted personal* succession. This the Brethren have never done. In submitting to Christ's authority, they build upon him (Matt 7: 24, 25), not upon Bro. Mack's, or any one else *in*, or *before* or *after* 1708. My friend utterly fails to show that the "faith and practice handed down" by Bro. Mack was not the same "handed down by Christ and the apostles." All true christians "*hand down*" the faith to others. I ask my friend if the first christians were not gathered from "unbaptized aliens" after having been immersed by John, an *unbaptized* man? Where have the Brethren ever taught that "*children of the devil according to their own doctrine*" may baptize, etc. They do teach that men may desert the devil, forsake sin, and then become christians. It is not true that the Brethren derived their baptism from "*uninspired*" histories, but having "examined diligently the New Testament," they found it commanded by Christ himself (Matt. 28: 19), as we have shown. And the very fact that they practiced the "primitive baptism," shows that it had not ceased. It *still prevails*. My friend may denounce it as "new baptism," but he cannot point to its beginning this side of the great commission. True, he *asserts*, in his Baptist succession (p. 355) that: "After the rise of the Arian controversy, the Catholics originated the practice of trine immersion." For this bold statement he offers no proof: of course he has none. I asked him in several kind communications, years ago, for the *source* of this information, but he treated my queries with silent contempt. I have proven the statement to be false, hence, it is a *calumny* upon the truth: and now I ask him (if he regards *truth*, as a professed historian) to have the honor to correct it and acknowledge it to be an error as publicly as he has declared it. Will he do it?

But Mr. R. thinks the Brethrens' organization at Swartzenau "*blasphemous*," etc. What, then, must become of the Baptists, and of him, for *fellowshiping them?*

Mr. Rogger Williams, who founded the Baptist church at Providence, in America, "was baptized by one Holliman; then Mr. Williams rebaptized him and some ten more." "March 1639." See Backus' Hist. of New England Baptists, (edition of 1777) Vol. 1, p. 106. Mr. Williams' apology for starting this church was as follows: "If my soul could find rest in joining unto *any of the churches professing Christ now extant*, I would gladly do it." Idem, pp. 144, 145. We further learn from this old Baptist history that "this Baptist church at Providence appears to be the second distinct society of that denomination in all the British empire." Idem, pp. 148, 149.

We will now look across the ocean to the first church of 'Particular Baptists' in London, and in the world as far as we have ever been able to learn. "Several persons in the society" (of Independents) "finding that the congregation kept not to their first principles of separatism, and being also convinced that baptism was not to be administered to infants, but such only as professed faith in Christ, desired and obtained liberty, and *formed themselves into a distinct church*, Sept. 12, 1633, having Mr. John Spilsbury, for their minister." Idem, pp. 106, 107. The following was Mr. Spilsbury's apology for starting baptism: "Mr. John Spilsbury, pastor of the first Baptist church in London, says: "Because some think to shut up the ordinances of of God in such a strait, that none can come by it but through the authority of the popedom of Rome; let the reader consider *who baptized John the Baptist before he baptized others*, and if no man did, then whether *he did not baptize others, he himself being unbaptized? We are taught by this what to do upon the like occasion.*" Idem, pp. 101, 111. Mr. Benedict the Baptist historian, calls this "*a new baptism.*" Benedict's Hist. of the Baptists (edition of 1813), Vol 1, p. 198.

Was that "*blasphemous?*"

Mr. John Smith, and some other *Episcopal* dissidents, *formed themselves into the First Church* of "General Baptists," in England, about 1606 or 1608, by starting baptism anew also. See Robison's Works, Vol. 3, p. 168.

Respecting the origin of the Welsh Baptists, Mr. Benedict says: "The *first* Baptist church in Wales, of which we can give any clear account, was founded at *Swansea*, in that country, in 1649. The principal man among them was John Miles, who afterwards came to America and *founded* the church at Swansea, in Massachusetts." Benedict's Hist. of Baptists (1813), Vol. 1, p. 229.

My friend traces a *large proportion* of the American Baptist churches to these Welsh Baptists. See Baptist Succession, pp 63–74. If this *first Welsh Baptist* church at Swansea, had any organic connection, it was from the Baptists of London (whose origin we have noticed), by sending "Mr. John Miles and Mr. Thomas Proud," to London; who "were well received and were soon sent back into their own country again, and were instrumental of gathering a Baptist church." Backus' Hist. of New England Baptists (1777). Vol. 1, pp. 350, 351. Mr. Backus, this Baptist historian, gives us the following from the "*records*" of this church in Wales, gathered by "Miles" and "Proud." "When there had been no company or society of people, holding forth and professing the doctrine, worship, order, and discipline of the Gospel, according to the primitive institution, that *ever we heard of in all Wales, since the apostasy*, it pleased the Lord to choose this dark corner to place his name in, and honor us, undeserving creatures, with the happiness of being *the first in all these parts, among whom was preached the glorious ordinance of baptism, and here to gather the first church of baptized believers*." Idem, pp. 350, 351. Thus the Baptists originated from *self-constituted* and *self-baptized churches*, who substituted *one backward dip* for the christian ordinance of immersion into the name of *each* person of the Holy Trinity as our Lord commanded. Matt. 28: 19. I must here say to my friend, "this proverb, *Physician, heal thyself.*" I am still of the opinion I can make out a better case of church succession than Mr. Ray.

My friend tries to evade the oath question by talking about "universal application." I apply it just where Christ did, to the members of his church. I did not say the U. S. Government was a model for church government. I asked Mr. Ray if it was a "*centralized hierarchy*," and he evades my question, as he has also my questions respecting the anointing. He *misrepresents* us again as having a "Congress." Our general councils are no more a congress than Baptist associations and conventions. It gives advice and refuses fellowship with the violators of the gospel.

RECAPITULATION CONTINUED.

My 3rd reason why the Brethren possessed 5th characteristic, was that they baptize by a *forward bowing* posture. This I supported by 13 distinct arguments, to seven of which Mr. R. did not even attempt a reply. His quibbles on the others were lost.

My 4th reason why the Brethren possessed this characteristic was, that they observe the laying on of hands and prayer after baptism. In support of this I offered five arguments based respectively upon: (1) Its observance in the early church; (2) Its primitive prevalence; (3) Our obligations to retain *apostolic* traditions (2 Thess. 2: 15; 3: 6, 14); (4) Upon the fact that it had never been repealed by divine authority; (5) That it is assigned to no peculiar period or condition of the the church more than is ministerial ordination. To these I had no respondent.

My 5th reason why the Brethren possess this characteristic was, that they teach that persevering faith and faithfulness in well-doing are divinely appointed means by which christians attain to eternal blessedness and fruition. Mark 10: 31; Rom. 2: 7; 1 Tim. 6: 12; Heb. 11: 13. To these I had no respondent.

A SCRAP.

BY D. C. MOOMAW.

Did you say, brother, that I am begging too much? The church commissioned me twelve years ago to beg the people to serve the Lord, and I have been and am determined as much as in me lieth to discharge that sacred trust, and I hope the dear brethren will judge me with righteous judgment, and in the meantime send their love-offering to S. T. Bosserman, Dunkirk, Ohio, treasurer of the City Mission Service

Many an arrow-smith is shot by his own arrows.

IT IS SWEET TO BE REMEMBERED.

IT is sweet to be remembered,
Even when life's sky is bright,
It adds new fragrance to the pleasure,
New radiance to the light.
And birds among leafy branches,
Sing with sweeter tone—
Hope's softer fire it kindleth,
To know we're not alone.

It is sweet to be remembered,
When skies are dark with gloom,
And tried and trusted friendships,
Are buried in the tomb.
It makes our hearts grow lighter,
When faith is growing dim,
And lifts our spirits heavenward,
To trust and lean on him.

It is sweet to be remembered,
By the loved ones far away,
And the kindly words they said to us,
Shed a gentle, cheering ray.
Oh! are we still remembered,
Say we softly through our tears?
Do they keep our memory sacred,
Through the weary toilsome years?

It is sweet to be remembered,
When the dying hour is near,
And the prayers of our beloved,
Make our faith more pure and clear,
And to death's dark shadowy angel
A lonely smile is given;
Ah! it is blessed to be remembered
By that better Friend in heaven.

Selected by MARY CREES.

BAPTISM FOR THE REMISSION OF SINS.

BY WM. MORGAN.

NUMBER II.

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2: 38.

BAPTISM for the remission of sins. "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts 2: 38. In order to comply fully with this command three conditions are necessary. 1. To believe. 2. To repent. 3. To be baptized. Hence baptism is designed only for those who can receive it under those conditions. To such it is not a source of pardon unless those conditions are jointly complied with. These are divinely appointed means by which all may receive pardon. Christ says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Man is composed of body and spirit, both of which have sinned. The body belongs to Christ as well as the spirit; they are both his by redemption; both are to glorify God. The body is given to Christ in baptism, while the spirit is renewed by the Holy Ghost; and the man is born of water and of the spirit, without which he cannot enter into the kingdom of God. Therefore Christ gave his apostles a great commission, saying, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20. Here are two specifications of duty: first, teaching; second, baptizing, but when we add the testimony of Mark, Luke, and John, we learn that there are five specifications of duty given in this great commission. First, teaching or preaching; second, belief or faith; third, repentance: fourth, baptism: fifth, remission of sins, or pardon.

Taking the event of our subject into consideration we find that teaching or preaching is what Peter was doing. To believe or have faith is what the Pentecostian Jews did; to repent is also what they did; to baptize is what those did to whom Christ gave this great commission which extends to the end of time. To remit or pardon sins is what God did, and always will do when these specifications are properly complied with. There is, however, but one specification upon which there is any great difference of opinion in regard to the manner in which they should be complied with, and that is baptism. Christ says, "Baptize them in the name of the Father." Here is an assemblage of words expressing an idea; it is imperative; it expresses a command. To comply with this command requires action; it is also transitive having for its subject you or thou understood. Baptize, the verb, them, the object. Here is action expressed as passing over from the subject or administrator to the object or receiver. Therefore when an administrator says, "I baptize thee in the name of the Father, and the object or receiver receives no action, the administrator does not do what he says, he therefore does not obey the Savior's command, and besides tells an untruth; but we pass on to the next word; and is a co-ordinate, copulative conjunction connecting similar elements, then we have the same subject repeating the same action upon the same object or receiver, in another name; hence if the object receives no action, he labors under the same misfortune that he did before, and the administrator commits another violation of Christ's command, and tells another untruth. He says, "I baptize thee in the name of the Father," but he does not, then he says; "and of the Son," but he does not, then he says; "and of the Holy Ghost," and does what he says, using the same connective, having the same office, he being the same administrator, expressing the same action upon the same object in the third name, yet the first action has just taken place. "O consistency where art thou!"

A prominent writer upon this subject brings up the issue before us in these words: "Son is a noun in the objective case, and must have the preposition *of* to govern it. Of is a preposition, and must have the noun *name* understood before it as its antecedent term of relation. Name is a noun in the objective case, and must have the preposition *in* understood to govern it. *In*, a preposition must have the participle baptizing understood as its antecedent term of relation. *Baptizing*, an active transitive participle, must have the pronoun *ye* understood as its nominative. Just in this same manner and just as simple and plain is the secondary sentence," and of the Holy Ghost, to be analyzed and parsed under the same rules.

We will now endeavor to explain the meaning of the language of the commission in such a manner that those can understand who do not understand the rules of grammar. If I say, I raise my corn in Indiana, and in Illinois, and in Iowa, and only plant in Iowa, and you would learn the facts in the case, you would certainly think I had told you an untruth. Notwithstanding it is parallel with single immersion. The single immersionist says, "I baptize thee in the name of the Father," but he don't do it, I say I raise corn in Indiana, but don't do it; he says, "and of the Son" but he don't do it. I say and in Illinois, but don't do it; he says, "and of the Holy Ghost," and performs the action of immersion. I say and in Iowa, and raise a crop. We certainly think the immersionist would lack as much truth in his case as I would in mine. If we reverse the case, the administrator says, "I baptize thee in the name of the Father," and perform the immersion. He does just what he says: then says, "and of the Son," and performs the immersion; again he does what he says; and then says, "and of the Holy Ghost," and performs the third immersion. He has done just what the Lord told him to do, that is he has performed one baptism.

Again, if I say I raise corn in Indiana, and produce corn there I do just what I say; and in Illinois, and raise a quantity of corn there, I again do what I say, and in Iowa, and plant and harvest a quantity there, I will then have done just what I said I would. I will then have raised one crop, although it required three efforts to raise corn in three States. Just so with baptism, it requires three efforts to baptize into three names, and constitutes one baptism. Then we have "one Lord, one faith, one baptism." Eph. 4: 5. And we firmly believe that the omission of immersion in the first two names destroys the validity of baptism, from the fact the candidate is not baptized in the name of Jesus Christ, or of the Son, (another title of the same person). Christ distinctly says, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10: 1. He further says, "I am the door; by me if any man enter in, he shall be saved." John 10: 9. Again he says, "No man cometh to the Father, but by me." From these Scriptnre passages we find that Christ referred to the church when speaking of the sheepfold of which he himself is the door; he is also the Shepherd and went in at the door when he was baptized of John. Entering in at this door, is to be baptized in the name of Jesus Christ, which is also putting on Christ, by which we can also come to the Father. Before we proceed further we wish you to bear in mind that there is no command or ordinance given in the word of God wherein the name of Jesus Christ is ever invoked upon a penitent, wishing to come into the fold of Christ, except in the ordinance of baptism. let the form of the name be what it may. "Then how shall we escape if we neglect so great salvation." Christ says if we enter in at this door, we shall be saved, saved from what? Our past sins, that is our sins shall be remitted or remembered against us no more. This proves clearly that Peter knew what he was doing when he spoke the words or language of our subject to the Pentecostian Jews than to those who are desirous to come into the fold, we would say follow the example of the Shepherd; go to the river or where there is much water, then do as Philip and the Eunuch did, go down into the water, then do as Paul says, be buried, be buried in the name of the Father, and of the Son, and of the Holy Ghost, (as the Savior Commanded), for the remission of sins, calling upon the name of the Lord. This done, you may go in and out and find pasture, that is, you may then walk in newness of life, and grow in grace.

EXAMINATION OF SOME OBJECTIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS O. HUMMER.

NUMBER I.

SOME person sent me a copy of the *Truth Seeker* in which are many objections against the divine origin of the Bible. *Truth Seeker* is the most appropriate name for a liberal paper that could be found in the English language for it is evident that infidels are always seeking for truth and never able to find it. In the first place infidels have no knowledge of truth, and can therefore not find it. If a man sought peaches in an apple orchard he would not find any, or if a man imagined that a peach was an apple, he would feel sure he had a peach, when in fact he had an apple.

Before a man seeks for truth he must know what truth is, or else he cannot find it, and then he must have some knowledge of the means by which to find the truth, or else he cannot find it, although he had a knowledge of truth. It is however, doubtful, whether a man can have a correct knowledge of truth and be ignorant of the means by which it is acquired. The man that has a correct knowledge of *truth* is a philosopher in the true sense of the word, and infidels are the men that are destitute of this knowledge, and therefore the *dupes* of their own sophistry. The copy of the *Truth Seeker* now before me is a fair representation of this fact, for it is like all other objections that have ever been urged against the divine origin of the Bible—entirely irrelevant, and has no more direct bearing upon the issue than it has upon the tides of the ocean.

The *Truth Seeker* heads his article, "Interrogatories to Jehovah," and then starts out in the following strain: "Great Jehovah, are there not many characteristics appertaining to thy revealed Word, not yet alluded to, which are well calculated to shake the confidence of thinking people in its divinity. While it narrates the occurrence of many events impossible to have taken place in unison with the laws of the Universe, which are never superseded, does it not omit to state important eras and events which have had a certain existence?

Does not the Bible fail to say anything about the upheavel of mountains and continents which is now well known to have occurred from time to time since the earth existed?

By the marine shell deposits, sea shells, etc., which have been formed on the summits of the highest mountains in the world, like the Himalayas in Asia, and the Alps in Europe, and many of the mountains and hills on this continent, have we not conclusive proof that they once emerged from the bed of the ocean? The *Truth Seeker* goes on with a long list of similar "interrogatories" and this is his 34th No., so that it would require a long time to examine them all if we had them, but as this No., must have been considered unanswerable or one of the best out of the 34 numbers, (or else it would not have been sent to me.) I will devote some time to the examination of this No., and show the weakness of such objections. Although these "interrogations" are like all other objections against the origin of the Bible—irrelevant and do not deserve an answer, yet I feel like exposing these silly objections.

Can any man that thinks such interrogations have any bearing against the real issue, ever expect to find the truth? The only time the *Truth Seeker* touches the issue, he assumes the very point in debate, and then goes on like a wild man that just entered the arena. Why does the *Truth Seeker* not sustain his allegations by competent testimony instead of simply denying what it is his business to prove?

He says the Bible "narrates the occurrence of many events impossible to have taken place in unison with the laws of the Universe, which are never superseded." That it is "impossible" for these "events" to "have taken place in unison

with the laws of the Universe," we not only admit, but contend, but these events" did take place which the *Truth Seeker* denies is just what we affirm, and just what establishes the divine origin of the Bible. Now if the *Truth Seeker* can prove by competent testimony that these events did not take place, then he must be considered the victor, but if he cannot do this the battle is lost. Now if he could have furnished any competent testimony on this point, why did he pass this point with a mere denial. His whole proceedings show him to be either incompetent to defend his case for the want of competent testimony or else ignorant of *all laws* of controversy. If the *Truth Seeker* thinks his readers are so familiar with the testimony from its usual introduction that he deemed it unnecessary to give it here, I would just remind him that the testimony usually offered on his point is irrelevant, and could not come into any court.

The testimony usually urged or offered has no more bearing upon the allegation than it has upon the tides of the ocean. NATURE is the only witness that infidels ever bring upon the stand to testify. Now just how nature can testify in this case is more than I can see. How can Nature prove that her laws "were superseded"? Would Nature be a competent witness? Any man that will bring Nature into court as a competent witness shows himself ignorant of the first principles of controversy, and will never find the truth and if he seeks for it until he is gray-headed. If the *Truth Seeker* contends that Nature is a competent witness in the refutation of this question, will he be kind enough to tell me what would be competent testimony to establish the affirmative? Does the *Truth Seeker* think if the Bible said something about the upheavel of mountains, that the divine origin would then be established? If the objection is valid and *disproves* the divine origin, would it not prove the affirmation or the opposite side. If that is all that is essential to the evidence to establish the divine origin, then I must confess the infidels have a great deal of "common sense" or "reason," and Christians have none. If I find in the Bible what every school boy could tell me without any revelation from God I would certainly feel assured that it was of divine origin, but if I was to find such information that was impossible to be acquired through any natural channel claiming God as its author I would of course think that was all bosh, and that the author was a man. What wonderful reasoning powers these infidels have! If the Bible only contained some account of "the upheavels of mountains" how conclusive the evidence would then be! How readily would infidels accept the Book then as the production of God!! What force there is then in the *Truth Seeker's* objections when they are reversed and used in the affirmative instead of the negative! If I could offer no better arguments to the world than the *Truth Seeker*, I would keep still. Let infidels bring a single competent witness into court to testify against the divine origin of the Bible, if they can. I will risk the credit of my understanding in making the assertion that infidels cannot produce a single competent witness to testify against the divine origin of the Bible, while I can produce more than I can examine in twelve months to testify in its favor, so that a man that determines truth from competent testimony instead of a wild imagination, can soon determine in his own mind which is the truth. It would be entirely useless to attempt to introduce testimony in this examination, but infidels must either take their *challenge* out of market, or else meet the issue fair and square. The world is about full enough of such infidel stuff. If they want to illuminate the world, and set it right, they must show themselves capable of doing the job. If we are not to be governed by argument and competent testimony, but fanaticism, I want to know it.

The Bible says that "events" that have "superseded natural law, did take place, and these events are recorded in detail, now the *Truth Seeker* says they did not take place, that it is an impossibility for them to have taken place. Now what is the legitimate rule to set the the controversy? Why, by competent and relevant testimony not subject to impeachment. If the men that say they saw these "events transpire, are competent to testify" and are men of truth, are we to reject their testimony and shout "fable, fable!"

Could any man think of a God, and describe his character and his own relation to him, if there were no God? Could any fabulous religion exist if there were no genuine? Could any man impose counterfeit money if there were no genuine? Before a fable or falsehood can exist there must be a genuine or truthful.

The fact that many religions in the world are spurious does not prove all religions spurious as infidels insist, but they prove that there is a genuine religion. In this way I might go on and prove the Bible of divine origin by self-evident propositions regardless of any human testimony, but as it would require months if not years to present all my evidence I shall pay little attention to this point in the examination of these objections, by pointing out their irrelevancy. In every light that I can view infidelity, it is arbitrary in first principles, and opposed to self-evidence. It feeds upon imagination, lives in doubts, and dies in despair. I will now close No. 1. by congratulating the *Truth Seeker* with the information that I do not *doubt* the upheavel of mountains, etc., but I am very doubtful if he would beheve the Bible of divine origin if it gave the most descriptive account of such things.

CITY MISSION SERVICE.

BY JAMES A. SELL.

HAVING now accepted (though somewhat reluctantly) our appointment as managers of the "City Mission Service," we now make this announcement to the public. Brother S. T. Bosserman of Dunkirk, Ohio is both secretary and treasurer. All suggestions and money should be sent directly to him, and for the executive part he will confer with us. We want the work to go forward at once. We have now two evangelists selected and if they are at our disposal they will be sent as the necessary arrangements can be made. The field will no doubt be the City of Chicago, Ill. But this will be officially made known when fully arranged.

Now, brethren, we need a few things to make this service a success, and they are available. 1. We want good men—able men—such as fear God, good representatives of the Church and her doctrines—men who are not afraid or ashamed of the truth when unpopular, and who can defend it when assailed. 2. We want to keep united. There is strength in union, but a house divided against itself must fall. Let us keep down prejudice, and think kindly and charitably of those who have the work to do. There are doubtless abler minds and better hearts for the work than those of us who have been chosen, but as we were selected we feel like doing what we can. The work is beset with many difficulties, and to begin to find fault and criticise will be like frost to the early flower. Living remote from each other, we cannot move as expeditiously, and, perhaps, not as cautiously and prudently as we would like. 3. We need money. The exact amount cannot be told. In fact, the more we have of it the farther the work can be prosecuted. Now brethren and sisters, you have voluntarily offered your money to start a glorious work, and we have been appointed to see that it is judicially applied. This we will try to do, but we need more if the work is to go on. After the work is started in a particular locality, and the Lydias are found, the expenses may not be so great. 4. We need the prayers of all. If the Lord heard and answered the prayers of devout hearts in behalf of imprisoned Peter, he will surely come to our assistance if prayers are offered up to him in behalf of the "City Mission Service." Let this service be held up to the Lord in the public assemblies, at the family altar and in private devotions, and let all feel while at their daily round of duty that there is a great work now begun. Let dollars go up to Dunkirk by the thousand and prayers up to heaven by the ten thousand, and success must crown the effort. 5. We need suggestions, advice, and assistance. These we are willing to receive and will respectfully consider in love any that may be sent.

All money should be sent S. T. Bosserman, Dunkirk, Hardin County, Ohio. All letters sent to me should be directed to McKees, Blair County, Pa., as it is more convenient than Newry. Yours in love.—*Primitive Christian.*

IS IT WHAT IT OUGHT TO BE?

IS our daily life what it ought to be? Do we not allow petty vexation and trivial things to sour our temper and darken our brow—the impulse of nature to get the better of us? That impatient word just now: you were fretted, but did it make you feel any more pleasant? Those light and trifling thoughts: they have gone to give their account against you. That witticism at another's expense; you meant no harm, but was it, after all, quite right and doing just as you would be done by? And then the words that are unspoken: the opportunities neglected which might be productive of so much good! How much evil we do when we might do good! How much reproach we bring upon ourselves by our inconsistencies! How little we do unto others what we would that they should do unto us! How selfish we are, and ready to listen to the promptings of self interest! How we permit little jealousies, animosities to rankle in our hearts, and pride, vain and impotent, to fill it. How little of charity do we feel for an erring brother or sister, as if we never erred ourselves! How imperfect and incongruous are our lives!—*Sel.*

He who has learned and does not teach is like a myrtle in the desert

There is a threefold death in the slanderer's tongue; it kills him who slanders, him who is slandered, and him who receives the slander.

GRIEVE NOT THE SPIRIT.

BY MARY E. O. CREIG.

GRIEVE not the Spirit when you hear
It call you o'er and o'er,
Its voice is low, his accents clear,
He bids you sin no more.

O hasten sinner while it 'tis day,
The night will surely come,
When all mankind shall weep and pray,
For death they cannot shun.

How sad if we shall grieve and spurn
That kind and tender voice;
Our Savior then would from us turn,
For sin would be our choice.

Yet O how often do we grieve
That Savior meek and low;
While he so ready to forgive,
If we but humbly go.

O let us try by day and by night,
That Spirit to obey;
The word of God the only light
To lead us on the way.

Then when our trials all are past
And we shall be no more,
We'll join the heavenly throng at last,
And rest forever more.

STEIN AND RAY DEBATE.

ELD. D. R. RAY'S EIGHTEENTH REPLY.

(Concluded from last week.)

In keeping with these blasphemous pretensions the Tunkers claim power to cast out devils, speak with tongues, heal the sick and use the key power of binding and loosing.

In answer to the question: "*What kind of men are qualified to conduct the office of excommunication?*" Mr. Alexander Mack, Sen., the father of the Tunker church, in his Writings, p. 63, says:

"Now observe the nature and quality of faith as pronounced by Jesus, the Son of God. Mark 16: 17. Here the Lord Jesus says to his disciples, 'and these signs shall follow them that believe in my name,' i. e., in his doctrine, word and commandments. They shall cast out devils; first out of themselves, and then also out of others who believe on him, and by their word are converted. 'They shall speak with new tongues, and take up serpents, and if they drink any deadly thing, it shall not hurt them: they shall lay hands on the sick, and they shall recover.' To such believers eternal life is promised, and to such believers it is commanded by Christ, to exclude from their communion all sinful, offensive and self-loving spirits; and what they bind on earth, that will most certainly be bound in heaven, and what they shall loose on earth, shall be loosed also in heaven."

As the Writings of Mr. Mack are endorsed by the present Tunkers, they claim like the modern Mormons, the blasphemous power to work miracles. Surely such a church has no just claim to be the church of Christ.

Though Mr. Stein does "not doubt that Christ has always had churches somewhere on earth," which were true; yet he does not dare to name even one local congregation during the fifteen centuries prior to the eighteenth that possessed the characteristics of the Tunkers. This amounts to a surrender of the historic field for fifteen centuries. Notwithstanding, Mr. Alexander Mack, Sen., admitted that his company had "commenced" a "new baptism and church" (Writings, p. 139), and that they were "THE NEW BAPTISTS" (p. 112); yet under the force of his own "Ground-searching Questions," he was compelled to confess:

"We do believe, and think it may be shown also from ancient history, that primitive baptism, as ordained by Christ, never has ceased to be practiced, it follows as a consequence, that the (true) church never ceased to exist, though it should (at some periods) have consisted of but few members."

Also he says:

"We believe that the gates of hell have not prevailed against the church of Christ, but it has remained, and will remain even until the end of the world." The Writings of Alexander Mack, p. 117.

Thus, the historical question as to the origin of the Tunker churches is definitely settled by themselves. They acknowledge "*that the true church never ceased to exist,*" "*that the gates of hell have not prevailed against the church of Christ, but it has remained, and will remain, even until the end of the world.*" They also freely acknowledge "that all the Dunkards of America have sprung from the little band of eight souls who settled in Germany in the year 1708," under the ministry of Alexander Mack. Therefore the Tunker churches cannot be the true churches of Christ.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON, } PROPRIETORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1,50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - AUGUST 25, 1879.

THE address of Bro. F. P. Lehr is changed from Bloomingdale, Mich., to South Bend, Ind

Mt. Morris Semmary opened last Wednesday with sixty-five students and good prospects for a number of others.

THE address of Samuel Baker, has been changed from Willow Springs, Kan., to Pleasant Grove, same State.

We have received a lengthy "Explanation" from our friend, Elder James Chrystal, which we shall publish in our next issue.

BROTHER C. H. BALSBAUGH in referring to his writing for the press says: "My purpose ever is, to reach what is deepest in human nature and reveal the reader to himself."

WILL some one please send us the addresses of each of the following named persons: Jane Christman, J. W. Wampler, V. Drayer, Alex. Brooks, and Wilson Eby.

IN No. 32, on page 8, in the communication from Wakarusa, Ind., "the youngest seventeen years old," should be "thirteen years," and the name "John Metzger," should be John Metzler.

UP to the 18th inst., Brother D. B. Gibson had baptized seven persons in Ray County, Mo, where he was holding a series of meetings. An immense concourse of people assembled at the water to witness baptism.

SINCE we left North Manchester seven more have been baptized, and there are two more applicants. Ten were baptized on the 14th in the Eel River church. We bless God that the good work of gathering souls into the fold is still going on.

KEEP our "Gospel Success" column well filled, brethren and sisters. We ask the privilege of rejoicing with the angels in heaven whenever people turn to God. Send along the joyful news on a postal card, or by letter. We want to see the "Success" column kept full all the time.

TO our call for names for specimen copies, hundreds have been received and a sample has now been sent to each one. We again renew the call. We want the name of every family in the Brotherhood not now taking the BRETHREN AT WORK and we will promptly mail them *free* a specimen copy.

D. C. MOOMAW says: "I hope to be at the A. M., next Spring and among the prospective enjoyments not the least will be the meeting with the Lanark corps. A few more such meetings and then comes along the Order of transfer from our beloved Captain, and we join in the Eternal Meeting. Let us get ready for our transfer."

IF a man foolishly does me wrong, I will return to him the protection of my ungrudging love. The more evil comes from him, the more good shall go from me. Overcome anger by love; overcome good by liberality; overcome falsehood by truth; overcome evil by good. Hatred never ceases by hatred, but by love;—this is an old rule.—*Buddha.*

UNDER the date of July 29th, Brother Hope informs us that two more have been received into the church there, making seven since June 28th. Another was to be baptized the 10 inst. He expresses joy in the increase in numbers, and hopes that they may decrease in selfishness. 'Tis a good thought, loved one, and we pray that it may be realized to its fullest extent by all of us.

DOCTOR CARTER of New Orleans reports several cases of leprosy in that city. His patients were natives of this country, and worked at hair cleaning for mattresses. It is thought that they were poisoned by the hair, though they were scrupulously neat in regard to their persons. No medicines had any effect upon them, and after years of suffering they died.

WILL some one of our readers please tell us how many times Elder Ray has said "The Tunker Churches are not churches of Jesus Christ"? We dont know how often it is necessary to repeat an assertion in order to make it true, but we believe Elder Ray does; so if some one will kindly inform us how often he repeats, we shall then know one more thing than we now do.

NOT for many years has this country in general been blessed with such bountiful crops. How much of the blessing shall be turned to the Lord's work? There is the Danish Mission, do not forget it while distributing your favors. The City Mission needs a little of the bounty, and the poor Saints are worthy a share of the increase. God is trying the people of this country, and it remains to be seen whether they will consume the favors upon their lusts or to the glory and honor of God.

WE have just received a lot of pamphlets from J. F. Ebersole, entitled "Feetwashing as a Church Ordinance Scripturally considered."

This pamphlet has always been sold at ten cents per copy, but as we desire to get the pamphlets better circulated we make the following reduction:

	$
One copy,	05
Three copies,	10
Ten copies,	25

The above offer is made only to those who order between now and Nov. 1st.

ON the morning of the 17th inst. we had the pleasure of listening to a discourse by Sister Mattie A. Lear at this place, on "Justification by Faith." In the evening she again addressed the congregation on the subject of "Faith." The house was crowded, some not being able to gain an entrance to the main audience room. Sister Lear returned to Mt. Morris on Monday, where she will engage in teaching. We are glad to state to our readers that she expects to continue contributing to the columns of the B. AT W.

NOT a single good deed shall pass the notice of our Father in Heaven. We believe that He will reward the Brother who writes thus: "I feel it my duty to give some to the Lord, and in doing so I will get some tools for our young ministers to work with, as they are both talented brethren." Enclosed, find $10. seven for two copies of "Cruden's Concordance," one to D. H— and the other to C. M—, $1 00 to Danish Mission, $1 00 to Danish Poor, and the other to the poor for the paper." May this holy deed provoke others to good works. Those who are able and thus show their love, truly enjoy the religion of Christ.

FAHRNEY'S Quarterly for July, August and September is to hand, and we observe that the Doctor has put forth his doctrine. He promises to continue under the following headings: "Paying Preachers," "Sunday Schools," "Colleges," "The Old Order," "The Progressive Order," "The Middle Order," "Temperance Societies," "Quoting Scriptures," "Christianity" Dr. Fahrney plows straight through, and is not inclined to turn out for stumps nor "dead trees," therefore his readers may look out for some sharp blows. We have frequently stopped with the Doctor when in the city, and have invariably found him and family pleasant and sociable. We would be glad to see him in practical fellowship with the Brethren, believing that his sympathies are with them.

QUITE an enjoyable time was had in the Lanark Bible School on the afternoon of the 17th We always enjoy a good thing; and where there is order and simplicity there *will be* enjoyment. The arrangement of classes, and the great quietness of visitors and workers, attest the good judgment and tact of those in charge of the school. Perhaps Brother Moore can be induced to give us an illustration of the class arrangement through the *Children at Work* for the benefit of other Bible Schools. We are especially desirous that all schools of learning be conducted in order, gospel simplicity, so that those who fear the results may learn to admire and assist. Then, too, such a course leaves good impressions on the young, and where good impressions are made, we are generally made glad by seeing good fruit.

IT is a fact that Moses saw a flame of fire in a bush, and our only business is to *believe it*; but when a man says he thinks it was a *cedar* bush, it is an opinion, and we have nothing to do with the opinion. If we believe his opinion we are none the wiser, neither are we the worse if we believe it not. Whether it was cedar or oak, it matters not. If it were necessary to know it, God would have caused it to be written. May we not learn a lesson from this?

BROTHER HOPE writes under date of July 22nd: "I am sick with diptheria, but must go four miles to hold meeting." Few of us indeed know the privations and self-denials of our dear brother whom God has chosen to set up again the standard of truth in Denmark. Laboring in a country whose customs are very different from ours, and whose people are wedded to State religion, his difficulties are little understood by us who have not been there. To see the condition of the people is to draw pity and sympathy from any Christian heart. To know the great bondage of the people to the tradition and commandments of men, is to untie our love for them, and open our purse strings to the preaching of the Gospel in all its primitive simplicity. We hope Brother Enoch Eby will soon give us an article on the customs and habits of the people in Denmark, and then *why* Bro. Hope needs our aid.

WE are informed by J. F. Browne that the "Sixth Anniversary of the Wisconsin Christian Association opposed to Secret Societies will be held, D. V., in Evansville, Rock County, on September 2nd, 3rd, and 4th, 1879, beginning at 3 P. M. on Tuesday 2nd, with prayer and conference meeting. Eld. J. P. Stoddard, Gen. Agt. of the National Christian Asen. will deliver the opening address. Among the other speakers expected are, Eld. J. L. Barlow, Sec'y of the Wisconsin Christian Asen., Eld. J. F. Browne, Agt. of the Ill. Chris. Asen., and Eld. D. P. Rathbun, Lecturer of the Iowa Chris. Asen., who will work the 1st and 3rd degrees of Masonry. Let all who love justice, and pure Christianity come and help. Bills announcing the meeting may be had free by sending to Ezra A. Cook & Co., 13 Wabash Avenue Chicago, Ill. Enclose stamps for postage when sending for bills."

IT is impossible to publish all the correspondence and long articles sent to us for that purpose. We abridge, cut down, and sift as we have time to do, but still we cannot make room for all. Now what should be done? Should our correspondents and essayists cease to write? oh, no. But let all be as brief as possible. Long articles are least read, therefore make them short. Dont send us any memorials unless they are of persons largely known to the Brotherhood. Dont think that a few families ought to be gratified at the expense of many thousands. It is uncharitable and unchristian to do so. Never write anything which interests only one small neighborhood.

If these suggestions be observed our paper can be much improved. Let every one who wants to see the BRETHREN AT WORK made better do all he can to make it so. The editors are a very small fraction in the make up of a paper. If the paper be not good, they deserve a very small share of the blame, and on the other hand if it be superior, they merit a very small share of the credit. Now, dear brethren, we want you to feel a mutual interest with us in this great work. We want you to feel your share of the responsibility.

DOES THE GOSPEL PERMIT WOMEN TO PRAY AND PROPHESY PUBLICLY?

NUMBER I.

GODS Book of his revealed will is a book of facts, and *his* facts are to be believed. If a man reject the facts as revealed, then he rejects God. Jesus says nothing about going to prepare a place for them that reject him.

Woman was the last being made. All the animals, birds, and fishes were formed first. The earth teemed with beautiful flowers, grasses and trees. Man stood up, noble and grand amongst all these. Yet something was wanting. That something was lacking, is drawn from God's language, "It is not good that man should be alone. I will make him an helpmeet for him." Gen. 2: 18. Dr. Clarke says, that if the word *helpmeet* be rendered strictly literal "it signifies one like or as himself, standing opposite him; implying that the woman was to be a perfect resemblance of the man, possessing neither inferiority or superiority, but being in all things like and equal to himself."

The helpmate made by the Lord can sympathize, meditate, study, speak, and enjoy like man. Sarah was indeed a helpmate to Abraham. God bestowed great honor upon Abraham, and on this account Sarah called him "lord." But this by no means destroyed her individuality. God bade Abraham thus: "In all that Sarah hath said unto thee, hearken unto her voice." Gen. 21: 12. Here the servant of God, the pious Abraham, was directed to listen to the advice of a pious wife. And in giving counsel to her husband she did not assume leadership, nor usurp authority over him, but was a helpmate—one who assisted in heavenly and divine work.

Israel was called out of Egypt, led through the wilderness and finally placed in the land of Canaan. Joshua ruled them and was at last gathered with the fathers. The chosen people rebelled, put away God's law, and God gave them unto the hand of Jabin, king of Canaan, who for twenty years oppressed them. At this critical juncture of the nations history, God called a *woman* to occupy the place of chief magistrate. The Bible says: "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time * * * and the children of Israel came up to her for judgment." Here the Lord himself recognizes woman worthy the same position as man. Does this look as if God restricted woman's sphere to domestic duties? Where God has given an example, can any one say it shall not be so? We pass by the calling of Miriam, and look at that of Huldah. "So Hilkiah the priest, and Ahakim, and Achbor, and Shapham, and Asahiah, went unto the prophetess, the wife of Shallum the son of Tivkah, the son of Harhas, keeper of the ward-robe; (now she dwelt in Jerusalem in the college;) and they communed with her. And she said unto them, Thus saith the Lord God of Israel, Tell the man that sent you to me, Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched."—2 Kings 22: 14 17.

She was a propheless, and through her the Lord spake to Hilkiah. The sacred writer even states where she dwelt, "in the college in Jerusalem." Does this revealing his will through *woman* look like undervaluing her talent? Does it look like restricting that gift which has been given her as well as man? Shall we refuse the *example of the Lord God?* If he in ages past used woman as well as man to rule, and as a medium through which to reveal his will, (two of the noblest stations in life), can we justly conclude that woman is debarred from the rights and privileges of man now? If by grace and nature she was fitted for the Lord's work under the Law, what has she done to debar her from doing the work of the Lord under the Gospel? More might be said of such women as Hannah, Ruth, Esther, but enough has been produced to show that God used the talent of woman as well as that of man under the Old Testament dispensation. "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:"—Joel 2: 28.

Here the Lord tells upon whom he will pour his Spirit. He promised to pour it upon sons and daughters, and the daughters *shall prophesy*. Does this look like confining prophecy to man alone? Both the sons and daughters shall prophesy. God places them on an equality. If God places them there, can we place them differently? The prediction was given concerning the sons and daughters of the Gospel dispensation, in which dispensation we now live. We are therefore concerned about it—are directly interested in it, hence take pleasure in writing and talking about it.

In my next, I shall try to show the mind of the Lord in this matter as revealed to us through his Son and the Holy Spirit. Whether woman is performing her part, enjoying the liberties and privileges guaranteed her by the gospel, and whether there is male and female in Christ, are questions agitating some of the most pious and learned of this age. Let us reach forth to the

miracles of God, look into them, pray for divine grace to find the truth, accept it, whether we have been wrong or right, and then the promises of God shall be unto us and our children, even as many as the Lord God shall call."

M. M. E.

SOME OTHER THINGS AND PREACHERS

As we went from Lanark to Mt Morris last week and looked over the fields of grass and grain, we felt that if any people on earth ought to thank God for blessings certainly those of Northern Illinois should. It is to us the Palestine of America. As Brother Moomaw expresses it, "The earth fairly groans under the load of rich gifts."

We wanted to go a way we had never gone before, and as we started late in the afternoon we thought of stopping over night with a Brother Diehl. Not knowing where the brother lived, we inquired of a preacher who had been there. After receiving instructions we started and obeyed them until near the place to which we were directed. Here we saw a couple boys, and as we were near a town, we thought they could aid us in finding the place, and so we asked them about it and they said we had already passed the place. We at once turned back, and was soon at the place pointed out by the boys, but no one was at home. We crossed the road then and inquired of a family there if they knew whether Mr. D.'s would be at home at night. (It was nearly sun set then), but to our surprise and disappointment we found we must yet go back twice the distance the boys had told us to go. Here we stopped again; and, seeing a man at the gate, inquired if John Diehl lived there. The man said that was his name. Although we had seen Bro. Diehl we did not think we would recognize him again, still we felt we were not at the right place, so we asked if he was a member of the Brethren Church. (He looked just like some who are). He said no. Then we *knew* we were at the wrong place and asked if he did not know a John Diehl who is a member. He said he did, that he lived seven or eight miles distant. It was now dark, and to drive that distance after night where we knew neither the roads nor the people we did not wish to do. We asked then if we might remain there over night. He said he guessed we could, but he must see his *wife* first, that she had so much to do, was all alone, had visitors and harvest hands that day, etc., etc. Of course we were then at the mercy of the woman. But on the great day when she is placed at the right of the Judge and the King shall say, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world: For * * * I was a stranger, and ye took me in" and she will say, "Lord, * * * when saw we thee a stranger, and took thee in?" Then will she hear, "Inasmuch as *ye* have done it unto one of the least of these my brethren ye have done it unto me."

Before we refuse to receive any one into our house, we ought always to ask ourselves how we would like to be turned off under similar circumstances. Many of us might be made much better by a free use of the golden rule.

Next morning after breakfast Mr. Diehl kindly showed us his domesticated fish. As this was new to us we think likely it is to most of our readers. The kind of fish kept are spotted trout and California salmon. He keeps them in an artificial pond about fifty feet long, twelve feet wide, and from six to twelve feet deep. The bottom is over laid with rock. The pond is supplied by a spring, and the water carried away by means of pipes with screens over the ends where inserted into the pond. An embankment around it makes it proof against floods. The fish are fed such insects as are easily caught, beef liver, and bread. He fed them common house flies the morning we were with him. He always feeds them at the same place. According to his statement they are as profitable to have as anything one can raise. Mr Diehl takes pleasure in explaining all about them to any one who has a desire to learn. Although we were disappointed we were very kindly entertained and invited to call again.

We now started for Mt. Morris to meet a preacher who had telegraphed to us to do so. The preacher did not stop and so we were again disappointed. At Mt. Morris we first met Sister Hopson who now has charge of the culinary department there. Next was Bro. Teeter from Dunkirk, Ohio. He has been one of our best agents and we were very glad to meet him. We hope he may find his change of location and business conducive to the present and eternal interests of both himself and fellow-man. We also had the pleasure of meeting Bro. T.'s wife, Sister Lear and daughter, and Prof. Jenks. The arrangements of the school are very good; the patronage will be much better than was expected. Nearly all of the rooms have already been engaged. All of the teachers were on hand except Prof. Lockard who was expected yet that day. We would not have been thus minute had we not wanted the preceding narative to illustrate an important religious truth. How similar are the two circumstances of a preacher describing the way to Canaan and the way to some place on earth, and telling us to meet him in heaven and he not be permitted to stop there. Each are given by the same faculties and powers. They are just as liable to make mistakes in telling the way to the one place as they are the other. Canaan is no more every thing and every where than Bro. Diehl's place is every thing and every where, and just as impossible as it would be to get to Bro. Diehl's by going *any* way is it to get to Canaan by going "any way." As we were led astray and deceived by misplaced confidence in these ministers in finding a place and meeting a person on earth, so we may be in finding Canaan and meeting them after leaving this world. Just as little as we are likely to find a place or person on earth by being sincere and honest in a faith based upon an error,—just so little can we expect to reach Canaan and meet in heaven by being sincere and honest in a faith not based upon fact. Instead of sincerity being an advantage, when our faith is a delusion, it is a serious hindrance to us, for just in proportion as we are sincere, have we confidence in our faith; and just as we have confidence in our faith, so do we exclude every possibility of seeing how false it is.

Since we know preachers have the same weaknesses other men have, should we expect more from them than from others? The preachers and officers know that the votes of people may give them the liberty to use what powers they have, but can votes give intelligence, zeal, character, or anything else which qualifies them for the office the votes may have chosen them to fill? Has God anywhere promised to bless preachers more than others? Do votes or hands of Elders make a man any better? do they make him any purer? any more pious? any more holy? any more intelligent? Do votes or the hands of Elders enable men to learn in any different way from others? Do not preachers have to learn just as blacksmiths, masons, and farmers? We believe God inspires men to preach now just as he did eighteen hundred years ago. We believe he aids our present ministers just as he did the apostles. But never did God do for man what man could do for himself. He did not do for the apostles what they could do for themselves. Ministers can fit themselves for their work now; consequently we do not believe God inspires them to preach the gospel anymore than he inspires infidels to ridicule it. Do not ministers call into action the same faculties and powers by which to bless the name of God that infidels do to blaspheme it? Are not preachers who boldly assert their reliance upon God but neglect to *study* the scriptures, base impostors, quacks, hypocrites, and mockers? Does not the man who relies upon God *study*? (2 Tim. 2: 15). "What doth it profit though a man *say* he have faith and have not *works*? (Jas. 2: 14). God truly, in times past, chose men to bear witness to the truth who were very poorly qualified, but did he not fit and fully equip them before he set them at work? Did he ever set any man at work who proved to be incompetent? Why were the disciples commanded to *tarry* at Jerusalem? Why did they not begin *at once* to preach Christ's "name among all nations"? (Luke 24: 47–49.) For what purpose was the comforter to be sent? (John 14: 20.) Do not ministers who obey the gospel study to show themselves approved?

S. J. H.

BRETHREN in Kansas and Nebraska will please not scatter appointments too widely for Brother M. M. E. He wants to concentrate his efforts as much as possible.

FROM C. H. BALSBAUGH.

Beloved:—

WE are naturally loth to lose the fruit of our wrestling at the ford Jabbok. Every article is a mirror of the writer, but few know their own likeness. Many a well-written essay has a sin-marred visage grinning out of every word. Self will out. The devil came to Eve in the form of a serpent, but often comes to us in heavenly-worded prayers, and eloquent sermons, and polished essays. You have it as your prerogative to basket every thing that conflicts with your judgment; but you must be filled with all the fulness of God if you can keep the devil out of your columns in what you approve and retain. To be "light in the Lord," so as to 'discern the spirits' of darkness where least suspected, demands a deliverance of ourselves to the immolation of the Cross so all-inclusive, that but few are "clothed with the Sun," and "walk in the light as He is in the light."

To-day I sent an article to your office entitled, "*The Glory of the Cross*," which had been in my hands for some time for want of stamps. At last I took of my bread and butter to compensate Brother Jonathan for carrying my manuscript. I might often spare a nugget for our periodicals, but as my pen is my only remunerative resource, I must employ it where its appreciation means food and raiment no less than nutrition for the higher life.

When you read my article mailed to-day, please do not *mis*read me where I say "I am not pleading for any particular style of dress &c." The context will perhaps make it clear that what I *do* plead for will render it unnecessary to *insist* on the adoption of a distinctively Christian costume. Plain hats must be judged by their motives, and there is no possibility of gathering a motive from the Cross and its objects that will prefer a plain hat for a sister to a bonnet. There is not a plea, grounded on any principle that has even the semblance of honesty, that has not been urged ten years ago by our fashion-worshiping sisters in behalf of hoops. Should plain hats become the derision of the entire outside world, as the plain cap is, all this pitiful pleading for permission to wear it would be hushed at once.

Union Deposit, Pa., August 11, 1879.

REPLY.

Dear Brother:—We much appreciate your consciousness of the predicament in which editors are placed. Few realize it as it is, and as you express it. Certainly "every article is a mirror of the writer." We would to God that all might "know their own likenesses." When you say "self will out," numerous examples of it are instantly before the mind's imaginary eye. We think of persons who have had all the advantages of school, travel, books, and society, they could in any way use, but with all that "self will out." A most abominable contradiction may sometimes be seen in an humbly dressed minister. In dress and language he is certainly a fair representative of Christ, while in tone and manner, he is almost an exact likeness of the father of hypocrites. He endeavors to screen the "wolf"—bigotry, egotism, selfishness, and greediness,—with "sheep's clothing"—plain garments, long face, and Bible language. But, God be thanked, while he thinks he is deceiving others he is deluding himself. "To keep the devil out" of our columns is what we most devoutly wish, but since he comes to us in "heavenly worded prayers" in "sheep's clothing," it will hardly be expected that we can. If the "grim visage" grins from behind the sacred desk, will he not certainly squeeze himself into the columns of any journal existing for the sole purpose of obliterating his Kingdom?

We have previously expressed our views on the dress question, and as you coincide with them, we say nothing about that. S. J. H.

HOME AGAIN.

ON the night of the 12th, met with the Brethren at Funk's Meeting-house, Eel River Church. Before leaving the next morning, I learned that there were several applicants for baptism. Hope they have carried out their resolutions and that they now enjoy freedom from sin

Arrived at Goshen, on the 13th, and had the pleasure of meeting in public worship the same evening. Our beloved W. C. Teeter was there, and comforted our hearts with his assuring words. On the 14th, at 10 A. M. met with those of "like precious faith" in the Yellow Creek Church. This closed my work in Indiana for the time being, my health not permitting further labors at this time. Wisdom said, "cease for a season." While in Chicago, on my way to Indiana, I was taken ill, and scarcely knew whether to go or to return, but finally concluded to go to my appointments, hoping that I would soon recover. I labored under considerable difficulty, and trusted that blessings would be added so that I could fill all my engagements, but this was denied me. By proper treatment and rest, and the blessings of Providence I think I shall again be able for my Master's work in a short time. I desire to visit Kansas and Nebraska a few weeks and then return to my engagements in Indiana. To this end may the prayers of God's children ascend to heaven.

M. M. E.

HOW TO SEND MONEY.

Amounts exceeding two dollars we prefer to have sent either by Post Office order, or by Draft on New York or Chicago. Be sure to ask your banker for a *Draft* or he may give you a *Check*. We have to pay charges to collect checks. If you cannot get P. O. orders or Drafts then send by Registered Letter. Amounts of two dollars and less generally come safely if enclosed in heavy paper and put in a good strong envelope, plainly addressed BRETHREN AT WORK, Lanark, Carroll Co., Ill. Do not send stamps under any circumstances to exceed one dollar, and when you do send them send either the *three* cent or the *one* cent stamps—no other.

HELP FOR PREACHERS.

Philosophy of the Plan of Salvation.—12mo. By J. B. Walker. This is a work of uncommon merit, clear, instructive, and should be in the hands of all Bible students. $1.50.

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MANUSCRIPTAL.

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DANISH MISSION REPORT.

D. C. Moomaw,	Va	$1.00
Buffalo Valley Church		2.00
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C. P. ROWLAND, Treasurer.

Lanark, Ill., August 22, 1879.

(P. C., please copy.)

DANISH POOR FUND.

English Prarie Church	Ind	$6 50
Middle Fork	" Ind	16.02
A. Sister	" " Neb	1.00

C. P. ROWLAND, Treasurer.

Lanark, Aug. 15, 1879.

(P. C., please copy.)

Our Bible Class.

"The Worth of Truth no Tongue Can Tell"

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1: 1? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one please tell us, through the BRETHREN AT WORK who wrote the latter part of the last chapter of Deuteronomy, from fifth verse to end of chapter? A. E. M.

Will some one please explain Matt. 8: 22? "But Jesus said unto him, Follow me; and let the dead bury their dead." H. STEWART.

Will some one be kind enough to explain Heb. 10: 26? C. J. HEAD.

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the kingdom of heaven?

JUSTINA MILLER.

Will some brother or sister please explain what things were done in Bethlehem. That which is spoken of in St. John 1: 28.

SAMUEL W. YOST.

I believe that it is generally claimed by us that we are strictly scriptural in our practice. Will some brother or sister please tell us where the command or example was given by Christ or the apostles for the practice of the salutation between the supper and communion? A scriptural answer is desired, and not the tradition of the elders (this side of the apostles). D. YOUNCE.

[Will Brother B. F. Moomaw answer Brother D. Younce?—EDS.]

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Also, Matt. 11: 11 "Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."

EMMA J. MYERLY.

ANSWER TO BROTHER WOOD.

Will some one please explain Daniel 7: 13, 14. "I saw the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Also Rev. 7, and Rev. 20: 4, 5. T. C. WOOD.

THE Prophet Daniel looked forward to Christ and his kingdom. "The Son of Man" is Christ, and the Ancient of days is the eternal judge of the world.

Verse 14 corresponds to several other scriptures concerning the extent and duration of Christ's kingdom.

Rev. 7 treats mainly upon the end of the world, and the happiness of the redeemed. The one hundred and forty-four thousand is perhaps a term used to express a great number.

Rev. 20: 4 represents the saints who have part in the first resurrection, who will "reign with him" during the millennium.

Rev. 20: 5 does not represent the first resurrection as being at the end of the thousand years. A. W. VANIMAN.

WHAT THE BIBLE SAYS ABOUT DIVISIONS.

They are declared to be wrong.—"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." 1 Cor. 1: 11 13.

They are unbecoming in the church.—"For our comely parts have no need; but God hath tempered the body, having given more abundant honor to that part which lacked. That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer with it, for all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12: 24–26.

Contrary to the unity of believers.—"Now ye are the body of Christ, and members in particular." 1 Cor. 12: 27.

Contrary to the desire of Christ.—"Neither pray I for these alone; but for them also which shall believe on me through their word: That they may all be one; as thou, Father art in me, and I in thee, that they may also be one in us; that the world may believe that thou hast sent me." John 17: 20, 21.

Contrary to the spirit of Christianity.—"And the glory which thou gavest me, as I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." John 17: 22 24.

They show a carnal spirit.—"For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" 1 Cor. 3: 3.

FROM PALESTINE.

NUMBER XIX.

Beer-sheba, and the Land of the Philistines.

[From the "Christian Standard" by special Arrangement.]

FROM Hebron to Beer-sheba, is about thirty miles in a south-westerly direction. For the first two or three miles we pass through the extensive olive groves and vineyards, interspersed with fig, pomegranate and quince trees, which surround Hebron on every side. At about fifteen miles, we reached the village of Dahiriyeh, which lies among the last of the hills, the remainder of the distance being through the plain where Abraham and Isaac fed their flocks and ding their wells while sojourning in the country of Abimelech. Here a striking historical coincidence had just occurred. In conversation with the Shiek of the village, who called at our camp, I learned that his people and those of another village further south, had recently had a fight, in which five men were killed, and that the quarrel was about the ownership of a well which lies between the two villages. At once I was reminded of the quarrel which arose up between Isaac and the herdsmen of Abimelech in this very vicinity, nearly 4,000 years ago, for the very same cause. The life of the people and their flocks is still dependent during the Summer on their wells, and in the absence of an effective general government, the half independent communities still settle their quarrels among themselves.

The remainder of our ride to Beer-sheba was over an alluvial plain ten miles wide, and stretching as far as the eye could reach to the east and west, with a gradual descent to the west. It is bounded on the north by the hills of Judah, and on the south by the desert of the wanderings. It is the plain in which Isaac sowed and reaped the same year a hundredfold. It is now almost a continuous wheat field, cultivated by the Bedouin Arabs. Like the man of the parable, they cast their seed into the ground and go away and sleep and rise night and day, and the seed springs and grows up, they know not how. But, when the fruit is brought forth, they return with their black tents and herds of camels, and thrust in the sickle and gather the harvest. The soil is rich and deep, and it needs only a restoration of the early and the latter rain—the early in the Fall, and the latter in the Spring to make it bring forth again a hundredfold.

The wells of Beer-sheba are at the western extremity of this plain. They are three in number, and they are in a row about 300 yards apart, along the northern bank of the torrent bed which drains the plain during the Winter. This torrent bed is about 50 yards wide opposite the wells, and its smooth, white stones, thrown into ridges by the violence of water, show that a deep and rapid stream rushes over them in the rainy season, though in the Summer they are perfectly dry. The most eastern of the three wells is nine feet in diameter and forty feet deep, with three and one-half feet of good water at the the time of our visit. The third is five and one half feet in diameter and forty-five feet deep, and has ten feet of excellent water. They are all walled with excellent masonry, and are exactly alike in workmanship, indicating a common origin. They are without any curbing, except the topmost row of the wall, and the constant friction of the ropes by which water is drawn, has worn a continuous series of deep grooves in these stones all round the top of the well. How many thousand of ropes have been worn out in thus wearing out the hard limestone, I leave the reader to imagine. The antiquity of the wells is emphatically asserted by their scalloped mouths, and there can be no reason for doubting that they are the very wells dug by Abraham and Isaac. See Gen. 21: 22–34; 26: 12 33. True, Lieut. Conder ventures the suggestion that the most eastern well is of modern construction, but I see no reason for the assertion. Its upper course of stones is not so deeply grooved; but this is accounted for by the fact of its having less water and being less used. I would rather infer that it is the oldest well of all, and that the others were dug because of its failure to furnish a continuous supply of water.

It was with deep and solemn satisfaction, that after visiting the favorite residence of these venerable patriarchs, and their appropriate burial place, I was now permitted to rest where the grove which Abraham here planted once cast a shade, and to refresh myself with the same water from which he drank. Along the plain above, and close about the wells, cities have risen and fallen since that day, and we rode among their ruins: but now in these ends of the ages, those silent wells are as they were when Isaac left them, without a perfect habitation within many miles of them, the property of all who go to them for refreshment, the exclusive inheritance is none. Through all these ages they have been a constant source of blessing to mankind in a humble way, and there are no relics of antiquity which command so much my veneration.

It was Saturday afternoon when we left Beer Sheba, and our camp for Sunday, May 18, was on Wady Sharia, a perennial stream which flows from the hills west of Hebron across the southern end of the Philistine plain, and enters the Mediterranean south of Gaza. We were in the midst of a large tribe of Bedouin, whose encampments dotted the plains in every direction, while their herds of camels were grazing in groups, or marching in solemn procession to and from the water, and their harvesters, both men and women, were everywhere at work in the unfenced fields of grain. I thought of Samson and his foxes, and could see that a fire once set out in these fields of dead ripe grain and yellow straw, would spread without hindrance over the whole country. The modes of handling grain are the same that they were in the days of Isaac. The grain is cut with the sickle and tied in very small bundles. Camels are loaded with these bundles, and they are gathered in great heaps at the threshing-floors. The threshing is still done with the flail and with the feet of oxen, and the rule not to muzzle the ox that treads out the grain is strictly observed. When the straw is beaten or trod until it is broken into chaff, sometimes a kind of sled is dragged over it to finish the work, and then it is separated from the chaff by tossing it up into the wind with a winnowing shovel. While some of the men, women, and boys are thus engaged, a detachment of women and boys are at work bringing water to the laborers, and to the camps. It is brought partly in goat-skins, the bottles of scripture, and partly in small-mouthed jars, or large-mouthed jugs. I scarcely know which to call them, holding about five gallons each. These are swung in pairs across the backs of small donkeys; or if the distance is moderate, they are poised singly on the heads of the women. The women have learned to balance them so skillfully that they seldom steady them with their hands. To add to this interesting picture of nomad life, the Shiek of the tribe visited our camp in company with several of his men, and they brought with them a beautiful yearling lamb, led by a cord, as a present to our dragoman. They received presents in return, and remained all night with us. We gave them a hospitable (?) sleeping place on the bare ground outside of our tents, but the loamy plain did not furnish a single stone for a pillow—for be it known that a stone is still used as a pillow by the sleeper in the desert, and I know by the experience of my noonday slumbers that it is a real comfort. I throw my blanket shawl on the ground, with one end folded on a stone, and under the shade of a fig, or olive, or carob tree, it is a bed that any weary man would enjoy. So the Bedawy uses his woolen outer garment, which protects him from the sun during the day, and serves as his bed and cover by night. It would have amused you to see the Sheik and his company eat their boiled rice. It is placed on the ground in a large dish, and they sit around it. Each puts in his hand, and squeezing together a round roll about the size of a hen's egg, puts it all at once into his mouth. About as fast as the hand can perform its part, the mouth is ready for the successive rolls, and the great heap in the dish disappears very rapidly. This Sheik appealed to me very earnestly in behalf of a cousin of his, who had been held by the Turks as a prisoner in Jerusalem for twenty-two months, on account of a fight between his tribe and another. He claimed that his cousin had been guilty of no personal crime, and said that there was no way of getting a case through the Turkish courts except by bribery. He wanted me to induce the American consul to use his influence to effect his cousin's release; and when I promised to do what I could, he expressed his gratitude by touching my heart and kissing my hand. I was faithful to my promise, and Col. Wilson, our consul, assured me that he would use his utmost influence in the case, if he could manage to do so without appearing to intermeddle.

J. W. MCGARVEY.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

BERRY.—In Solomon's Creek Church, Indiana, August 9th, of cancer, Sister Mary Berry, companion of John Berry, aged 46 years, 8 months, and 21 days.

JESSE CALVERT.

ULERY.—In the Brush Creek Church, St. Clair County, Missouri, August 5th, 1879, Sister Elizabeth Ulery, wife of Elder J. P. Ulery, aged 35 years, 11 months, and 4 days. She leaves a husband and nine children to mourn their loss; but we have reason to believe their loss will be her gain. Funeral services by the writer, from Heb. 13: 14.

J. A. YOST.

SHIRKEY.—In the Wakanda Congregation, Mary E Shirkey, infant daughter of Brother S. B. and Sister Catharine Shirkey, aged 8 months and 25 days. Funeral discourse from Psalms 16: 6, by Brother Eli Metz and the writer, to a large and sympathizing audience.

D. B. GIBSON.

MURRAY.—In the Fall River Church, Wilson County, Kansas, July 3rd, Sister Lucinda, daughter of Brother John F. Hess, and wife of Brother James Murray, aged 28 years, 6 months, and 7 days. Disease, consumption. Funeral services by the writer, from Heb. 13: 14. SIDNEY HODGDEN.

HOOVER.—Near Syracuse, August 9th, William E. Hoover, son of Brother John D. and Mary Hoover, aged 7 years, 2 months, and 24 days.

The subject of this notice came to his death by a very slight scratch on his foot from a rusty nail. Funeral discourse by the writer.

DAVIS YOUNCE.

JOHNSON.—In the Waddam's Grove District, Stephenson County, Illinois, August 4th, Sister Hetty Johnson, Aged 20 years less 26 days. Funeral services by the brethren from Rev. 14: 13 and Job 14.

The subject of this notice will be best remembered by many when I say she walked with two crutches on account of a lame leg, on which she had a running sore occasioned by a fall when a little girl. The sore healed over some three months ago; hence matter accumulated internally, causing her sudden death, with but little pain or inconvenience. She leaves father, mother, and all her brothers and sisters, and many friends, to mourn their loss, which we believe is her eternal gain.

ENOCH EBY.

CLARK.—In Oakland Church, Darke County, Ohio, Sister Elmira Jane Clark; was born August 28, 1860, and died July 6th, 1879, aged 18 years, 10 months, and 8 days. Funeral services by the brethren.

STONEROCK.—In the same church, Sister Eliza Jane Stonerock, aged 19 years, 8 mon., and 5 days. Funeral by the brethren.

HOLLADAY.—In the same church, Sister Ellen Holladay, daughter of Brother Vincon and Sister Martha Holladay, aged some over sixteen years.

DEETER.—In the same church, Curtis Deeter, son of Brother Israel and Sister Lizzie Deeter, aged 14 years and 30 days.

JEREMIAH KATHERMAN.

ADAMS.—In the Beaver Creek Congregation, Indiana, August 7th, of consumption, Sister Elizabeth J. Adams, aged 37 years, 3 months, and 11 days.

She was a consistent member of the German Baptist Church the greater portion of her life, and after connecting herself to the church of Christ, she, like the Ethiopian officer, arose, and went on her way rejoicing. But the Lord called her, and after a great deal of pain and suffering, her soul took its flight to that eternal world. She leaves a mother, three sisters, and many friends to mourn their loss. Services by the brethren, from 1 Cor. 15

I. N. CLICK.

THE DIFFERENCE BETWEEN. FAITH AND BELIEF.

BY J. W. SOUTHWOOD.

FAITH acts. Belief only exists. Faith is an active belief. Belief is a dead faith. Faith is what might be called a faith by works, an evangelical, practical, or a living faith. Belief is only an historical faith.

Webster says, "Faith is the belief in the facts and truth of the Scriptures, with a practical love of them, especially that confiding and affectionate belief in the person and work of Christ which effects the character and life, and makes a man a true christian, called a practical, evangelical, or living faith."

Faith makes a man a christian. Belief only makes a man have confidence in the christian faith. Faith is what James would seem to call a faith by works. Belief is what he terms a dead faith. Belief is a confidence in, or a credit given to an evidence. Faith and belief are synonymous, yet faith is something more than belief. "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

Now we see that faith is that evidence, while belief is only a confidence in that evidence, or a credit given to it as evidence. According to Paul, faith is the substance of things hoped for, while belief only admits that such things exist.

A man may be a believer in the religion of Jesus Christ, and yet never become a Christian, but when he has faith then he will act, and thus become a follower of Christ. Many persons believe, and yet have not faith. Faith is what people much need; that is faith by works, a living, practical faith.

Correspondence.

These things write we unto you, that your joy may be full.—John.

Scattered Sheep.

To Brother Jacob R Kistler, of New Albany, Indiana.

YOUR soul stirring, Heaven-freighted epistle came in due course. Although you have no ministry save the Gospel and BRETHREN AT WORK, your letter gives gratifying evidence that you are under the guidance of One who knows how to lead you by the "still waters," and regale you with "green pastures." With such isolated souls I have intense sympathy. I know by sorrowful experience, the deep, desolate, incommunicable meaning of the word ALONE. The 88th Psalm was recorded to depict my history, and to enable me to find the inner link of communion that binds *spirit* with SPIRIT. "Alone yet not alone," is the agony and the glory of life. Without loneliness we will never find our true Complement. To experience that without this is hell. The essence of torment is the loss of God. Man is an empty, worthless, endless cypher of damnation without connection with the Everlasting Unit. I have been twenty-six years a dependent sufferer, and fifteen years voiceless, much of this time in monotonous solitude, and have had rayless midnights, bliss-flooded noontides, desperate encounters with "the devil and his angels," and soul-thrilling exaltations in the sense of the Divine inbeing. Living in a dutch community, and obliged to communicate mostly with slate and pencil, few have been so conformed to the Great Sympathizer and Self-denier as to vouchsafe even the silent girding of Job 2: 13. But I refer not to this as any just ground of complaint, but to give you an inkling of the *nativity* of my letters and essays. Circumstances so peculiar must needs give birth to thoughts and utterances which are unholy beyond the comprehension of many. To be pressed out to the dreadful verge of the problem of existence, is to be educated in a sphere of thought and experience which is a sealed arcanum to the vast majority. There is a double finding for every saved soul, and a single finding for every lost one. Simultaneously we find ourselves as sinners and God as a consuming fire. This is the first draught from the lake of wrath, differing intrinsically in no wise from the utter perdition of the hopelessly lost. This is to find God in knowledge while losing Him in character and enjoyment. Adam's likeness to God by sin was a deeper unlikeness in that which constitutes salvation. Gen. 3: 22. Such likeness to God means rupture, woe, death and hell. To find God as a Savior, we must find ourselves in the immovable, changeless determination to do right. Here all the Gates of Pearl swing open, the vail is rent, the mercy seat is revealed, and the smiling face of God shines full upon the soul. This gathers into one flock all the sheep of the Divine Shepherd, in whatever corner of the wilderness they may browse.

This double finding is the great crisis of our being; and the "not losing again what we have wrought" is the uninterruittent struggle of the new life. Truly to be found of the loving, Omnipotent Shepherd, and truly to find Him and ourselves, is to set unto deadly opposition with ourselves and the mighty, seductive legions of darkness. It is a life-and-death encounter. That mysterious inner something which puts us into conscious relation with God and Eternity is poised at the core, and it is by a slow and painful process of extraction that we are purified and healed. The Devil is intrenched in the citadel of moral being, and will fight for the supremacy as long as soul and body are in fellowship. To use a civic comparison: in the unregenerate Apollyon occupies Washington, while in the redeemed and sanctified he is confined to the Indian Territory, and a deal of trouble he makes there. What soul-blood is often shed, and what ruinous expenditure of moral resources, in suppressing the insurrections of the "sin that dwelleth in our members." The old serpent twists his tail, darts his hell-dripping tongue, and infuses his virus till the sun sinks behind the golden bars of the eternal morning. But "thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15: 57. Let this be your study and solace in your isolation. The Devil is a mighty destroyer, but Jehovah-Jesus is an Almighty Deliverer. Man sins by innate propensity, and falls an easy prey to the arch-fiend; but Emmanuel is Lord of sin and devils, and can countervail all adverse gravitation. What the will is none can explicate, and what free will is none can fathom; but both are conscious facts, and therein Heaven and Hell find their triumphs. Volition unlocks the Gates of Pearl, and unbolts the gates of the Bottomless Pit. Without it God could have no New Jerusalem, and the Red Dragon no Pandemonium. In the freedom of the will is fought the decisive Armageddon for Eternity. Rev. 16: 14–16. No soul is doomed to destruction by any Divine arrangement to that end. The door of Eden is open to the entrance of Abaddon, but the inner sanctuary of our being we must open ourselves. Damnation is our own work, and so, in a corresponding sense, is salvation. "Work out your own salvation, &c." The Lord stands within sight of every soul that has ever heard of Jesus, and the blood of the Crucified is offered in its omnipotent efficacy to every prodigal, every wandering sheep, every lone pilgrim, every isolated, heart sick, Christ-hungering saint no matter in what far-off moral Siberia or Saharah he may sojourn. The Good Shepherd has a rill from the Crystal River, and a patch of fresh, tender pasture for every loyal soul. The God man still turns thistles into roses, water into wine, and Marahs into Elims. Only so that we hearken to His voice, and follow the flaming pillar.

C. H. BALSBAUGH.

A Proposition.

WE ascertain from Brother Sell's article in the *Primitive Christian* in No. 1, page 492, that the workers in the City Mission Service will soon be in the field, and we should feel a deep and prayerful concern about their "necessities." The movement is one fraught with the gravest and most far-reaching consequences. It, from henceforth, ceases to be the "Moomaw Proposition," and becomes the advance forlorn hope of God's church moving into the enemy's territory, and against his strongholds. It fills every lover of Jesus with rejoicing to see the church take up the work in a spirit so truly apostolical.

Read Brother Sell's communication, and see what a holy inspiration permeates every thought. Surely God is in such work, but to make it a success we must work with God. We are his instruments and he has given us men, mighty in word and deed, men who will lay down their lives for the Lord Jesus. We have the Pauls for bold, pioneer work, the Apolloses for proving mightily and eloquently that God's commandments must be obeyed, and the Barnabas' precious sons of consolation, with their exhaustless stores of "oil and wine," the sons of thunder who bare their breasts in the forefront of the battle, and an infinite number of heroic helpers among whom are the beloved Phillipians who send once and again to the necessities of the Lord's workers. Oh what a memorial thrice blessed of the Lord, is that sending "once and again." How rich the fragrance that goes up to heaven from that sacrifice of love. Will it not be infinitely joyous to meet those loving brethren and sisters in the Father's House?

Now the workers in the City Mission Service have "necessities" just like Paul and his companions had, and we should shake off our lethargic slumbers and prove ourselves worthy successors of the self-sacrificing apostolic Christians.

Who would not give all he has for such an encomium as the dear, faithful ones received in Phil. 4, 10, 20? Read that, brethren and sisters, and by doing likewise a record in heaven that will afford you an eternity of bliss.

Without mature reflection it will appear difficult to provide the means to sustain the Mission Service, but when we compute the treasures of the church, the supposed difficulty will vanish like the morning vapor.

1. We have a rich Father to draw supplies from. Boundless, fathomless, and infinite as divinity are the treasure chambers of the Father.

2. Faith will draw therefrom whatever His beloved children need. "Whatsoever ye ask the Father in my name, that ye shall receive." Oh, doubter, get thee hence, and "hinder not the work."

3. Prayer is the magic key in the hands of thrice blessed faith to unlock the treasures which were bought for us by the blood of Christ.

4. Millions of gold have been lent to the church, and now, as faithful stewards, we should lay up a memorial of praise against the day of final adjustments. It is marvelous, yet true, that we can contribute "once and again" from the goods that the Lord has lent us, and every act will make us richer both in soul and body. This brings us to our

PROPOSITION:

Let every member of the church fast one meal each month, and spend the time that would be occupied in eating, in humble, faithful, prayer to God for his blessing on the City Mission Service, and contribute the price of the "meal" to the sustentation of the same. Each meal will average in value about five cents. This will aggregate sixty cents a year, computing the membership at 8,000, the aggregate contribution would reach the sum of $48,000. Supposing that only one-fourth of the members will read this proposition, and that one-fifth of that number will respond to it, we still have the handsome amount of $2,400. This sum added to the free-will, love offerings of the Lydias and Gainses that abound every-where, will enable the committee to put several companies of workers in the field, a consummation for which we should devoutedly pray.

But a brother across the table objects that we should fast in secret, and if we thus contribute fifteen cents quarterly or thirty cents semi-annually we advertise our fasting to all the world. Brother, we could only *infer* that you fasted, and you would not be responsible for your inferences. Let us each enclose our quarterly love-offerings to S. T. Bosserman, Dunkirk, Ohio, and the Lord will preserve the memorial. Each congregation could collect the contribution and remit together, and thus save a considerable sum in postage.

We kindly solicit the editors of our periodicals to publish the "Proposition" once each month, if they think it proper. Brethren, will you copy this article and insert the proposition monthly? D. C. MOOMAW.

From Maple Grove Colony, Norton Co., Kansas.

WE will once more say to our colony members, and to any other brethren or friends, that there are a few tracts of government land here yet subject to homesteads and some excellent claims that can be bought for a small sum, say from $50 to $75 and some for less, and some probably will run over that.—Mr. J. R. Hamilton, our locating agent and attorney, told me the other day that the last half of this month and September and October, there would be excellent chances to get No. 1 claims in this section of country by contesting, which would cost from $20 to $10.

About one year ago a large number of claims were taken by young men that have never been back nor heard from, whose time, as required by law, will be out in a few weeks, in which the law requires them to make improvements, failing to comply with the requirements of law, they forfeit all right and title to said land. One year from time of entry on timber claims and six months on homesteads, any day after that time expires, their land is contestable. There will be a number of such chances, and will be the last chance to get cheap land in this county.

We say to all that intend to locate here this Fall, to come soon. We are told by old farmers that breaking done in the Fall any time before the ground freezes is an excellent chance for corn the following Spring.

Any one desiring to confer with Mr. J. R. Hamilton in regard to land or any business entrusted to him, will be promptly attended to, for he is a first class lawyer, and we believe a gentleman in every respect. He has done much for our colony, and is working for us continually. Any one wishing to write him, will enclose stamps for return, and address him at Norton, Kansas. Any one wishing to write us, will address us at Bell, Norton County, Kansas.

Fraternally,

N. C. WORKMAN.

August 12th.

That Sister in Need.

Dear Brethren:—

HAVING a personal acquaintance with Sister Lilia C. Ingleright, I can bear testimony to her extreme need of a suitable sister companion in her much afflicted condition. She has tried to tell us something about her suffering through the BRETHREN AT WORK; but I am sure the half has not been told. She now makes another appeal, in which she offers the comforts of a Christian home to some one who is destitute or lonely and without a home.

Dear sisters, you who are suffering the rough waves of adversity, go, try Sister Ingleright's offer. Did you say you would if you were acquainted with her? Well, now, I trust you are acquainted with her and your Father, and I know He is well acquainted with you both, and will give a pleasant and happy introduction. Sister Ingleright, pray on, and "don't faint." Remember the importunate widow. And to the rest I would say, let us remember the parable of him that showeth mercy, and go and do likewise." Don't "pass by on the other side."

THURSTON MILLER.

From Laporte Church, Ind.

Dear Brethren:—

OUR meeting at Water Shed last Sunday was well attended, and the appreciative audience of brethren and friends were both surprised and gratified to hear a well delivered discourse (the first effort) by our young minister, B. F. Redding, who was chosen the first day of June last. Indeed he handled the sword with the dexterity of many having much experience. May he, as well as his dear companion, continue to be faithful learners at that sacred shrine, and become bright and noble examples of humility, and submissive meekness to their brethren and sisters as well as the world around them, and with God's blessing attending his public efforts, become a strong witness for our great King. Brethren and sisters of Laporte, let us, as a band of God's children, always be found at the post of duty that he appoints us.

THURSTON MILLER.

Going West.

PERSONS wishing to visit Kansas will find excursion tickets obtainable over the Kansas, Missouri and Texas R. R., for sale at the principal stations of the "Indianapolis, Bloomington, and Western Railway; the Toledo, Peoria and Warsaw Railway, Lafayette, Bloomington and Muncie Railway, Great Wabash R. R. and Chicago, Burlington and Quincy Railway. Also at 102 Clark street Chicago, Ill. Those going to Kansas will go through to Fort Scott and Parsons, and can stop over at all stations on the Neosho Valley. In order to reach this road parties should go to Hannibal, Mo. For further information address Jas. D. Brown, Sedalia, Mo.

To Whom this May Concern.

Dear Brethren:—

FOR the benefit of your readers and all who desire to visit Southern Nebraska and Northern Kansas, I will say the best route will be to take the B. & M. R. R. from the river to Red Cloud, Nebraska, from there the stage runs both ways daily by way of Burr Oak to Beloit, Kansas, on the Central Branch R. R. I can also procure a clergyman's permit over both roads for all our ministers. Address me at Burr Oak, Jewell County, Kansas.

Yours Respectfully,

H. E. FADELY.

From John Forney.

Dear Brethren:—

IN No. 31, July 28th, page 7, in our visit to the Nineskaw Church in Reno County, you make me say there was an "organization" requested. It should be, an "ordination" was requested. Please correct the error, let it be mine or yours. It makes no sense so. To go to make an organization in a church we might divide one into two.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12:3.

Abilene, Kansas.—This church had an ingress of six members; five by emigration and one by baptism. JOHN FORNEY.

Logan, Hocking Co., Ohio—Brother D. N. Workman commenced a series of meetings at this place on the 9th Inst., and up to the 14th seventeen had been received into the "one body" by baptism, and there were others to follow. TITUS.

Panora, Iowa.—One more received in Coon River Church, by baptism to-day, and prospects for more. Thank God. Weather very dry; churches in goood working order; meetings well attended; much interest in meeting and Sunday-school; seven ministers and more calls than they can fill. More anon.

J. D. HAUGHTELIN.

August 17th, 1879.

Norborne, Mo.—I am holding a few evening meetings in Ray County. Preached four sermons; four baptized; and an excellent interest. Will have to close to-night (August 15th), to go to Caldwell County, to continue a series of meetings, from which I was called away by sickness in my family. House crowded to its utmost capacity. D. B. GIBSON.

Willow Springs, Kan.—Church in love and union. The Brethren have organized a Sunday-school here. The work seems to prosper. We had council last Saturday, and agreed to have a Love-feast on the third of October, commencing at 10 A. M. All seem to be alive to the cause of Christ. E. W. FLORY.

August 10, 1879.

From David Bowman.

Dear Brethren:—

AS you want names of persons that might read the paper with profit, I will give you a few where the Brethren are not known. I preached there once; and there has been a deep interest manifested. The Lord willing, I expect to go back again, and would like if the papers would preach several sermons before we get there, as we know the power there is in the silent preacher.

St. Martins, Mo.

[We have sent the papers, and hope they may accomplish the desired results.—EDS.]

From J. E. Pfoutz.

D. B. RAY has often said that our church, which he calls the "Tunker Church, is not the church of Christ, because it was started only in 1708, when there was no Tunker in existence, which is not true. The Tunker Church, as Ray calls it, started with John the Baptist, (or *Dipper, i. e., Tunker*), and continued on under great persecution from century to century until in the year 1690, the persecuted Christians—apostolic Tunkers—the "Brethren" again found a place of refuge in the valleys of the Alps in the western part of the Alps in the Piedmont, where they lived in peace a short time, but they were soon again horribly persecuted. Then eighteen years afterward in the year 1708, there was a place of liberty found in Schwartzenau, where they organized again.

Ephrata, Lancaster Co., Pa.

A Sad Occurence.

ON the 18th of August a sad accident happened in Nappanee, Elkhart County, Indiana. About 3 P. M. several voices were heard at the depot, screaming lamentable. Finally men and women were seen running to the place, and the alarm was made known. Some boys were lying around (as often is the case) and botheriog Mr. Stoner, the grain manager. So he drove them away, but they slipped around, went up stairs and began to play on the wheat in the hopper where there were nearly 1,000 bushels of wheat, and Mr. Stoner was filling a car at the time, taking fifteen minutes to fill one, which held 400 bushels. After the wheat began to run out there was a draught, and the boys would see how long they could stand, and then jump out, when to their great surprise, the downward draught was so great they could not extricate themselves any more. Two boys outside made the alarm, which brought Mr. Stoner up, but they were so badly scared that they could not tell what the trouble was. Finally Mr. Stoner saw two hats lying in the wheat bin; and then supposed they were in there. He ran down stairs to shut off the wheat; but could not close it, and did not know the course until a closer examination was made, when to his great astonishment, he found two feet sticking out at the spout. By this time there were men enough on the ground to do some lively work. Some throwing the wheat out, and some knocking holes in the side, and letting some three or four hundred bushels of wheat out below. Finally the boys were rescued, but life was extinct. What a horrible death they must have died. Their mouths, noses and eyes were filled with wheat, and the print of the wheat could easily be seen through the clothes on their person.

What a gloom was cast over the little village. Parents ought to take a solemn warning from this sad scene, and never allow their children to be loafing around such places; and many accidents would be avoided.

Arrangements were made to have both funerals preached at the same time. The oldest boy was Milo Alexander, son of Benjamin Frazier aged 10 years, 6 months, and 15 days. The youngest William Lowis, son of Friend John and Sarah Eshenbough, aged 8 years, 4 months, and 17 days. Mr. Brenneman, of the Reformed Mennonite Church, was called to assist the writer in conducting the funeral services. The Union Church in Nappanee was filled, and over one hundred could not get in.

It is said this was the greatest accident ever occurred in or near the place. So solemn was the scene that the whole congregation wept. Text, "If I be bereaved of my children, I am bereaved." Thus we see the old adage is true, "In the midst of life we are in death." May the Lord help us so to live that at any moment when called upon we may be ready to go.

J. H. MILLER.

Announcements.

Our rule is to give notices but one insertion. They should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

Lower Twin Church, Preble County, Ohio, September 25th, at 10 A. M.

Grasshopper Valley Church, Jefferson Co., Kansas, September 27, 28.

Berrien Congregation, Berrien County, Michigan, September 13th, at Brother Jacob Weavers. Those coming by rail will stop off at Buchannan.

Nineskaw Church, Reno County, Kansas, October 18th, at 2 P. M.

(Primitive Christian, please copy.)

Abilene Church, Dickinson County, Kansas, twelve miles south of Abilene. Meeting to commence October 11th, at 2 P. M. Also meeting on the 12th.

Somerset Church, Wabash County, Indiana, in their meeting-house in Mt. Vernon, nine miles south of Wabash, October 4th, at 10 A. M.

Murrenu Creek Church, Mo., September 6th, at P. C. Lehman's, ten miles south of Tipton, on the M. P. R. R. and eight miles north of Versailes. Meeting to continue about a week. There will be conveyance at Tipton, on the 5th at the 11 o'clock train, or any other time if notice is given.

In the Pony Creek Church, Brown County, Kansas, at Brother Daniel Lichty's, three miles north of Hamlin, October, 11th. Preaching to commence on Thursday evening, and continue over Sunday.

The Wagomon Valley Church, Clayton Co., Iowa, and the Iowa River Church, Marshall County, Intend to hold Love-feasts. I desire to go to them. Will Brother W. S. Larabee and John Murray drop me a card, stating what railroad to take and what station to get off at?

B. CROWNOVER.

Cream Hill, Franklin Co., Ia.

Four Mile Church, September 25th, at 2 P. M. Meeting to be held at the White Water Church, three miles north-east of Connerville, Fayette County, Indiana.

Washington Creek Church, October 22nd and 23rd, at their meeting-house, eight miles south-west of Lawrence, Kansas, at 10 A. M.

At Glade Run Congregation, Rural Valley, Pa., as follows: Glade Run Meeting-house, on the evening of October 7th. Meeting to commence on the Saturday evening previous and to continue until after the feast. At John Meeting-house on the evening of the 10th of October. Meeting to continue over Lord's Day.

Books, Pamphlets, Tracts, etc., for Sale at this Office.

The Gospel Preacher Vol. 1.—A book of twenty well prepared sermons By Benjamin Franklin. $2.00.

Certificates of Membership in Book-Form.—They are neatly printed, and put up in book-form. One of these books should be in each congregation, as they are so arranged as to enable the clerk to keep a record of all letters of membership given. Book No. 1, containing 100 certificates, 75 cents; No 2, 50 certificates, 50 cents.

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary; by J. H. INGRAHAM. $2.00

Through Bible Lands.—Notes of travel in Egypt, the Desert and Palestine. By Philip Schaff. Finely illustrated. $2.25.

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One Baptism.—A dialogue showing that trine immersion is the only ground of union, in baptism that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. 10 cents; 12 copies, $1.00.

The "One Faith," Vindicated.—By M. M. Eshelman. 40 pages, price 10 cents; 12 copies $1 00. Advocates and "earnestly contends for the faith once delivered to the saints."

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A Treatise on Trine Immersion.—Proving from the New Testament, and the Established Rules and Principles of Language, that Baptism by Trine Immersion is the only valid Baptism. By Lewis W. Teeter. 15 cts., two copies 25 cts.

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Reynoldsburg Debate.—An oral debate between Benjamin Franklin, of the Disciples, and John A. Thompson of the Baptists. The reader will likely get more information from this work on the design of baptism, working of the Holy Spirit, etc., than any other book of the same size in our language. $1.25.

Light on Freemasonry, By Elder D. Bernard. To which is appended Revelation of the MYSTERIES OF ODD-FELLOWSHIP, by a member of the Craft. $1 75.

Historical Chart of Baptism.—By J. H. Moore. 25 cents.

Pengilly's Guide to Christian Baptism.—50 cents

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The Doctrine of the Brethren Defended.—The Divinity of Christ and the Holy Spirit, Immersion vs Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity, or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. Neatly bound in cloth. $1.60. The book may be had at this office or from the author, R. H. Miller, Ladoga, Ind.

Christianity Utterly Incompatible with War, Being one of Twenty Reasons, for a change in his church relations. By J. W. Stein, Price, 25 cents; 25 copies, 5.00.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that a threefold immersion was the only method of baptizing ever practiced by the apostles and their immediate successors. By J. H. Moore. 15 cents; 10 copies, $1.00.

Union Bible Dictionary.—A Bible Dictionary giving an accurate account and description of every place, as well as a history of all persons and places mentioned in the Bible. $1.50.

The Last Supper.—A beautiful, colored picture, showing Jesus and his disciples at the table, with the supper spread before them; He has just announced that one of them should betray him. Each of the twelve present is pointed out by name in the margin of the picture. Price, one copy, 15 cents; 2 copies, 25 cents; 10 copies $1.00.

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C——. By J. H. Moore. 2 copies, 10 cents; 40 copies $1.00.

Non-Conformity to the World, as taught and practiced by the Brethren. By J. W. Stein. This pamphlet should be read by every member in the church. 10 cents: 12 copies, $1.00.

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That the vicarious sufferings and meritorious works of Christ are the only price of redemption:

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That Trine Immersion, or dipping the candidate three times forward, is Christian Baptism:

That Feet-Washing, as taught in John 13, is a divine command to be observed in the church:

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or at the close of the day

That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-Conformity to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 4, 5.

It also advocates the scriptural duty of Anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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Trains leave Lanark, Sundays excepted, as follows

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:35 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only in connection at Western Union Junction. Passenger trains make close connection at Western Union Junction

G. A. SMITH, Agent

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., September 1, 1879. No. 36.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

ELD. D. B. RAY'S NINETEENTH REPLY.

MR. Stein bases his "apology for the oversight" of denying our positions, concerning the origin of the first Tunker church with Mr. Mack in 1708, on the fact that he did not know any better. We advise him not to deny so positively where he does not know the facts. Why does he take it as "*personal malignity and open insult*" for us to furnish the proofs to correct his *false* statements about the Tunker succession, through the Waldenses? He now admits "the correctness of Mr. Mack's statements" concerning the origin of the Tunker church, in 1708, by "unbaptized" aliens baptizing each other, and forming themselves into a church. He thinks the "true church succession" allows "unbaptized" alien sinners to originate and start the church of Christ! Such is the pitiful *infidelity* of Tunkerism.

The example of the idolatry of the kings and people of ancient Israel does not help the Tunker succession. Even in the dark time of Manasseh, prior to the faithful Josiah, God had "his servants the prophets" that faithfully reproved sin 2 Kings 21: 10. Also, in these times Hilkiah the priest, Shaphan the scribe, and "Huldah the prophetess," with many others, "dealt faithfully," as true servants of God. The ancient chosen political Israel did not become extinct, and heathen alien idolaters start a new Israel, who were not of the seed of Abraham. God always reserved at least a "small remnant" "seven thousand in Israel"—that never bowed to Baal. The promise was fulfilled which said: 'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." God's promise of a political succession did not fail. Neither has his promise of perpetuity to his church been broken. The man that contends that the kingdom of Christ has become extinct, so that aliens must start anew, makes God a liar. The Tunker church contends that the church established by Christ became extinct, so that aliens must start anew. Therefore, they give the lie to Jesus Christ. Consequently they are anti-christian, and cannot possibly be churches of Christ.

Mr. Stein thinks that as John the Baptist was an "*unbaptized*" administrator, therefore it is right for an unbaptized alien to start a new church! John was filled by the Holy Spirit, and sent of God to baptize. John 1: 33. Was Mr. Mack sent of God to start a new dispensation?

Mr. Stein shows his surrender of the historic question by leaving his proposition and devoting so much space to the Baptists. He knows that Baptists do not claim their origin from John Smith, Roger Williams, or any one else this side of Christ and the apostles. He cannot show that any living Baptist has baptism by succession from Smith or Williams. His repeated charge on our succession is another evidence of his defeat.

Grant that there is an inaccuracy as to the date of the rise of "trine immersion," the truth remains that it originated with the Catholics, the same party that invented infant baptism and all the other traditions of Rome.

SUMMARY REVIEW.

1. Mr. Stein affirmed that the Tunker church's "*foundation is Christ;*" but he did not introduce one solitary proof, sacred or profane, that referred to the Tunker church. This we pointed out; but he says, "To these we had no respondent"! He knew better when he uttered this "*calumny*," but with him it seems that the "end justifies the means."

2. His 2nd characteristic affirms that the Tunker church "is a spiritual house"! Here we introduced our *first negative*, that the *Tunker churches are based upon a carnal membership.* We showed from the testimony of their own writers that the Tunkers propose to baptize the children of the devil upon a dead faith, to pluck them from Satan, in contrast with the Scriptures, that require spiritual regeneration prior to baptism and church membership.

3. Mr. Stein says *that the builder of the Tunker church is God!* While he referred to several Scriptures, he did not find a single proof in or out of the Bible that mentions the Tunker churches. We answered his assertions by proving from the Tunkers themselves that they built themselves into a church, under the leadership of Mr. Mack in 1708.

This was our *second negative; "that the Tunker churches were built by uninspired men."* Yet, with unblushing recklessness, he says: "I had no respondent"!! *He knew better.*

4. Mr. Stein affirms *that the Tunker church is the pillar and ground of the truth.* He tried to sustain this:

1. Because the Tunkers hold that baptism is "for the remission of sins." He argued for baptism as essential to salvation, to pardon, to the new birth, to spiritual cleansing, to heart obedience, to freedom from sin, to the washing away of sins, to a good conscience, to coming to the blood of Christ, to getting into the name of the Father, Son and Holy Spirit, and to salvation by grace!

This brought us to our *Negative Third, that the Tunker churches are not the churches of Christ, because they hold the blasphemous heresy of baptismal salvation.* All the proof texts from Scripture, cited by our friend, only showed that in baptism we have the *emblematic washing away of sins*, as we eat the flesh and drink the blood of Christ in the supper. We showed that baptismal salvation was false—1. Because it contradicts the plan of salvation administered by Christ. Luke 7: 50. 2. It contradicts the teachings of Christ. John 5: 24. 3. It contradicts the voice of the prophets. Acts 10: 43 During the conflict we drove Mr. S. to admit that none but the "regenerated" should be baptized. Thus he surrendered the Tunker doctrine, that baptism and regeneration are the same thing.

As a second reason why the Tunker church is the "*ground of the truth*," Mr. Stein brought in "trine immersion"! Or rather *three immersions instead* of the *one immersion* of the Bible. He admits that the three immersions are not expressed in the Bible, but they must be inferred—supplied in the commission by "ellipsis"!! He contended that baptism must be "into each of the names—Father, Son and Holy Spirit." Here we introduced our *Fourth Negative—That the Tunker churches are not the Churches of Christ, because they have added to the words of our Lord's great commission.* When filled up to suit the Tunker doctrine, the commission reads, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and baptizing them in the name of the Son, and baptizing them in the name of the Holy Ghost." They have wilfully added to God's requirements. Rev. 22: 18. We proved that we are to observe but "one baptism" *in the name of the triune God*—that the commission is not elliptical. Jesus put every word into it that is necessary to the complete grammatical construction. We showed—

1. That Jesus was only baptized once—we must regard his example. 2. That John's baptism was but one immersion. The original church members received this one baptism. 3. The commission requires but one baptism. Mark 16: 16. "He that believeth and is *baptized*"—not *baptized three times!* 4. The death of Christ was called a baptism. Luke 12: 50. He died but once. We are baptized—"planted"—"in the likeness of his death," but once. 5. Baptism is a *burial with Christ*, but once, as he was buried but once. 6. Baptism represents the resurrection of Christ: and as he rose but once, we must rise but once in baptism. 7 Baptism is a pledge and monument of the resurrection of the dead; therefore, as the dead are to rise but once, we must rise but once in baptism. 8. Baptism declares our death to sin. Rom. 6: 25. Therefore, as we die to sin but once, we must declare that death but once in baptism. 9. The Tunkers make "born of water" mean baptism. Therefore, they have three water births! 10. The typical baptism unto Moses, was but one. Therefore the literal must be but one baptism. 11. The salvation in the ark was "the like figure" as baptism. Was Noah saved in the ark three times! 12. Paul says; "one Lord, one faith, one baptism." Eph. 4: 5. But the Tunkers have *three baptisms!*

We laid down the following historical facts which remain unanswered—

1. It is a fact, that no example in classic Greek can be produced where the Greek verb *baptizo* means more than one submersion.

2. It is a fact, that no example in sacred Greek can be produced where the word *baptizo* means more than one submersion.

3. It is a fact, that there is no mention of "trine immersion" in the Bible.

4. It is a fact, that not one of the four apostolic fathers mentions "trine immersion."

5. It is a fact, that there is no mention of "trine immersion" in the literature of the world, whether sacred or profane, till about the commencement of the third century.

6. It is a fact, that when "trine immersion" first made its appearance in church history, it was associated with infant baptism, infant communion, and a swarm of other traditions.

7. It is a fact, that "trine immersion" was regarded by early church writers as only an apostolic *tradition.*

8. It is a fact, that "trine immersion" can be traced *only* through the Romish and Greek Catholic churches, up to about the beginning of the third century.

The testimony is overwhelming that the Tunker churches have added to the great commission, and have thereby rebelled against Jesus Christ.

Our Fifth Negative says that the Tunker churches are not churches of Christ, *because they reject the word of God and take the tradition of the Greek church.*

We showed from Mr. Moore, the Tunker author, that they "confidently confide in" the "opinion" of the Greeks in order to learn the number of actions required in the commission. Trine immersion. p. 26, 27.

We showed that the Tunkers follow the Greeks in making "*the scriptural and traditional authority*" "*equally binding!*" 2. *They too confidently confide in the wisdom of the Greeks to learn the number of actions required in baptism.* 3. *The Tunkers "go to the Greek church to learn the meaning of the Greek commission"!!*

The Tunker churches are not churches of Christ, because they interpret the Scriptures by tradition, and thereby reject the Bible as the standard of authority.

SCRAPS.

BY D. C. MOOMAW.

SISTER, it will cost you two dollars to buy a "sytlish" hat for your daughter and only fifty cents to get a plain bonnet. Buy the plain bonnet, if silly people do call it a "scuttle" and send $1 50 cents to S. T. Bossermun, treasurer of the city mission service.

The late rains have increased the material wealth of the brethren hundreds and thousands of dollars, and we read of thanksgiving meetings all over the land. Another very appropriate manifestation of our gratitude would appear in a generous contribution to the treasury of the City Mission Service. Address S. T. Bosserman, Dunkirk, Ohio, and have your name enrolled among the cheerful givers whom God loves.

SPECIAL PROVIDENCE.

BY I. CONCLAST.

THERE are some professed Christians who claim that it is all superstition to believe in a special interference of Providence, and quote Scripture in justification of their position. With them I shall not dispute, but many cases have come under my observation, that are at least, singular. Reference is only here made to one—a widow lady whose husband, in his life time was well-to-do—but to further provide for his family, after his death, he got his life insured. He was afterwards killed by accident and left this widow with a large and delicate family. When the estate was wound up by trusted lawyers very little remained, and if the insurance company ever paid anything she never found it out. Under these circumstances it was not expected that she could put her trust in man any longer. Fortunately, her son is a short-hand writer, and has a situation in a Rail Road office, from his salary the whole family is supported. He is a good and religious boy, and promises to support his mother until she has other help. But his situation may not be permanent, and his life uncertain; but she continues to trust in God.

If there is no special interference of Providence, who softens the hearts of people to build orphan asylums and other charitable institutions. Unbelievers seldom concern themselves about such things.

Two cry out and get no pity; he who lends out his money without witnesses, and he who cannot get on in one place and does not try another.

GOD'S SCHOOL.

ONE by one, as the days go by,
To learn our lessons we bravely try;
For every hour some task is set—
Difficult, easy, short, or long—
And whether we come to it weak or strong,
Somehow or other it must be met.

Graded well is this school of ours,
Each one's duties within his powers,
And his task the thing that he needs to know
And many a time does the page grow dim,
And before tired eyes the hard words swim,
And the hours go by so slow, so slow.

Skillful teachers assembled here,
Patiently labor year by year;
Never mistake in their work was known;
Only the scholars, weary and vexed,
Idle, impatient, tried, perplexed,
Suffer from errors all their own.

The spirit teaches the highest class;
Time takes all as they onward pass;
Joy is claimed by the happy few,
While care, experience, labor, pain,
Treasures of knowledge help us gain,
And conscience conducts the grand review.

But, patiently learning day by day,
We are longing to hear the Master say,
That our school days here are done;
And after the last long term shall pass,
To be transferred to that upper class,
In which the advanced work is begun.

—*Sel.*

EXAMINATION OF SOME OBJECTIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS O. HUMBER.

NUMBER II.

WHILE writing number one I thought I would make but a few quotations from the "Truth Seeker," but since then I have determined to quote him *verbatim* in order to show more fully the weakness of his mental digestion.

The writer continues his "interrogatories" by asking the following questions: "Were they not by the forces in the interor of the earth, projected rapidly or slowly from beneath the waters of the ocean to the altitude they now occupy?" Now if any man can see what this has to do with the divine origin of the Bible, he can descry the inhabitants of the moon with the naked eye.

"Have not these mighty upheavels occurred at various times over the entire surface of the globe? Do not all the mountains and hills over the earth, in the strata of rocks, gravel, clay, etc, afford the clearest proofs that upheavels have taken place?

While islands and continents have sunk beneath the waters of the oceans, have not others arisen in other localities? Have not these changes taken place for thousands of years?

Does the Bible contain any allusion to these momentous events, or does it intimate that anything of the kind has ever occurred?

Does it make the slightest allusion to the Glacial Period, when in the long ago, from about the 40th degree of north latitude to the pole, both on the Eastern and Western Hemisphere, immense masses of ice, rocks, gravel, and clay, moved by the action of water, were carried to great distances, to be finally melted by the action of the sun's rays, depositing the rocks and earth thus moved, to be left as "drift," by which term such deposits are now known?

Are there not abundant proofs in the rubbie-worn, scratched and polished surfaces of rocks where such drift is formed, that those immense bodies of ice, rocks and earth did move from place to place in the manner above described? Does not the silence of the Bible upon this important subject show conclusively that the writers of the book had no knowledge that there ever was such an era in the history of the globe? If the writers knew aught of it, should they not have said something about it, even though it preceded by thousands of years the advent of man upon the earth.

I think by this time my readers are all able to estimate my antagonists reasoning powers, and know what confidence to place in such men as the only wise men of the nineteenth century. What would their ignorance of these things have to do with a knowledge of the events that they narrated? I care not whether they were ignorant of these changes or not, so they knew what they wrote was actually so—this is the point in debate, and not their knowledge of such events that have nothing to do with the issue. But the getleman showed himself ignorant of all the essential elements of a controversialist, or else he would not take the very thing for granted that it is his business to prove. Does the silence of grammar and mathematics in a spelling book or history of Kansas, prove conclusively that the author of the spelling book was ignorant of these things? Oh infidel! shame at such silly evasions. Seek the truth from rational premises. If the writers of the Bible had said something about these momentous events, would it not prove their knowledge of such "events," and does their writings of a future state of existence and our relation to that government not prove that they had some knowledge of those things? Can a man write a history of any country and describe its laws without a knowledge of such things? A man cannot write a history of something that is nothing, or has no existence. Men can imitate and change the truth, but they cannot write a fabulous history until there is first a genuine. The writers of the Bible could not have given a history of such things as the "Truth Seeker" thinks so essential, without injury to the design of their work. If a man was writing a history of Kansas and would occasionally get on to mathematics, grammar, and geology, etc., would any man buy such a book? Would such a course of procedure recommend itself to any sound minded man, and yet infidels are obliged to urge such nonsense in their objections. There must be great lack of evidence when men will resort to such objections as the "Truth Seeker" offers, and his are as good as any, for there are none that have any relevancy to the real issue. The writer keeps going on with his "interrogatories" as follows: "Is it not a little singular that the great Continent of America, extending nearly ten thousand miles, embracing all varieties of climate, and destined to be the home of millions of the human race, was wholly unknown to the writers of the book?

If they drew their inspiration from the source of all knowledge and truth, how is it that so important a matter, so connected with the life of man on the earth, was never alluded to?

Is not this silence respecting America noticeable when the fact is taken into consideration that there are very strong proofs that America is the oldest part of the globe, and that it existed as a continent long before the Himalayas or the Alps had even raised from the depths of the ocean, and when we have the clearest reasons for thinking that it was populated by civilized and cultured people who built cities and executed works of art at a time earlier than the Bible was written. I have no doubt that men that can urge such objections against the divine origin of the Bible, as valid, can see the clearest evidence in their disordered imagination of all the statements made, but before I admit all of them I want the proof; but should all these things be so, what bearing can it have with the issue. The gentleman is simply telling God what he ought to have put in his book in order to gain his confidence, and if he had put all there that he thinks ought to be there, he would think something else ought to be there. I do not say that everything recorded in the Bible is inspiration, for a large proportion of it is history; but all such information as pertains to a future world, and our relations to that world are, for it is impossible to give such laws and relations without communications with the inhabitants of that land. Whether or not the writers of the Bible had any knowledge of America, has nothing to do with the question; the question is, did they have any knowledge of our future existence and the world beyond the river, that is the question to be determined. And would a knowledge of America prove their knowledge of the upper world, or would their ignorance of America prove their ignorance of the upper world? Can any man so destitute of a knowledge of evidence ever expect to find the truth. If the imaginations of the writer was taken for proof, then he would be a convincing reasoner; but these christians that infidels think feed upon faith alone, are the very men that demand evidence for their faith, and do not believe without evidence or disbelieve evidence like the infidel—the infidel believes without evidence and disbelieves evidence and of course must be in error all the time. I would say more if there were anything in the objections, but as they are so irrelevant as not to be deserving of any notice, I will pass them over and close this number, as the next will be more interesting, from the fact that the writer comes a little closer to the issue, and his objections will require a little more accumen. I think I have said enough to convince any infidel that there is nothing in what I have quoted, and that it is entirely irrelevant, if not I am ready to hear from him.

THE LORD'S TREASURY.

"Let every one of you lay by him in store (when) upon the first day of the week, (how much) according as God has prospered him, that there be no gathering when I come." 1 Cor. 16: 2.

MY beloved brethren, you will find enclosed $2.00 which I will take out of the Lord's treasury, where it had been laid the first day of the week, according as God had prospered me, which you will please use to send the BRETHREN AT WORK to the poor. Now, perhaps you will wonder what I call the Lord's treasury. The widow who cast into the treasury, two mites, cast in more than all they which did cast in of their abundance, so they must have had a Lord's treasury, and I believe it would be right for every Christian to have a Lord's treasury. I will tell you what I call the Lord's treasury, and how much I consider the Lord has prospered me, and how I came to establish it, but will withhold my name, lest I let my left hand know what my right hand doeth, or it be said Brother——is blowing the trumpet. I have a small paper box which I call the Lord's treasury, because in it, upon the first day of the week, I put what I have decided should be his, and therefore, it is the Lord's treasury, because it contains the Lord's money. I read in my Bible, that Abraham gave one tenth of the spoils unto the Lord. Therefore I resolved in my heart and vowed unto the Lord, that one-tenth of what I sell, be it land or stock, or grain, or whatever it may be, one-tenth shall be given unto the Lord. I have this vow six or eight months, and through God's grace I expect to keep it while I live.

The promptings which led me to this vow, are as follows: I gave my heart to Jesus when I was a youth, I felt that he was a precious Savior. He forgave all my sins, and I was happy in a Savior's love, and like the Eunuch went on my way rejoicing. As years passed away, I felt my acceptance with God, and all was peace within, though many trials, temptations and discouragements, have followed me in my christian journey. However, as time moved on, the enemy was at work, the little seeds began to grow, and after awhile the thorns came up, the cares of the world, and the deceitfulness of riches began to choke the word that was sown in my heart, and I was becoming unfruitful, or while I was sleeping the enemy sowed tares among the wheat, and the wheat was becoming choked. While being in this condition and realizing that the enemy was gaining ground, I also realized my condition; I no longer felt that all was peace within; I no longer felt that smile of approbation, which I once felt from my blessed Savior. I no longer felt that if my Savior should call me now, that I was prepared, but doubts were in my mind, fearing that if he would call me, eternal death would be my certain doom. Oh! with those doubts and fears I was not happy. Oh, how often I have prayed for forgiveness, and had well nigh thought that repentance was denied me. As only those who have felt a Savior's love know what it is. So only those who suffer for their sins, know what sorrow it is. Oh, that I could write with the pen of Almighty God upon the tablet of every heart that has felt the joy of a Savior's love! Beware! oh *beware* lest you fall from that sweet communion with God which you once enjoyed, and, in consequence of which you will have to weep bitter tears of sorrow. How much better to drink the cup of sorrow now than to drink it forever in eternity. I rejoice that I can drink it now, peradventure the Lord will have mercy.

Oh! ye mammon worshipers! ye backsliders in heart, ye sinners and ungodly, will you not drink the cup of sorrow, repent of your sins, and receive a Savior's love? My beloved brethren, will you not "watch" lest the love of the world enter into your hearts and choke out a Savior's love?

Feeling much distressed, on the account of my unsaved condition, on a Love feast occasion, I feared that I was eating and drinking to my own condemnation. I prayed God to forgive me, I solemnly vowed in that silent hour, I will give one-tenth unto the Lord to be used for my own spiritual benefit, and for the benefit of the Lord's people, and I rejoice to say that my faith is strengthening, my hopes of heaven are brightening, and I expect through the mercy of God and the tenderness of a Savior's love to reach the Celestial City where there is no sorrow.

A BROTHER.

THE SEVEN MODERN WONDERS.

BY THURSTON MILLER.

FIRST wonder: How an elder or other officiating ministers can lay the usual instructions before applicants for

baptism and exact from them the promise to conform in general appearance to the order of the church; and at the same time disclaim any gospel authority for said order, knowing that "whatsoever is not of faith is sin."

2nd wonder: How such applicants, with approved honesty and sincerty can make the required promise and then totally ignore the obligation by their continued conformity to the world.

3rd wonder: How an elder can, after requiring such promises, allow the steady growth of pride and fashion to spread in his church, and at the same time claim the fellowship of a brotherhood that he knows do, and ever have opposed the innovations of pride and fashion.

4th wonder: Why a brother or a sister continue their membershp in the church of the Brethren, who have ten words to say in opposition to the order of plainness and simplicity in the church, to where they have one condemning the superfluity of the world.

5th wonder: How members can hope to receive the reward of the good and faithful, who are scarcely ever seen inside the Lord's sanctuary, or hope to escape the judgment, "depart." (Not to be applied to the aged or infirm.)

6th wonder: Who will be held responsible for the above state or condition of things; anybody or uobody?

7th wonder: What is the remedy and how shall it be applied?

DRESS.

BY LEWIS HANG.

DEAR brethren and sisters, the primitive Christians were noted for their contempt of the world; among the things to be avoided by them, was the extravagance in dress. Dr. Cave who wrote some two hundred years ago on this subject, says: "They were exceedingly careful to avoid all costliness and finery, choosing such apparel as expressed the greatest lovliness and innocency." Clement of Alexandria, who lived in the latter part of the second century, says, "The garment that we should wear ought to be mean and frugal, not curiously wrought with divers colors—the emblem of craftiness and decent—but white to denote our embracing and professing simplicity and truth. Our outward clothing is an indication of the tempers of our mind. That is true simplicity of habit which takes away what is vain and superfluous; and the best and most solid garment which is furtherest from art and curiosity, and most apt to preserve and keep the body warm."

The plea is with some, because they are rich, and have the right to make use of their estate as they be pleased. To this, Cyprian, who flourished in the third century, answers: "That they are only rich that are rich in and toward God; that the world ought to be despised, the pomps and delights whereof we then turned to God, with the loss of whom all that is in the world, the lust of the flesh, and the lust of the eye, the pride of life; it is not consistent with the word of God. To apply the riches in decorating and ornamenting our bodies, parlors and tables, this which is pride of the eye. God has shown a more excellent way, viz: to relieve the hungry, and feed the poor members in Christ, and thou shalt be laying up treasures in heaven and you will accumulate riches in the love of Christ.

How does the apostle instruct the sisters, that they adorn themselves in modest array, in sobriety and shamefacedness, not with braided hair, or wearing of gold or the dressing of costly array. Oh, sister, you are much tempted, but hearken to the gentle voice of the apostle.

Tertullian, who lived in the second century, and was one of the ablest defenders of christian faith, condemns the vanity of curious costly dress, and concludes with these wise counsels to the sisters of his time: "To clothe themselves with silks of honesty, the fine vesture of piety, the purple of modesty, and being thus beautified and adorned, God himself will be their God." Let humility be a self-sealer to obedience.

EUCHARIST—THE GIVING OF THANKS.

A NAME applied to the sacrament of the holy communion, or the feast of the Lord's Supper in allusion to the blessing and thanksgiving with which the last supper of our Savior with his disciples began and ended. This solemn festival has been kept in all Christian churches from the time of the resurrection in commemoration of the passion and death of our Lord, and in obedience to his own divine institution. Among the earliest disciples in Judea, the Lord's Supper seems to have been a regular meal, probably the principal meal of the day in each family into which the commemorative breaking of bread and partaking of the cup of blessing were introduced as a part, subsequently the disciples of many families came together and held a festival in common, in the course of which the brethren saluted each other with a holy kiss. The abuses which grew out of this, and which are severely rebuked by St. Paul in the first epistle to the Corinthians led to a separation of the two institutions and the commemorative observance has since been celebrated with a solemnity in harmony with its character by itself. *Johnsons New Universal Cyclopaedia.*

OLD FOLKS.

DO the young people ever think that they will be old? Only a few short years ago that aged man and feeble woman were young, strong and full of life; their loving hearts were gushing with tenderness and care for the little ones who now stand in their places. Do not jostle that aged couple out of your pathway, but rather lift them with tender care over the rough declining road. You may have forgotten how carefully they kept your tender feet from stumbling, and with what care they watched your advancing steps. But they have not forgotten, and the time will come when you will be forcibly reminded of it, by the love you have for your own little ones. Will they ever hand you the same bitter cup to drink that you pour out for that aged father and stricken mother? Verily with "what measure ye meet, it shall be measured to you again." Think of the anxious days and nights your mother has watched by your sick-bed; remember her loving care; her patience and long-suffering with your fretfulness, and then let the blush of shame dye your brow, that you should be impatient or unkind to her, now that she is old. Old folks are such a trial! Yes, they know it; they feel it! and so will you be such a trial to your children in the days that will surely come, aye, and you will remember too.—*Sel.*

Greater is he who causes good deeds than he who does them.

Some people's judgment is that of a blind man at a window.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

LOVE AT HOME.

THERE is beauty all around,
When there's love at home;
There is joy in every sound,
When there is love at home.
Peace and plenty here abide,
Smiling sweet on every side,
Time doth softly, sweetly glide,
When there's love at home.

In the cottage there is joy,
When there's love at home;
Hate and envy ne'er annoy,
When there's love at home.
Roses blo-om 'neath our feet,
All the earth's a garden sweet,
Making life a bliss complete,
When there's love at home.

Kindly, heaven smiles above,
When there's love at home;
All the earth is filled with love,
When there's love at home.
Sweeter sings the brooklet by,
Brighter beams the azure sky;
Oh, there's One who smiles on high,
When there's love at home.

Jesus show thy mercy mine,
When there's love at home;
Sweetly whisper, I am thine,
Then there's love at home.
Source of love, thy cheering light,
Far exceeds the sun so bright—
Can dispel the gloom of night;
When there's love at home.

—*Sel.*

A LETTER TO THE GIRLS.

YOU have all heard, no doubt, of the banyan tree which grows far off in the Eastern countries. It grows up straight at first, but the branches from the trunk grow downward to the ground again and taking root fasten there as firmly as the trunk itself is fastened.

Now let me tell you a true story to illustrate my subject. A few years ago, two girls about the ages of eleven and thirteen years, gave their hearts to Jesus, and started on the road to heaven, at the same time. They were sisters; quite well instructed in the way, and saw many things that they would be obliged to give up, in order to serve their kind Master in the right way. But they were determined to do their duty. Before they had had their clothes trimmed and in fashion, but now they saw that it was not right. So they had their dresses made over plain, and their hats trimmed in a simple way; they looked as neatly as little girls can look and were as happy as the day was long.

No one enjoyed the Sabbath school or the prayer meeting more than Ella and Lizzie, and they were always ready to tell what the Lord had done for them. This was during the Summer vacation. In the Fall, school again commenced, and it was a hard matter for our girls to determine to go to school in their plain dresses, while the others were dressed "in style." Finally Ella (the older) concluded to have an overskirt made to match her dress, and a few extra bows on her hat to look more like the others; but Lizzie would do nothing of the kind.

In a short time Ella was like the other girls. She was no longer seen at the prayer meeting, and took but little interest in the Sabbath school. Patient little Lizzie went alone to the meetings, and at school when the others would laugh at her for being so plain and unlike the other girls, she would reply, that she would obey her Savior if they did tease her. She wished that they would give their hearts to Jesus, they would then be so much happier.

Now do you see how Ella was like the banyan tree? She started right on the road that leads to heaven, but stepped off on the branch road which led her back to the world again, and rooted her as firmly to her old ways as before she started.

Now, my little friends, beware of the branch roads, and don't give up your hope of heaven for a little laugh.

When you start for a place you expect to get there if you keep the path; but if you step into another path you are sure to miss your way. When you are tempted to turn back *just a little*, think of Ella and the banyan tree.

My letter is to the girls this time. Perhaps some other time I will have a few words for the boys.—*Free Methodist.*

THE POOR GIRLS.

THE poorest girls in the world are those who have never been taught to work. There are thousands of them. Rich parents have petted them. They have been taught to despise labor and depend upon others for a living, and are perfectly helpless. If misfortune comes upon their friends, as it often does, their case is hopeless. The most forlorn and miserable women upon the earth belong to this class. It belongs to parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter ought to be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly round—the rich are very likely to become poor and the poor rich. Skill to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their children to work. No reform is more imperative than this.—*Sel.*

HOW TO SPOIL A CHILD.

BEGIN young by giving him every thing he cries for.

2. Talk freely before him about his great smartness.

3. Tell him he is too much for you, that you can do nothing with him.

4. Let him regard his father as a creature of unlimited power, capricious, and tyrannical—or as a mere whipping-machine.

5. Let him learn (from his father's example) to despise his mother.

6. Do not care who or what his companions may be.

7. Let him read stories about pirates, Indian fighters, and so on.

8. Let him roam the streets in the evening and go to bed late.

9. Devote yourself to making money, remembering always that wealth is a better legacy for your child than principles in the heart and habits in the life; and let him have plenty of money to spend.

—*Sel.*

Do all the good you can in the world and make as little noise about it as possible.

We have more power than will, and it is often by way of excuse to ourselves that we fancy things are impossible.

Much have I learned from my masters, more from my colleagues, most from my disciples.

The Brethren at Work

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON, } PROPRIETORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - SEPTEMBER 1, 1879.

BROTHER JAMES R. GISH is still laboring with the Brethren in Virginia.

IT is J. H. instead of J. B. Brumbaugh who is principal of Huntingdon Normal School.

BE sure to read "The Lord's Treasury" on page two. It ought to find its counterpart in every man and woman.

BROTHER P. R. WRIGHTSMAN has changed his address from South Bend, Ind., to Denver, Col for the time being.

THE Bishop of London is allowed two houses and $50,000 a year. Thus some shepherds feast, while thousands of sheep are left to starve.

FOR the convenience of our beloved Brethren we have concluded to indulge them again by leaving notices of meetings stand until they have been held.

BRO. H. J. KURTZ, of Dayton, Ohio, is getting out an Almanac entitled "Our Almanac," and desires the names and addresses of all ministers and deacons. See notice on eighth page.

WE call especial attention to Bro. Hummer's articles in answer to objections urged against the Divine origin of the Bible. These articles are replete with good reasoning and will well pay a careful and close reading.

THE cloth bound edition of Gospel Preacher Volume II is exhausted. We can still furnish it in leather (Arabesque) binding, but it is worth 25 cents more per volume, making price of Volume II, leather bound, Gospel Preacher, $2.25.

IF you will find one example of saintly living in a church, you will find more power in that one, than in all the loud talkers about purity and consecration. Christians are active, drones, buzz and eat.

THE manuscript paper we have been previously selling at twenty cents per tab., of one hundred sheets, we cannot afford to sell for that price longer. The price now is twenty-five cents per tab., post paid to any address in the United States.

SOME one sent an order from DeGraff, Ohio to Bro. R. H. Miller, for a copy of "Doctrine of Brethren Defended," and the order has been lost. The sender will please renew his order, and he will receive the book. Address R. H. Miller, Ludoga, Ind.

BRO. C. S. HOLSINGER, of Alum Bank, Bedford Co., Pa., will leave there the 16th inst., for Marshall County, Illinois. He goes there to take charge of Illinois Central Mission field. His address will be Henry, Marshall Co., Illinois.

THE Solomon's Creek Church, Ind., has agreed to take the Missionary Meeting as mentioned in last week's issue. Communications from a number of Brethren and Sisters have been received favoring the project. We suggest Jan. 1st, 1880 as the time.

WE call attention to "Go Ye" in another part of this paper. Bro. Anglemeyer quotes some stirring facts which ought to arouse all of us to activity. In regard to "plans" and "conventions," we would say that the object of our Brethren in holding conventions is, *unity*. Concert of action is necessary to any good work when two or more are engaged. From a social standpoint preachers need to get together often as well as other classes, but we still incline to the view that if the method of raising means were left to those not ministers, that part of the work would be better done. Acts 6: 3.

WE have already sold several hundred envelopes. Their extra quality, and cheapness commend them wherever they are seen; and the good that may be done with them is simply inestimable. "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Price of envelopes per pack of 25, 12 cents; 4 packs (100), 40 cents.

BRO. BENJ. SWINGLEY, of Ogle Co., Ill., thinks Brethren who advertise for help in the ministry should not be particular in describing what kind of brethren are wanted. He thinks it does not show a very good spirit—not an humble, meek and modest one—such as Christ gives. We agree with Bro. Swingley and hope such things will not be sent to any of our journals for publication. It does, indeed, look bad.

THE special District Meeting of Northern Illinois convened at Pine Creek, Ogle County on the 29th inst., to make arrangements for the A. M., in 1880. There was a large attendance and thirteen churches were represented by delegates. A committee on Location was chosen, consisting of one from each church. To this was added the committee of arrangements which consists of five members. There are fourteen churches in Northern Illinois and five in Wisconsin. The Wisconsin church not being represented it was agreed that each of them might send a Brother to act on Locating Committee. Should all the churches be represented there the Locating Committee would consist of twenty five members. "In the multitude of Counsellors, etc." After arranging some minor matters, permission was given to offer ground on which to hold A. M. Nine places were offered. With so many to select from, it would seem that the Committee could hardly fail to find a very suitable place for the meeting.

DOES THE GOSPEL PERMIT WOMEN TO PRAY AND PROPHESY PUBLICLY?

NUMBER II.

PAUL says, "The head of the woman is the man, the head of Christ is God." Yes, and "the head of every *man is Christ.*" He draws a circle, puts God in the center, Jesus first within that circle, man second, and woman third. They are all *inside* the circle, may enjoy rights and privileges guaranteed them by the Head of all—God the Father. The *head* of Christ is God—does that signify that Christ has no public labor to perform? Then if God being the head of Christ, does not prevent Christ performing public duties, and Christ being the head of man does not prevent man from perfoming public duties, pray how does the fact that man is the head of the woman prevent *her* from doing religious work publicly? But let us look again. The apostle further declares: "But every woman that prayeth or prophesieth with *her* head uncovered dishonoreth her head: for that is even all one as if she were shaven."—1 Cor. 11: 5.

Men were not permitted to pray and prophesy with their heads covered; nor were women allowed to pray and prophesy with their heads uncovered. Whatever prayer or prophecy meant with regard to man, it meant precisely the same with regard to woman. In the same epistle Paul says: "He that prophesieth speaketh unto men to edification, and exhortation, and comfort."—1 Cor. 11: 3. He defines prophecy as consisting of exhortation, comfort, and edification. Women were then permitted to edify, to exhort, to comfort the saints publicly as well as men. But this is not all the proof. Paul says to the brethren at Collosse: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:.16. Here the members of the church,—male and female—were *commanded* to *teach* and *admonish* one another. How? "In psalms." Men and women were required to teach and admonish one another *in psalms*. More: "teaching and admonishing one another in *hymns*." Still more; to teach and admonish in *"spiritual songs."* All this were they to do *"in the name of the Lord Jesus."* If men are permitted to teach and admonish in psalms and hymns and spiritual songs, women are no less allowed to do so, for Paul addressed the church; and includes women in the phrase, "one another."

But does not Paul say that he suffers not a woman to teach? Yes; and right here I shall give all the Scripture which you urge in behalf of silence on the part of women. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."—1 Cor. 14: 34, 35. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—1 Tim 2: 11, 12. These passages are plain and positive. They prove beyond contradiction that a restriction is laid upon woman in some particular. She is required to learn something in silence; not to do what men are permitted to do. Let us learn what that is. The customs of the people in the apostolic age were different from ours. Had their custom of conducting public meetings been as ours is, Paul would not have found necessity to lay down this restriction. Dr. Adam Clarke says: "It was permitted any man to ask questions, to object, altercate, attempt to refute a speaker in the synagogue, but this liberty was not allowed a woman." This is not the custom now. A minister is not disturbed, but is permitted to finish his discourse, both men and women keeping silence while he speaks: not so, however, in apostolic times. Any man could ask a question, dispute, object or refute a minister's assertions in the midst of his discourse. This privilege Paul forbade women. He says: "If they will learn any thing," showing that the woman in such cases must seek information elsewhere, but lays down no restriction about praying and prophesying—teaching. True he says, "I suffer not a woman to teach, nor to usurp authority over the man," but he has reference to the custom of teaching as already referred to. To say that it prevents a woman opening her mouth at all in church, or to teach men, is going farther than Paul went. In his letter to Titus he insists that women—aged women—be "teachers of good things." He not only says that she shall teach, but tells *what* she shall teach and *whom*. Would it not be a little strange if Paul should instruct some sisters to keep silent, not to preach in public, and then tell Titus to instruct women *to teach?* Discussion is forbidden, but to plead in gentle tones and wield the sword of the Spirit to destroy the work of Satan, is no crime. May not a mother instruct her son, the young man? In so doing would she make herself the head? Does she not teach in singing? Certainly; for the apostle says that is one method of teaching. Mark well the language of God's servant: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."

Paul does not by any means contradict himself, but by the Holy Spirit permits woman to prophesy (1 Cor. 11: 5); for she being endowed with gifts of the spirit as well as man, is required to exercise therein. The only restriction is, that she shall not assume authority or dictatorship over man, (and would it not be equally wrong for man to *assume* authority over the woman), but she is required to be in subjection, "as also saith the Law." "And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the Book of life."—Phil. 4: 3. Here the church, born of God at Philippi, were *entreated* to help certain women. What women, Paul? "Those women which labored with me *in the Gospel.*" Did they *labor* with you, Brother Paul? Yes, did I not say those who *"labored with me?"* They labored *"in the gospel,"* not out of it, not at something else, not simply in household affairs, but IN THE GOSPEL. Is that all concerning women prophesying? No, not all. I wrote to the Brethren at Rome to "Salute Tryphena and Tryphosa who labor in the Lord." They *labor in the Lord*, speak to edification, as do also the sisters at Corinth, whom I also addressed on the *manner* of appearing before the Lord to labor in the gospel.

Woman has mind, thought, feeling, tastes, desires, all the faculties of man. She is given as a help-mate to man, and is it reasonable that, being bought with a price, she shall not labor in the same holy cause when brought to the knowledge of the truth? Has she no talent to improve? Is the work so scanty that her labor is not needed? Does not man impoverish when he holds at a distance any gift given him by the Lord God? Woman is a gift, therefore should be accepted as a worthy laborer in the most noble work on earth—rescuing the dying from sin and sorrow. If she be a feeble member, are not all the members of the body necessary to its edification? An exhortation, an admonition, the word of the Lord impressed by one of the feeble ones, may arouse the sleeping mind and infuse life into the dead in trespasses and sins. The Lord help us to come right up to the truth, accept it, and hold fast to it.

M. M. E.

ELDER CHRYSTAL'S POSITION.

WE did not think that the Elder was opposed to trine immersion, for, having read his Modes of Baptism several years ago we knew his position. Nor did we wish to convey the idea that the Elder is opposed to trine immersion. We meant to criticise his position in a friendly way; for we admire his frankness and earnest desire to obtain the truth, but do not agree with him in his attempt to fasten infant baptism upon the church since the "Law of the Spirit" does not so teach. We believe that the Elder knows that the Brethren would not hesitate to baptize infants if the New Testament so taught, but to accept it because it seems to have been practiced quite early with some other innovations, we do not think would please our heavenly Father. We do not hesitate to practice what God requires, but the things about which he says nothing we fear to accept as conditions of eternal life. Now for a few questions:

First.—Is "the gospel of Christ the power of God unto salvation" to those who cannot believe?

Second.—Did Christ and the Apostles teach that infants should be baptized?

Third.—If the New Testament teaches successional trine immersion, does it not also teach successional faith?

M. M. E.

A VISIT TO MT. MORRIS.

WE had the pleasure of visiting the Mt. Morris Seminary last week. On Sunday a Bible School was organized at the Seminary. Bro. W. C. Teeter was chosen Superintendent, Sister Mattie A. Lear Assistant Superintendent, Carrie Price, Secretary, Melchor Newcomer, Treasurer, Delilah Tombaugh and Mary Yarger, Librarians. Two Bible classes were formed, one under the care of Bro. J. W. Stein, the other in care of Sister Mattie A. Lear. Good order and harmony prevailed, and the school starts out with excellent prospects.

On Monday we visited the college, and found teachers and pupils cheerful and busy. There were seventy-seven students present and twenty enrolled that had not yet arrived. Ohio, Indiana, Illinois, Iowa, Missouri and Nebraska are represented by students. Prospects for a large patronage very good. The curriculum embraces a complete university course. Should any one desire to take simply an English course, he can be accommodated. This is a good feature, since some do not desire to study the languages but wish to become proficient in English literature.

Plainess of dress and simplicity of manners are prominent characteristics of the teachers and students. Ruffles, flounces and all unnecessary apparel are laid aside, and simplicity is apparent every where.

For the first time, perhaps, in the history of the United States, can it be said that a sister of the Brethren church may be found in a Collegiate Institute teaching the young, being adorned according to the principle taught in 1 Cor. 11: 6. We do not hesitate to commend the prudence and wisdom manifested on the part of those in charge, believing that the Brethren who visit the Seminary will be gratified with the fact that there is an institution in the West where our people's faith and practice will be duly respected and maintained.

The rooms are well furnished, the grounds are beautiful and all things which tend to make home pleasant and enjoyable are to be found there. For the benefit of our young sisters in general, we will say that the sisters at the Seminary invariably wear the covering as indicated by the church, when at the table, and whenever there are religious exercises. And the young Brethren attending school are in full uniform in dress. We speak of this here, because it had been doubted whether the rules of the school in these respects could be enforced. They are being enforced, and that without harsh means. Love is the predominating feature.

AN EXPLANATION

Elder Chrystal's Position, and how Baptism is still Perfomed in the East.

Friend "M. M. E."

IN the issue of the "BRETHREN AT WORK" of August 4th, 1879, occurs language from which I infer that you think I oppose trine immersion in baptism.

Permit me by way of explanation, as my position has been somewhat misunderstood, to set it forth more plainly, and to add what I hope will interest your readers, on account of how I have seen trine immersion performed in the East Church, where it is still the law. My early studies convinced me that trine immersion was the only mode of baptism, though at first the number of dips, necessary to constitute it, did not engage my attention. Afterward I gave it more care. In 1859 I was ordained deacon in the Protestant Episcopal Church, and in 1860, presbyter, that is elder, in it. I never was fully satisfied with that organization. I did not believe it to be in all respects a reproduction of the apostolic church not as twenty quarreling ignoramuses understood it, but as it was *understood by the Christian* writers while the church still remained pure, that is *before* A. D. 260. Yet as the first Anglican Prayer Book in A. D. 1549, commanded trine immersion in the baptism of infants (there was no adult baptism in England then, for there were no opposers of Infant Baptism there), and as dipping, though the number of dips in one baptism is not specified, is still commanded in the present Prayer Book of the Church of England for the *well*, and as it is the first mode mentioned in that of the American Protestant Episcopal Church, and as the language of both those churches contemplate its use in most cases, I thought the thrice dipping might possibly be restored. And I thought if it be, and the infant confirmation and infant communion could be, and its thorough Protestantism of the Reformation epoch could also be, then it would be far nearer to the church before A. D. 260, my idea of a model church, than any other. For as there came a restoration in Jerusalem after the Reform in Babylon under the Old Testament, so must there come in our time or after a Restoration, not of shreds and patches, but of all that was before the fall of idolatry.

And so, in the early years of my ministry, I wrote, and in 1861 published, my History of the Modes of Christian Baptism (Lindsay and Blakiston, Philadelphia, Pa.). I think I can say without egotism that I translated and gave more fully than any other work does, every passage from councils Ecumenical and Local, from those called Fathers, and from what is vastly important the rubrics of different churches, because such rubrics do not represent mere private opinions, but were the law and the practice of the communions to which they belonged. Every clergyman was bound by the rubric of his church to baptize as that rubric commanded. And if he did not, he was liable to punishment.

Of course, as I was not a Tunker, I never wrote a line of the book for that denomination. I had hoped it would, under God, be the means of restoring the old mode in the communion of which I was then and am still a minister. Hence I took no pains to have it read or circulated among Tunkers; indeed I may say that as I knew the true mode to be a means of strengthening any denomination keeping it, I did not wish the work to be circulated among those called Tunkers or Brethren, for then, as now, I held that the Tunkers hold to some grievous heresies and utterly lack any valid baptism, because it began with the unbaptized so-called baptizer of Alexander Mack in A. D. 1708. But experience has taught me that when once a church has lost the divine baptism that it is very difficult, if not impossible to restore it For, if one contends that its members are not baptized, they will not follow him unless they leave that communion. And indeed, as I grow older, I am more and more inclined to think that the loss of the true baptism will be one important part of the fulfillment of that utter desolation of Rome which is pretold in Revelations, chapters 17, 18. For, as the Roman communion has lost the true baptism, it has necessarily also lost the orders which are based on true baptism, and are given only to baptize men who are alone capable of receiving them. And the same luck extends to all those Reformed communions which came out from Rome, though, as they are not idolaters, and as God has called them to come out of Rome (Rev 18: 4, compared with Rev. 17: 18); and calls them his people, I believe they are God's people. But they did not restore all that was in the beginning at that time, for they did not have the books to learn it from which we have now. For let us remember that few of them had been published then.

Trine immersion I found then would not be easily, if at all, restored in the Protestant Episcopal Church. My book brought me compliments from bishops and the Protestant Episcopal press, accompanied, however, with more or less of dissent from its conclusions as to mode. For they would not have approved them without invalidating their own so called baptism.

And as time wore on I felt more and more inclined to get the successional trine immersion through one of the churches which had preserved it as the general mode. The trouble with me for a long time was how to get it without being forced to approve the later errors and creature service of those communions. For the whole Christian Church has become creature-serving and idolatrous as did the Jewish before it. Yet I believe that baptism has never been lost though covered up at times or surrounded with some corruptions.

And so I went abroad in the Fall of 1868, and, on the sixth day of January, 1869, old style, that is on what is called Epiphany or Theophany day, that is the Manifestation or God-Manifestation day, kept of old by the Greeks to commemorate the Manifestation or Showing of the whole Trinity at the baptism of Christ in the waters of the Jordan, I received the three total immersions of the one baptism in the baptistery attached to the Greek Cathedral in the city of Syra, or Hermopolis as it is called by the Greeks, on the island of Syra in Greece. My baptizer was Alexander Lycurgus, a native of the island of Samos, not far remote from the apostle-founded church of Ephesus, a nephew of Cyril the second, the successor of James in the episcopate of Jerusalem, the first founded church of Christendom, who had himself been made presbyter by that uncle in Jerusalem in 1852. This Alexander Lycurgus had studied in Germany and had become disposed to aid in the work of reform *in certain things* in his own church. He wished me to enter their episcopate, and to start a reformed church in America with Greek succession in baptism by trine immersion and orders. And as his words were translated to me by him who interpreted, they were about as follows: "Take this to America, purify it, and we will imitate you here." This accorded with my own desire.

But perhaps some one anxious as to details may ask how was each immersion perfomed?

I answer, according to the rubric of that church which is as follows:

"The priest baptizes" [that is as the Greek word used means dips] "him, holding him upright, and looking towards the East, and saying so and so" [that is the given name, in my case, James] "the servant of God is baptized" [the Greek word used means "dipped"] "into the name of the Father, Amen: and of the Son, Amen: and of the Holy Ghost, Amen.

At the name of each person of the Trinity he dips him and raises him up again."

Each immersion was total. The font or baptistery was large enough for the total immersion of an adult. The Greeks uniformly baptize their children in infancy. I do not suppose a child of Greek church parentage a year old can be found unbaptized in all Greece Hence small fonts will do for them. But occasionally some person living in Turkey, and four of a Turkish Mohammedan father and of a Greek church mother wishes to be baptized. But Mohammedan law denies that all children of such mixed marriage shall be brought up in the Moslem faith, and no one may baptize them Hence to avoid trouble they go to Syra to get it and therefore a font or baptistery large enough to admit an adults whole body is provided there. Some time after I saw a convert from Rome to the Greek church baptized in the same baptistery and font, for the Greeks proper do not admit the thrice pouring of the Romanists to be valid. For in one of their works published by their first bishop, the Patriarch of Constantinople, it is termed "*the salt water sprinkling and satanical deadly affusion of the Papists*," and it adds "*as many as admit the Popish sprinkling or affusion one under the influence of the evil spirit, and make themselves like to the Jews who were the murderers of Christ, and to the generations of vipers.*" And their laws reject it.

But some one may further ask, with reference to controversies of which I see something in the weeklies of those who are termed Brethren was the immersion done like that of the Tunkers? that is, was the candidate first made to kneel and then pushed under water by pressing upon his shoulders?

I answer, No.

Some one may further ask, "how then was it performed?"

I answer, I was first put into the baptistery or font, the water being perhaps not far from four feet deep, and then the archbishop pressing me with his hand on my head plunged me completely under, once at the name of each of the three divine persons. In the water I did not kneel but stood erect on my feet at first. But at each dip I went down nearly straight coming down on one knee and bending slightly forward as any man will in that act and position. I arose after each dip and stood on my feet, and, after the third submersion, came out of the font.

I ought to add, however, in perfect justice to all the facts, that when afterward, in the same year, I visited Constantinople and its environs, and met an American bishop, whose church, the national church of America, still commands trine immersion, he contended that their custom of baptizing the infant by putting him under water on his back at each of the three dips, was nearer the scriptural symbol of a burial. For he urged that a man is buried on his back, not on his face.

Yet my own observation teaches me that the way of putting the infant under water among the Greeks is not always uniform, for of the four I saw dipped, two in 1869 on the island of Jenos in Greece, were held erect by the baptizer, and plunged under, he holding them, if I recollect right, under the arms, the other two I saw baptized last year in Jerusalem, and the baptizer took each infant with one hand back of its neck, and the other about its two ankles or just above them and plunged it head first, but so that the whole body went under water, the head however going down first and coming up first. And from what I have learned I judge that neither the Americans or any other Eastern church is uniform in the backward position, or upright position. And while I have generally preferred the backward position, yet I have baptized some four the upright position, as I was baptized by going straight down; and once at what I thought was the request of the candidate, I baptized in Tunker fashion, that is, she knelt, and I then plunged her thrice, face forward, and thrice wholly submerged her. I say Tunker fashion, for I suppose that to be the general or universal custom among those called "The Brethren." The oldest Rubrics of Western Christendom do not specify whether the trine immersion shall be straight down, backward, or forward, though Mr. Thurman, without any facts for a basis, asserts otherwise. The English church rubric in the first Prayer Book put forth after its reformation has something which may be singular to some, that is cruciform trine immersion, that is making the sign of the cross with the childs body in the font. It reads as follows:

"Then shall the priest take the child in his hands, and ask the name; and naming the child *shall dip* it in the water THRICE; first dipping the right side, secondly the left side, the third time dipping the face toward the font." But this cruciform custom is mediaeval, I think. At least I never found it mentioned in any old writer.

Furthermore in certain postures "the baptizer is surer doing his work perfectly. In the backward position for instance, if he takes with his right hand the candidates robe a little below the back of the neck and her hands in his he can readily secure three total submersions if he is careful to keep the hands under water. In the straight down position with the candidates head thrown a little forward at each dip, much depends on her nerve. In the kneeling forward position, I once found a difficulty in completely submerging a lady somewhat timorous, as those who cannot swim are apt to be, because she threw her hands instinctively forward to the bottom of the stream, when I plunged her forward, and in that position hindered herself from going completely under the water, for she had a good purchase on the soil beneath, and I told her that the baptism was incomplete, and requested her to rise and go backward, which was done and the three immersions were then made total.

To conclude as to this matter of position in going down under the water at each dip I would say that while myself preferring the backward, and straight down positions, the latter with the head bent a little forward, I regard all baptism as complete and valid, if it has two things, 1st., an administrator with the apostolic succession in the trine immersion and in orders. 2nd., three submersions in water of the whole body, the first in the name of the Father, the second in the name of the Son, and the third in the name of the Holy Ghost, one of these names being repeated before each dip, and in that order of the names.

Or to put it in another form these things are necessary, 1st., *the proper minister*, 2nd., the *matter*, water, 3d., *the mode*, trine immersion, 4th., *the proper joining* of *the three names, the Father, the Son, and the Holy Ghost, one with each dip.*

In the same year, 1869, Alexander Lycurgus the archbishop of Syra and Jenos ordained me a deacon, and then a presbyter. I afterwards went to Constantinople, but made up my mind that the then Patriarch as he is termed, the Greek bishop of that city could not be induced to favor a full reform, and that sinful conditions would be required of me in order to enter their episcopate, to which he had invited me: the conditions were approved of their later errors, image worship, creature, invocation, etc., and I did not go further. I then after a trip over the Black Sea, through Bulgaria, the Danube, Hungary, Austria and Germany, came home and have since remained in both ministries the Episcopal and the Greek. But God grant me to see a repoduction of the Primitive Church in all respects, and that shall be my place to live and labor. "That is Christ's Old Order, which is older than Mack. When will men lay aside the prejudices of education and follow that wisdom which is without partiality." (James 3, 17.) When will men leave isms of the last few centuries and their late understandings of scripture, be what it really does mean.

I am weary of practically preaching the infallibility of the private opinions of well-meaning, but unlearned men like Mack, and Roger Williams and a host of others. And I am willing to give to any who have it not the baptism and the ordination which come, not from him, but from Christ and his Apostles, if they will only follow the scriptures *not as understood by Mack, but by the men who lived near the Apostolic age, and some of whom had sat at the Apostle's feet.* And to that, some of the more intelligent men among "The Brethren," and godly women, also will sooner or later drift by Gods leading. It is your fault not mine that we are separate. You hold to *a part* of the *truth*. You will not accept it *all*. Show me where I am wrong. Yours with best wishes for both worlds.

JAMES CHRYSTAL.

MANUSCRIPTAL.

"Christian Salvation," by S. T. Bosserman. "Who are the Missionaries?" by Jennie Sumstine. "The Chemist and Doctor, the Contributor and Editor," by John Forney. "The way to be Happy," by Phebe A. Frantz. "Where and What," by C. H. Balsbaugh.

TRACTS FREE

The Board of Managers of the Gospel Tract Association has appropriated $45,00 to send tracts free to such as apply for them. Send for some and put them to work. There are thousands of places where they may be put to do good. Churches whose ministerial force is not strong in number can use some to advantage, and isolated members should embrace this opportunity to sow some good seed. Address BRETHREN AT WORK, Lanark, Ill.

FROM the *Gospel Preacher* we learn that twenty-seven persons were baptized at Lancaster, O., during the series of meetings held by our esteemed brother, D. N. Workman. One was taken down into the water at midnight. That sounds Gospel like.

MY address will be as follows for two months: From the 4th to the 15th of September, Monomonee, Dunn Co., Wis. To the 22d, Nora Springs, Floyd Co., Iowa. To the 9th of Oct., Dallas Center, Dallas Co., Iowa. To the 18th, Brooklyn, Powesheik Co., Iowa.

ENOCH EBY.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1: 17. "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one be kind enough to explain Heb. 10: 26? C. J. HEAD.

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the least in the kingdom of heaven? JUSTINA MILLER.

Will some brother or sister please explain what things were done in Bethabara. That which is spoken of in St. John 1: 28.

SAMUEL W. YOST.

I believe that it is generally claimed by us that we are strictly scriptural in our practice. Will some brother or sister please tell us where the command or example was given by Christ or the apostles for the practice of the salutation between the supper and communion? A scriptural answer is desired, and not the tradition of the elders (this side of the apostles). D. YOUNCE.

[Will Brother B. F. Moomaw answer Brother D. Younce?—EDS.]

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Also, Matt. 11: 11. "Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."

EMMA J. MYERLY.

LET THE DEAD BURY THEIR DEAD.

Will some one please explain Matt. 8: 22? "But Jesus said unto him, Follow me; and let the dead bury their dead." H. STEWART.

WHEN Jesus told that disciple to follow him, the disciple wanted first to bury his father, and then he would follow him, thus making it a secondary object to do what Jesus commanded. But Jesus told him to leave the dead (spiritually dead) bury their dead, that is, those who are literally dead, giving us to understand that we should make the obeying of the commands of Christ a primary and not a secondary object in life, because on our spiritual welfare depends more than on our temporal welfare.

LEVI LONGANECKER.

A. E. M. ANSWERED.

Will some one please tell us, through the BRETHREN AT WORK who wrote the latter part of the last chapter of Deuteronomy, from 5th verse to end of chapter? A. E. M.

THIS question is easier asked than answered. It is generally believed that Moses wrote the book, but he could not have written the last chapter, for it gives an account of his death. We have no means of ascertaining who did write it; but it is very probable that Joshua wrote it, for he was Moses' bosom friend, and was to succeed him. Infidels have taken occassion to cavil at this, seeming inconsistency, but there is nothing inconsistent here, for Moses could have employed Joshua or some one else to write the whole book, and yet he be its author.

It is not strictly necessary that an author should do his own writing. We have abundant proof of this in the epistle of Saul, for in his first epistle to the Corinthians he employed four to write it, viz., Stephanus, Fortunatus, Achaicus, and Timotheus. There were at least six of the epistles of Paul written by others; they are, nevertheless, the epistles of Paul.

R. R. MOON.

THE TWO WAYS.

BY JACOB ROCK.

"Enter ye in at the strait gate; for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because, straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

THERE are but two ways through life, and the question which most concerns our present and eternal welfare is, upon which of the two shall we travel?

According to the natural order of worldly affairs, it is customary to follow the leading fashions, and taking that view of the matter, we will naturally drift with the current to the broad and downward road, as by far the greater portion of the human family travel thereon. There are many lanes and avenues leading to this great thoroughfare prominent among which are disobedience to parents, profanity, Sabbath-breaking, licentiousness, drunkenness, grambling, and murder.

At first the way is comparatively level, and it is an easy matter to retrace our footsteps, and enter the strait gait, but if we allow ourselves to be carried along with the current, we will find the descent gradually increasing until it is almost impossible to return, and if we continue, we will be rapidly carried from one transition to another, until eventually we will be drawn into the vortex of eternal misery and woe, from which there is no exit, "where the worm dieth not, and the fire is not quenched," where we must forever submit to indescribable tortures, and endure the society of fiends and devils.

Pause for one moment, reader, and reflect upon the awful consequences, which are sure to overtake us if we continue in the popular and well-beaten way, when we shall hear the awful sentence pronounced upon us: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," verily, 'there shall be weeping, wailing, and gnashing of teeth."

There are also several avenues leading to the other way, through all of which we must pass before we can travel thereon, the principal ones being prayer, faith, repentance, and baptism; after passing through these, we can "arise unto newness of life," and "having our feet shod with the preparation of the gospel of peace," we can travel over the dark and thorny desert without fear, ever looking unto the "Father of lights, with whom is no variableness, neither shadow of turning."

The narrow way is not at all times strewn with roses, but on the contrary we will have many trials and temptations to encounter, but if we have girded ourselves with the helmet of salvation, and the shield of faith, we will be enabled to withstand all the fiery darts of the adversary, for "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

And we learn that "these light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory; for if we had no battles to fight, there would be no victory to gain.

If we travel on this way the blessings are not all reserved until the end of the journey, but Jesus says, "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life."

We have now both ways pictured out before us, and which will we choose?

We are placed here as free moral agents, having right and wrong before us, and being free to choose for ourselves; let us not then abuse this great privilege which is granted unto us, but let us lay hold of eternal truth, and take up the cross and follow our blessed Master, for he says, "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

FROM PALESTINE.

NUMBER XX.

Beer-sheba, and the Land of the Philistines.

[From the "Christian Standard" by special Arrangement.]

ON Monday, the 19th of May, we continued our journey to Gaza, reaching there about noon. It is distant from Beer-sheba about 30 miles, the latter place being south-east of it. The modern Gaza contains about 15,000 inhabitants, and is a place of considerable business. Its houses are nearly all miserable huts, built of sun-dried bricks, but it has some respectable buildings, the most respectable of which is an old Christian Church turned into a mosque. The ancient Gaza stood between the present town and the sea. Its site is traceable only by the mounds of rubbish formed by the crumbling of its larger buildings, while the sites of all its smaller structures are hidden under heaps of sand. But little is left to interest the Bible student.

We rode up the coast ten miles to Askelon, our path lying along the beach, where the waves of the sea, frequently washed our horses' feet, and trod continually upon small sea-shells of beautiful colors. The ruins at Askelon are very extensive and interesting, but they are chiefly those of the walls and buildings erected by Richard Cœr de Lion, while here as a crusader in the year 1192. The walls were built of small blocks of sandstone cemented together by a very hard cement, and to give them additional strength, gray granite columns, from the ruins, perhaps of heathen temples, were laid in the walls crosswise. Now, great masses of the outer course of stone have dropped away from the wall, especially on the side next to the sea, and these columns are left projecting from the part still standing, like great pieces of artillery projecting through port-holes. These columns are perhaps all that is left of the original Askelon of the Philistines. The predictions of the prophets have been strikingly fulfilled in the fate of these two Philistine cities. See Jer. 47: 1-5; Amos 1: 6-8; Zeph. 2: 4.

From Askelon we struck across the Philistine plain again, in a line nearly parallel with that by which we had approached Gaza. We found the plain here, as below, a vast grain field; but unlike that below, it was dotted with numerous villages instead of the Bedouin. The people here, as everywhere else in Palestine, except among the Bedouin, live in villages, and cultivate the surrounding fields. Near the villages are the vineyards, gardens, and fruit orchards, all of which, in the plain, are protected by cactus hedges; while farther out are the fields of grain entirely unfenced. All cattle and sheep are kept constantly in charge of shepherds.

We struck the hills near Bet Jibriu, (pronounced Bate Jibreen (which was called in the crusading times Elentheropolis.) It is now a city of ruins, and it is most remarkable for the vast artificial caverns which abound in its vicinity, and which show plainly by their interior arrangements, that they were made for human habitations. They are cut in a soft white limestone, they have lofty arched ceilings, with an opening in the apex to let in light, and they have passage opening from one opening to the other like the doors from one room to another in a large house. It was doubtless in some of this series of cave dwellings that David and his men made their home near Adullam.

Our next movement was northward along the dividing line between Judah and the Philistines, as far as Gath. It was Lieut. Conder, who first identified the site of this city, and it is one well worthy of the city's fame. It is the leveled summit of a hill at least 500 feet above the surrounding valleys, and the ascent to it so steep on every side that it requires a Syrian horse to climb it. From the southern extremity of the summit the view stretches out over the entire country of the Philistines, and a signal fire lighted here could be instantly seen from all the confederated cities. Along its northern base passes the valley of Elah, here a beautiful plain a mile wide, and rich in waving grain. It was down this valley that the Philistines fled after the death of Goliath, and this noted event occured but a few miles above. Before visiting the spot, we rode across the mountains northeastward, to visit Timnath, the Valley of Sorek, Zorah, and Beth-shemesh. After passing Timnath, which is now a village built of ancient ruins, we climbed over the top of a rugged hill, too rough with massive rocks for cultivation, and thickly set between the rocks with scrubby brush. Over this hill Samson had to pass in going from Zorah to see his beloved at Timnath, and here he must have met and slain the lion.

When we reached the northern brow of the same hill, the Valley of Sorek spread before us, and we voluntarily reined in our horses to gaze upon its beauty. From Beth-shemesh, whose identity was unmistakable, about three miles to our right, the smooth trough of the valley passed by beneath our feet and stretched away to the west, widening as it went, and variegated everywhere with alternate stripes of yellow and green grain and freshly ploughed ground. For a few miles the hills with decreasing hight beyond its border was the slightly higher level of the Philistine plain. Far off in the dim distance the eye could barely detect the small village where Ekron once stood, and along the smooth floor of the valley it could trace the entire course followed by the milch kine as they brought back the ark of God, followed by the wondering lords of the Philistines. The Bethshemites were then engaged in gathering their harvest, and the harvest was ripe for the sickle as we gazed upon it. Our appreciation of the scene was fully expressed by Frank, who broke the silence by saying: "It looks like one of the valleys that we see in pictures."

From the Valley of Sorek we made a circuit around to the spot, some four miles south of Beth-shemesh, where David slew Goliath. The place, and almost the exact spot, where this combat took place, are easily identified, there being only one place in the valley of Elah suited in every particular to the scripture narrative. In that place the brook which David crossed in approaching Goliath is on the side of the valley next to Saul's army, while the chief part of the valley, in which Goliath stood, and which is here a quarter of a mile wide, is next the Philistine side. At no other point, above or below, is their sufficient width of the valley on the Philistine side together with sufficient narrowness on Saul's side. Guided by these indications, we went to the brook at the very place in which it appeared that David must have crossed it, and found it full of smooth rounded stones from the size of one's head to that of a small pebble. We picked up five each, of just the size which we think David selected. They would certainly knock a hole in any giant's head, if thrown from a sling with a strong hand.

In my next I will have something to say of the place where the eunuch was baptized.

J. W. MCGARVEY.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

EYER.—In Peabody Congregation, Marion County, Kansas, August 18th, William Harvey, son of G. W. and Rebecca Eyer, aged 11 months and 16 days. Disease, brain fever. Funeral services by Elder Samuel Ruirigh, from Matt. 18: 2, 3. H. SHOMBER.

SWIHART.—In the Tuscarawas Church, Stark County, Ohio, June 26th, Sister Susanna Swihart, aged 70 years, 8 months, and 18 days. Disease, cancer.

After many days of suffering, she fell asleep in Jesus. She leaves a kind husband, children, and friends to mourn their loss, which is her eternal gain. Services by the writer, from John 16: 22. C KAHLER.

GENTZLER.—In the North Solomon Church, Smith County, Kansas, August 14th, Solomon Gentzler, aged 40 years, 2 months, and 6 days. Funeral services by the writer.

HANDS.—In the same church, August 17th, 1879, Erwin Ora, son of Brother Noah and Sister Hands, aged 1 year, 1 month, and 22 days. Funeral services by the writer.

D. O. BRUMBAUGH.

WEAVER.—Near Springfield, Keokuk Co., Iowa, August 14th, Lizzie Amelia, daughter of Friend C. and Sister Kate Weaver, aged 13 years, 4 months, and 21 days. Funeral occasion improved by Brother S. P. Miller, from Heb. 13: 14, Rev. Rigan, of the Disciple Church, closing with very appropriate remarks

HALL.—Near Dresden, Powesheik County, Iowa, August 14th, Emma Grace, little daughter of Friend William and Almira Hall, aged 1 year, 8 months, and 12 days. Funeral occasion improved by the Brethren, from Matt. 19: 14. JESTINA MILLER.

SHRINKEL.—In Sterling, Whiteside County, Ill, August 3rd, Anna Mabel, daughter of Joseph and Catharine Sprinkel, aged 11 months and 22 days.

Topics of the Day.

MT VESUVIUS is now in a state of eruption.

NEW BRUNSWICK was visited by a fearful hurricane last week, several persons being killed, and much damage being done to property.

THE Bishops of Belgium have declared that all the teachers in the schools established by State under the new education law are excommunicated.

FRANCE having refused to authorize the ex-Khedive Ismail Pasha to reside in Algiers, the Powers have intimated to the Porte that they do not object to his living in Constantinople. The Sultan, however, is opposed to having Ismail in his capital.

CHOLERA is still prevalent at Cabul. Major Cavagnari has telegraphed that cholera has appeared among the regiments which recently returned from Herat. This caused a panic at Cabul, and some of the soldiers deserted. The cholera is diminished at Candahar.....The *Times'* dispatch from Calcutta says: The drought in Cashmere still continues, and the condition of the people is deplorable. The British Resident at Burmah is closely watched. His house is surrounded by spies.

Correspondence.

These things write we unto you, that your joy may be full.—John.

Valedictory and Salutatory.

Father Frederick P. Lehr of Michigan.

It was with profound sorrow, and profounder joy that I read the notice of your paralytic visitation. Sorrow, because of your approaching farewell to earth, and joy for the glad welcome that awaits you in the glory-bathed Pavilion of Love. Another step, and you are across the dazzling threshold of the Temple of endless adoration and eternal wonders. Perhaps before this finds its way to your earthly domicile, you will here mingle with the palm-bearing, sun crowned worshippers of the Upper Sanctuary.

I hold in grateful remembrance the Christ-flavored letters you wrote me nearly ten years ago. Their inspiration flamed out in many an effusion from my pen since then. And now I wish to greet you once more with the warm out gushing of my heart's best love before you take your place among the blood-purged throng beside the gem-built jasper walls.

Long and faithfully have you tried to uphold the Banner of Redemption. Many a scar of the dire conflict with the legions of Hell will you carry unto the presence of "the Captain of your salvation." Many a hammer stroke of ruthless crucifiers have you felt driving the nails of Golgotha through bleeding, pain quivering hands and feet. Many a spear-thrust entered your side and made a passage for the very blood of your soul. "*Crucified with Christ.*" The true-hearted ambassador of Jesus is "killed all the day long." To feel as Christ felt in a world full of God-hating, hell-courting sinners is a perpetual crucifixion. But there is glory in the reproach of the cross. There is a prelibation of Heaven in the shame of Christian peculiarity. For every blow we get for Jesus' sake, the soul thrills with the kiss of the One altogether lovely.

Your long wilderness pilgrimage is studded with tokens of the Divine Presence. The Elims, and Sinais, and Mahrahs, and Rephidims, and Parads, and Meribahs, are in the past. You have reached the summit of Pisgah, on the border. But the Shekinah is not localized. The Pillar of cloud and fire are both van and rear. That awful symbol of the ever-present Invisible paces over with the crossing host, and yet abides with the tribes that stay on the Moab shore. Be of good cheer, beloved evangelist of Emmanuel, He who cleft for you the threatening tide at Pi-harioth (Ex. 14: 9-31), will also pile up in crystal grandeur the foaming torrent of Jordan. "O death where is thy sting, O grave where is thy victory?" This is the glorious outcome of a Christian career.

O what visions of glory, what realities of grace, what thrills of rapture will soon be yours! The God-man Mediator who became your vicarious sin-offering on the cross, is seated as your advocate at the right hand of Omnipotent Holiness, waiting your entrance at the Door of Pearl. There is no danger that He will allow His second and Diviner inbreathing to be extinguished in the choke-damp of the dark valley. Gen. 2: 7. John 20: 22. "*Not the last grain*" of God's sowing ever missed the Celestial Garner. Amos 9: 9. No bairn of the Eternal Father was ever coffined for the sepulcher of "outer darkness" so long as the Firstborn lives, the after-born are secure. "*Because I live, they shall live also.*" Let these words, my dear brother, be light and sweetness to your soul when "the last enemy" turns everything dark and bitter. "HE IS FAITHFUL THAT PROMISED." May this cardiphonia of Jesus stand in blood-printed capitals before your departing spirit. Here is eternal rock for the anxious soul to cast her anchor. Omnipotence must grow feeble, and eternal truth must become a lie, and Infinite Love must turn cold and repellant, before christian confidence can be put into shame before the bar of God. 1 John 2: 28, and 4: 17.

But I have written more than enough. If your soul is feasted with the Bread of Heaven that you need not this crumb it will at least express my love and sympathy.

I am anxious to mail this immediately, but know not yet where the stamp is to come from. May the Lord's raven hasten his flight.

Farewell, hoary-headed and beloved servant of Jesus. Go up higher, to enter a loftier and wider mission in the sublime scheme of the Cross. Death will not end your ministry.

C. H. Balsbaugh.

RESPONSE.

Dear Brother:—

Like the gentle shower on the parched ground, so were the precious words of comfort to my thirsty soul in the darkest hour of affliction. Not a ray of light, not a glimmer of hope appeared for many days, but thanks to God that he moved the hearts of my Brethren to give words of cheer and encouragement. O thousands of thanks for the sympathies of the members of that holy body of our precious Jesus. "If one member suffers all suffer." I long for the day when all can join above. O God give us patience to endure a little longer.

My wife and I came here last evening to our son, away from the cares of life. I am able to totter about some. My mind is clear I am prepared to suffer God's holy will. I can now talk so as to be understood. Writing goes hard, but am improving in this. Perhaps the Master will give me some employment. I cannot be idle while there is so much to do. O the labor that is to be done to save the lost! O that all could see the need of greater activity. May we count all things but loss for the excellency of Christ Jesus our Lord.

Yours in waiting,

F. P. Lœhr.

South Bend, Ind, August 19th.

From New London, Kansas.

Dear Brethren.—

The Brethren at Work has been making its weekly visits to me for some time through the kindness of some kind brother, for which I return my thanks. Truly it is a welcome visitor. I have been reading its columns carefully, and get all the information and news I can, especially among the different churches. One among the best items I scan is, that Brother Eshelman is going to pay our State a visit; also stating that he will go wherever he is needed the most. We, a small body need him very much, and it will suit us so well if he comes in October, as we expect, if the Lord willing, to hold our Love-feast on the 18th. Now, brother, if you come, come and make us a visit at that time. We need help, and would be very glad to see you. The people are generally poor here, but you are not after the wealthy. I suppose you intend to spread the gospel, and doctrine of the Brethren; you will get many calls; the months of September and October will not be long enough.

Kansas had its drawbacks last year. Our crops were almost an entire failure, yet I for one thank God it is no worse, for we have plenty to live on. I heard many growling, even cursing the Almighty. O what can be the thoughts of such people when they think of the future! I wonder if they think they will never die? Why not come and preach to this people? Why if you are instrumental in saving one soul, what is the reward?—It is great. The angels rejoice to see sinners brought to repentance. Yes, come, we need you or some other good brother. We have three ministers, but so far apart that we do not have meeting often enough. Brother J. Buck is our elder. He expects to be with us at our Love feast; he lives a great ways off, but he is working for the cause of Christ. There is preaching in the county every Sunday, but not by the Brethren.

Lewis E. Fahrney.

From S. T. Bosserman.

[The following private letter to one of the editors is so full of "good and true" that we cannot refrain from publishing.—Eds.]

The work before me is great but from my little success and ease in the work tells to me that God's children are praying for me. Oh the power of prayer! What an avenue through which the chariots of love can run lightning speed, returning laden with power from God! There stands the poor minister with "woe is me if I preach not the gospel" before him, and the carper and critic and not unfrequently false brethren, too, ready to make a piece-meal of him. Sinners hardened in their crimes, reveling in the luxuries of earth, standing on the brink of eternal ruin, all taking an active part to cry him down. O how hard! Enough to chill the blood in the veins of the poor minister. But thanks be to God for his saving grace. Over there is a dear saint, a child of God unseen by mortal eye, wrestling in prayer in behalf of him who heralds forth the glad tidings of salvation. He prevails. His language fails him not, his hands droop not, the powers of hell are broken and now and then a sinner brought into the fold of Christ. All through the untiring efforts of the true believers in Christ. O how glad I am that I stand not alone in this work! Many are the "God bless you's," and the heaven-invoked cups of manna that fall upon my head, inspiring me to greater zeal and energy in the work.

I am glad that I need not wait for the return of the seventh day to have a sabbath of rest, but that I can daily and hourly retire into that sacred pavilion where God dwells and enjoy a sabbath of rest to the soul. This is the strength, the joy of my heart. O for that higher life in which my soul loves to dwell. Would to God we had more of it in the Brotherhood at large. Less earth and more heaven; less contention and more union; less frivolity and more truth and soberness, less feasting and more fasting, less "living to eat," and more "eating to live." Could we but dispense with this immense amount of cookery, highly seasoned foods, fatty meats (pork) and live more on fruits, vegetables, cereals, &c., then we would have less aches and better health, sweeter repose at night and more invigorating growth to the body, better developed brain and brighter intellect, mind more vivid and active, producing better and richer thought, elevating us in that plane of better morals which would aid us to escape the marshy low lands of sin and sorrow. Then could we better "glorify God in the body and in the spirit which are his." Then, my brother, when you and I go from home to labor in one common cause, the salvation of sinners, we could retain our health, labor better, be more successful, and be a greater honor to the cross. I truly hope you may soon be sound in health, be ready to wield the pen with powerful effect, the voice with comforting words and smiles that radiate with gladness and love to all around.

We are well; thank the Lord. Work in the ministry plenty. We feel the loss of Brother Teeter, but it animates us to greater activity; and we trust all will be well.

From the Miami Valley.

Dear Brethren:—

As you requested the Echoes to cease, preferring perhaps the Original Sound, I therefore write under a new heading.

Duty called me from the Huntingdon Normal. I arrived home on the morning of the 12th of August. And though absent only eleven weeks, we could discover in many things a perceptible change. Among other things Miami Valley's most aged veteran of the cross had been called home. Elder Daniel Miller full of years and good works went to his reward at the close of the Pentecostal week.

On the thirteenth the delegates of the various churches in Southern Ohio met according to appointment in the Wolf Creek Church to devise some plan for missionary work. Although the business was entirely in the hands of the delegates, yet as it was understood that none of the members would be prohibited from witnessing their labors, the congregation was large.

Twenty-three churches were represented. The majority of the delegates brought instructions from the church which they represented. And though these instructions differed in some few points, there was nevertheless a remarkable unanimity in them. This was a nice feature of the meeting, and it had a happy effect upon it.

After conferring the matter together pleasantly and in brotherly love, the delegates concluded to appoint a committee to oversee the missionary work. The following Brethren constitute this committee: Elders S. Garber, A. Flory, S. Mohler, T. Wennich, and G. V. Siler.

This committee is to make a fair proportionment of the ministry in Southern Ohio, who are in the general order of the Brotherhood, &c., to fill the various calls that may be made.

The committee after selecting any brother to fill a call shall notify the church of such selection. It is the duty of the church, if the minister is poor, to meet his temporal wants. This arrangement to stand until next District Meeting.

John Calvin Bright.

From Enterprise, Kansas.

FOR the satisfaction of many Brethren and friends in the valley of Virginia, I will state that we landed at Abilene, Dickinson Co., Kansas, Friday evening the 8th inst., and was met at the depot by Brethren Hunsbarger and Michael Forney, who took us to their homes and kindly cared for us.

Health in this part of the country is good. Land is cheap. The corn crop is very good. Wheat not so good on account of drouth in the early part of the Summer. This is a beautiful country, but cannot tell how we will like it, as we have been here but one week. We bought 160 acres five miles south of Enterprise, and five miles south and five miles east of Abilene. So far we are well pleased. Those wishing to come west, especially to Kansas, I think would do well to come to this part of the State. There are no homestead lands here to be taken any more. The lands for sale belong to actual settlers, railroads and eastern speculators, but plenty for sale, both improved and unimproved. These lands lie along the Kansas & Pacific R. R., and is known as the limestone, golden wheat belt, and is somewhat broken, but well watered by running streams; water good.

Any one wishing further particulars can address me at Enterprise, Dickinson County, Kansas, with a three-cent stamp enclosed, and I will take pleasure in giving them any information desired.

Yours in brotherly love,

J. H. Baker.

Go Ye.

It does seem that we as a church cannot be aroused to our duty in regard to spreading the gospel. While thousands and thousands are going to their long home without the bread of life, we are planning how to get it to them; and while we are thus planning and waiting the enemy of souls may and will steal or march upon us. If any think the way is not open in large cities let them read the following from the *Western Rural*. In speaking of the poor of the large cities, it says: "If the poor want to go to church they can't do it. Churches are not for poor people. In every large city there are thousands of the poor who are practically deprived of the privilege of church going. In Chicago there are churches which have actually crippled their mission work among the poor, for the purpose of erecting large and elegant edifices for the rich. The same is true of churches in other cities, and to some extent it is true of the churches in the villages."

"If one wishes to know how much the poor are deprived of religious privileges, let him open a mission in some section of a large city where the poor congregate, and see how quickly the largest hall he can secure will be packed." Let us go and work. If we knew that the midnight express with its five hundred souls were rushing to sure destruction we would do all in our power to have it stopped in time to avert the danger and we could tell it, too, so that every one could understand what we meant. But while millions are dying and going to their long home and going to a more sure destruction than the midnight express, we are planning and calling conventions, choosing committees to arrange plans how to carry the alarming news to the dying passengers, or the glorious news if they stop and turn unto the Lord.

F. Angelmyer.

Locke, Indiana.

From Toddville, Linn Co., Iowa.

Dear Brethren:—

To-day, August 25th, our quarterly council meeting was held; not much business came up, but what did we disposed of quite pleasantly. We have not been increasing but very little for a long while on account of discord and dissension; but now there seems to be a little more union, love, and affection in the church, so I do hope and pray that the good Lord may send a copious shower of grace into all our hearts so that his work may be thoroughly revived in us all, that we may feel for the good of the church and the salvation of perishing souls. This should be our only object—to save ourselves and those around us.

J. C. Miller.

From Maple Grove Church, Kan.

Dear Brethren:—

We have forty members here, and but one of that number uses tobacco in any form. Four of our Brethren have quit its use since coming here. None of our colony members use it, members or no members. We hope that those who intend to come will also be free from its use. Can any other congregation give a better showing on the tobacco question?

N. C. Workman.

Our Almanac.

Since my former notice of our almanac, reports have been coming in rapidly. From a number of churches we have received lists of names of ministers and deacons. As the time is here to begin the work, we earnestly request that some one in every church will see to sending in lists at once. We do not want to omit one church. Address,

H. J. Kurtz.

Dayton, Ohio.

The yellow fever pestilence in Memphis, Tenn., is spreading, and several cases are reported in neighboring villages. In the city proper the Howard Association have 207 nurses attending 196 families, 120 of whom are white and 76 colored. The expenses daily aggregate $900.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

From Elkhart, Iowa.—To-day we were made o rejoice at our regular meeting at White Oak, that two more (a mother and her daughter) were willing to come out on the Lord's side by being buried with him in baptism, we hope, to walk in newness of life.

S. M. GOUGHNOUR.

Norborne, Mo. — Suspended meeting on Wednesday, with ten additions. We close to-morrow; will be in Shelby County, Missouri, August 30th, to hold a series of meetings; Roanoke, Woodford County, Ill., from 18th to 28th of September; New Munsfield, Piatt Co., Ill., from 1st to 20th of October, if it be the will of God. D. B. GIBSON.

Aug. 23rd.

Rose Hill, Ind.—We were to meeting this forenoon; had a large congregation. Seven more came out and were baptized; we think there are still more almost ready to come. Last Thursday there were ten baptized in Metzger's District. This is encouraging to us here; and we hope it is to you also. That is the reason why I write this card. A. MILLER.

Aug 17th.

Clinton, Mo.—Brother Hillery was with us; (Grand River Church, Henry Co., Missouri) held several night meetings, and assisted in our communion services, and labored faithfully to promote us, as represented in the gospel of God's dear Son. The result of his labors, with the assistance of other ministers is, that the church is much edified, and encouraged to press forward to win an immortal prize, and three precious souls were added to the church by baptism, and excellent impressions made upon the hearts of those who are yet strangers to the covenant of promise. Brother Hillery is in good health, and left us in excellent spirits. He goes from here to Mineral Creek, Johnson County, to assist in communion services; from there to Morgan County, thence north, towards his home in Illinois. J. S. MOHLER.

August 25th.

From Mt. Morris Seminary, Ill.

Dear "Brethren at Work:"—

THINKING that perhaps many of your readers would be glad to know something with reference to the scope and prospects and present status of this institution, I will briefly give you a few points. Situated in a beautiful and productive country, and buildings that cost about $38,000, surrounded by a fine shaded park of six and one-half acres, and everything to make the student's surroundings pleasant, there is a grand opportunity here for building up a first class institution. Under the former management, owing to the many competing schools in the denomination under whose auspices it was conducted, the college had from a condition of great prosperity in former years dwindled down until at the time when our friends took hold of the matter there were but about thirty students in attendance, and the buildings were in a very unsatisfactory condition. Now, under the careful management of Brothers Stein and Newcomer, everything presents a very different appearance. Blinds have been put on the windows, the inside nicely painted and calsomined, the floors are carpeted in all rooms and halls, registers and ventilators are in every room, and a cosier, cleaner, and more attractive set of students' quarters are not to be found in this country so far as our knowledge extends. I think we can safely say that we have the most home-like surroundings of any college in the United States. Our Dining Hall is a model of neatness and order. The food is good and well cooked, and the price of board very low indeed. Too much praise can not be awarded those having the matter in charge for the thorough and business-like manner in which everything has been done.

We have on the roll upwards of eighty students—intelligent and enthusiastic. The prospects are that there will be a large increase in number before Winter. President Stein is winning golden opinions from all who come in contact with him as an able and conscientious worker. There is a full corps of teachers who are all in earnest in their work and who will spare no pains to make the college worthy of the patronage it now enjoys, and of the much larger patronage which we confidently expect in the near future.

Yours truly,

W. E. LOCKARD.

Aug 27th.

Our Almanac.

IS your church reported for our almanac? If not, will you not do so at once? Let some one in every congregation that has not been reported see to it without further delay. Brethren having other matter intended for the almanac will please send it on. Address,

H. J. KURTZ.

Dayton, Ohio.

From H. W. Strickler.

ELDER David Wolfe, of Libertyville, Illinois, is again confined to his house with dropsy and congestion of the lungs. He has not been able to preach for a long time, and the prospects unfavorable for his preaching any the coming Fall and Winter. May the Lord be with him in his afflictions, and if pleasing in his sight, restore him to health again.

Announcements.

Notices should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

Sept—26, 27, Bethel Church, Thayer and Fillmore Co's., Neb.
" 27, Antioch Church, Huntington Co, Ind., at 2 P.M
" 26, 27, Libertyville Church, Jefferson Co., Ia., at 10 A. M.
" 6, 7, Arnold's Grove, Carroll Co, Ill., at 1 P. M
" 20, two miles S. W. of Burr Oak Kan., at Bro. P. E. Garman's.
" 21, Wakenda Church, Ray Co, Mo.
" 20, Paint Creek Church, Bourbon Co., Kan, at Bro M D Watson's, twelve miles west of Ft Scott, at 10 A M.
" 6, White Rock Congregation, Jewell Co, Kan, at Bro George Detrick's at 2 P M
" 25, Solomon Valley, Huntington Co, Ind
" 30, 31, Cass Co, Neb, 13 miles south of South Bend, on B & M R R, at 2 P M
" 27, 28, Bushnell Church, McDonough Co, Ill, at Bro P Carson's.
" 26, Union Church, Champaign Co, Ill, at 4 P M
" Union Center Church, Elkhart Co, Ind, at 4 P M
" 5, 6, Bear Creek Church, Jay Co, Ind, at 4 P M
" 27, 28, Dallas Center, Dallas Co, Ia, at 1 P M.
" 30, Elk Lick Congregation, Somerset Co, Pa, at 3 P M
" 25, Lower Twin Church, Preble Co, Ohio, at 10 A M
" 27, 28, Grasshopper Valley Church, Jefferson Co, Kan
" 13, Berrien Congregation, Berrien Co, Mich, at Bro J Weaver's. Those coming by rail will stop off at Buchanan.
" 6, Marean Creek Church, Mo, at P G Lehman's ten miles south of Tipton and 8 miles north of Versailles.
" 30, White Water Church, three miles N E of Connersville, Fayette Co, Ind
" 26, 27, Christian Co., Ill, 5 miles west of Morrisonville, at Bro. Peter Dow's, at 4 P. M.
" 27, North Solomon Church, Smith Co., Kan., at Bro. J. Wagoner's, at 2 P. M.
" 25, 26, six miles south of Iowa Center, Story Co., at Bro. Samuel Myers', at 10 A. M.
" 25, Panther Creek Church, Woodford Co., Ill., at 10 A. M.
" 19, Black River, Medina Co., O, at 5 P. M.
" 27, 28, Neosho Church, Neosho Co., Kan., at Bro. J. Garber's, 4 miles north of Parsons.
" 20, White Cloud Church, Nodaway Co., Mo., 5 miles south of Mayville, and 2 miles north of Arkoe.
" 13, 14, Platt Valley Church, Neb., at Bro. Kinzer's, Butler Co., 7 miles S. W. of David City.
" 23, Pine Creek Church, Ill., at 3:30 P. M.
" 27, 28, Peabody Church, Marion Co., Kan., at Elder Samuel Rairigh's, 5 miles north and 3 miles west of Peabody, at 2 P. M.
" 27, Poplar Ridge Congregation, Defiance Co., Ohio. Council Sept. 13.

Oct.—2, Pine Creek Church, St. Joseph Co., Ind, at 4 P. M.
" 1, 2, Shannon, Ill, at 3:30 P. M.
" 22, 23, Silver Creek Church, Ogle Co, Ill, at 10 A M.
" 23, 24, Log Creek Church, Caldwell Co, Mo, at the house of Friend Reuben and Sister Greene, 2 miles N E of Knoxville Buy Co
" 3, Beatrice Church, Gage Co, Neb, 10 miles S E of Beatrice, at M L Spire's at 2 P M
" 1, Iowa River Church, Marshall Co, at 10 A M.
" 11, Cotton Wood Church, Lyon Co, Kan, at the house of J M Quakenbush
" 2, Bachelor Run Church, Carroll Co, Ind, ½ mile S E of Flora Station, at 3 P M
" 2, eight miles N E of Marion, Grant Co, Ind, at 2 P M
" 18, Nineskow Church, Reno Co, Kan, at 2 P M
" 11, Abilene Church, Dickinson Co, Kan, 12 miles south of Abilene, at 2 P M
" 4, Somerset Church, Wabash Co, Ind, 9 miles south of Wabash, at 10 A M.
" 11, Pony Creek Church, Brown Co, Kan, at Bro Hamlet Lichty's, three miles north of Hamlin
" 22, 23, Washington Creek Church, 8 miles S. W. of Lawrence, Kan., at 10 A. M.
" 7, Glade Run M. H., Rural Valley, Pa. John M. H., Pa., Oct. 10.
" 30, 31, Waldum's Grove, Stephenson Co., Ill., at 1 P. M.
" 2, Franklin Church, 4½ miles N. E. of Leon, Decatur Co., Ia.
" 2, Logan Church, Logan Co., Ohio, at 2 P. M
" 24, Spring Creek Church, Kosciusko Co., Ind., 8½ miles south of Pierceton, and 5 miles N. W. of Collamer.
" 31, Lower Fall Creek Church, Madison Co., Ind, at 10 A. M.
" 4, Mill Creek Church, Adams Co., Ill., at 10 A. M.
" 4, Root River congregation, Fillmore Co., Minn.
" 29, 30, Dry Creek, Linn Co., Iowa.
" 4, Salem Church, Marion Co., Ill., at 3 P. M.
" 4, 5, Thornapple Dis'ric, Mich., 7 miles S. E. of Lowell, at 10 A. M Those coming by rail will stop off at Lowell.

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WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:56 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction. C. A. SMITH, Agent

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., September 8, 1879. No. 37.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

—:o:—

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SIXTH PAGE—J. C. Head Answered.—Mary E. Starr; The Power of God.—James Wirt; Query—Regeneration.—M. M. E.; Tracts! Tracts.—M. M. E. Hebrews.—M. M. E. From Palestine.—J. W. McCarvey.

SEVENTH PAGE—Echoes From the East.—D. B. Mentzer; From Brother Ridenour; Dark Rays. C. H. Allen; Only a Single Letter.—C. H. Balsbaugh; From H. P. Strickler.

EIGHTH PAGE—Idlers in the Vineyard; General Fund; Brethren's Tract Society; How it Works; Tract Fund.

STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

J. W. STEIN'S 20TH AFFIRMATIVE.

Recapitulation Concluded.

I NOTICED as a 5th characteristic, that the church is God's habitation through the Spirit—Eph. 2: 22; and that the surest evidence of the presence of this heavenly occupant are his fruits, viz. "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," &c. Gal. 5: 22, 23.

My first reason why the Brethren possess this characteristic, was founded upon their love for each other, exemplified

1st. In their practical benevolence.

2nd. By the "kiss of charity," urged by eight arguments, viz—(1) a positive scripture command—Rom. 16: 16; 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thess. 5: 26; 1 Pet. 5 14; (2) the direction of inspiration; (3) divine origin of the apostolic commands—1 Cor. 14 37; (4) its expression of holy fellowship, &c; (5) its christian peculiarity; (6) its apostolic exemplification—Act. 20: 27; (7) its primitive prevalence; (8) its necessity to an imitation of the divine pattern—2 Tim. 2: 2. To these again I had no respondent.

I showed that this brotherly love was also exemplified.

3rd. By *"love-feasts"* (2 Pet. 2. 13. Jude 12). which I defended by several unanswered arguments.

4th. By washing "one another's feet"—John 13: 13–17. This we supported by eleven respective arguments—(1) its divine institution; (2) its peculiarity to the saints; (3) its enforcement as a matter of duty—John 13: 14, 15; (4) the *practical* character of this duty; (5) the specific character of its divine pattern; (6) the penalty upon which it was enjoined; (7) its divine import; (8) the necessity of its influence; (9) the blessings upon its observance; (10) its support by all the principles that suppor other christian ordinances; (11) its primitive practice. These also remain unanswered. My friend labored to evade the force of this by separating the occasion of feet-washing and the communion, in which he failed. We showed, however, that had he succeeded, it would not have invalidated the authority for feet-washing, since it was given to the same apostles to whom the communion was given; and if they were the representatives of the church in receiving the one, they must have been also in the other.

My 2nd. reason why the Brethren possess this 5th Characteristic was founded upon their principles of peace, long-suffering, &c. We shewed the incompatibility of war with christianity by no less than *thirty-six* arguments drawn from important facts, principles and passages of scripture too numerous to recapitulate. To these I had no respondent. My friend thought that because John told the soldiers to be content with their wages, that he justified christians in bearing arms—as though John had any right more than we to interfere with *national soldiers and police*. He also thought because Abraham, Moses, &c., fought, that christians might do likewise—but we showed that his argument failed, in that it proved too much, and admitted according to the same principle, that christians might practice polygamy and many other things which were allowed to Abraham, Moses, and others. To this he did not respond.

My 3d reason why the Brethren possess this Characteristic was, their faith, as manifested in prayer and anointing the sick, according to James 5: 14, 15 some six or seven principles and arguments which remain unanswered.

We noticed as a 6th Characteristic of the church of Christ, that it is his betrothed Bride (Isa. 54: 5, 6; 2 Cor. 11: 2), and is consequently separated from unholy alliances.

My first reason why the Brethren possess this characteristic was based upon their refusal to take oaths, supported by Matt. 5. 34–37, James 5: 12, urged by several additional arguments, to which I have had no respondent.

My 2d reason was that the Brethren are not identified with secret worldly societies, which I supported by *seventeen arguments*, to which I also had no respondent.

My 3d reason why the Brethren possesses this characteristic, was their refusal to conform to the world in the costliness and the fashion of their apparel, etc. 1 Tim. 2: 9, 10; 1 Pet. 3: 3–5; Rom. 12: 2; James 4: 4; 1 John 2: 15, 16; Isa. 3: 16–23. Rev. 18 4. This I urged by some sixteen considerations, which my friend passed unanswered, as well as nine others in support of our sister's head covering. 1 Cor. 11.

My 4th reason was founded upon the Brethren's refusal to fellowship such clerical titles as "Rev.," &c. This I supported by 6 arguments to which Mr. R. did not respond.

I noticed as a seventh characteristic, that the church is Christ's body. 1 Cor. 12: 27; Eph. 4: 15; 5: 23; Col. 1: 18.

My first reason why the Brethren possess this characteristic, was founded upon the fact *that they acknowledge no head but Christ.*

My 2d reason was, that their rules of discipline are those contained in the last will and testament of Christ. In addition to all this, we have proven our peculiarities by my friend *himself*. We have taken the very churches confessed by him to be *true churches of Jesus Christ*, and have shown by *incontrovertible* historic truth, giving author, book, page, etc., statements with which he has not dared to grapple, that they baptized for (*in order to*) the remission of sins, by *triune* immersion and the *forward posture*, observed the laying on of hands and prayer after baptism, the salutation of the "kiss of charity," refused to take oaths, and go to war, &c., &c.

The same New Testament which directed them in these things, endorses us yet. It on that account the Brethren are not candidates of Christ, for the same reason, therefore, I have shown that those ancient witnesses could not have been. But he confesses they were; therefore, I have proven by him the *safe ground* of position. Out of his own mouth I have convicted him.

While he has failed to respond to my arguments on the *nature* of church succession, I have shown that his own succession scheme only falls into the ditch which he has dug, while our position remains untouched. My friend does not like for me to call attention, at this stage of the debate, to the fact that I have *really had no respondent*. I admit that he has *mis-applied* my arguments, *mis-stated* my position, based arguments upon hypotheses which he has falsely ascribed to the Brethren, and employed the course usually adopted by expert sophists, skeptics, and infidels in fighting Bible truth.

My friend's 1st negative argument was based upon the accusation of a carnal membership, thus accusing a membership of *penitent, baptized believers* of being "carnal." Yet he has refuted himself by admitting that all believers are spiritually regenerate. He has not even attempted to show that the Brethren are not *believers in Christ*. I have shown that the addition of baptism to faith cannot make men "carnal," because "He that *believeth and is baptized shall be saved*," Mark 16: 16, and that i the *former* is *spiritual*, the latter cannot be *carnal*.

His second negative argument was that our churches are "built by uninspired men" W have shown that our gospel, faith and practice have come by *inspiration* from God, and though proclaimed and obeyed since the apostles' time by *uninspired* instruments, yet *all* churches organized according to its pattern have to all intents and purposes been organized under the ministry of Christ, who is their Builder.

His 3d negative argument was founded upon the false charge of "baptismal salvation" We have shown that we hold salvation to be the *gift of free grace, the purchase of Christ's blood*, and that however necessary repentance, faith and baptism are to put away their soul-destroying opposites which reject Christ, that we consider neither them, nor anything else we can do, as meritorious in themselves.

His 4th negative argument is, that we have added to the words of the commission. This we have shown to be incorrect. Besides, *in baptizing*, we do not even supply the elliptical words (which we have shown to be a part of it,) but confine ourselves to the identical words expressed in Matt. 28: 19, no more and no less, and suit our actions exactly to our words. His persistent declaration that "the Catholics *originated* trine immersion," *without any authority*, and in the face of all the early testimony adduced to the contrary, has placed him in a very unenviable position, indeed, as a historian.

His 5th negative argument was based upon the charge that we "reject the word of God, and teach the traditions of the Greek church," yet he has failed to adduce one precept of Christ or the apostles which he has convicted us of rejecting, or to show a single characteristic of the church which was not derived from them.

His main argument against baptizing into the name of each Person in the Holy Trinity, was that "these three are one," and that so baptism was one. Yet, when I accepted his argument and its consequence, as in no way supporting his position or prejudiced to our practice, he surrendered its only legitimate conclusion, because he saw that they were not only "one," but also "three," and *one in the sense that three are one*, which he knew was true of our baptism, but not of us. Thus his citadel was evacuated without one defensive shot.

His 6th negative argument was founded upon the charge of "church salvation." In applying this, he *reversed* and *misrepresented* our position, knowing that we held that *mere formal membership* saves no one, but that whatever brings us into a saved state, brings us into the church of Christ.

His 7th negative argument was based upon the charge that we have elevated the holy kiss into a saving church ordinance, whereas he knew that we taught that the "holy kiss" was peculiar to those only who were in a *pardoned* state.

His 8th negative argument was based upon the charge that we "have established a saving church ordinance out of a full meal," whereas we have shown that our "love-feasts" are the outgrowth as well as the cultivation and expression of social, christian affection and benevolence. Neither did *we* "establish" them, for we have shown them to be *peculiar to the apostolic church*. Jude 12.

His 9th negative argument was founded upon the charge that we "have established feet-washing as a church ordinance essential to salvation," while we have shown that *Christ himself* established it for those who were saved or pardoned, yet enforced it on Peter under no less penalty than excision from his kingdom. John 13: 8.

His 10th negative argument was based upon the charge that our church goverment is unscriptural, yet he failed to condemn one feature of it by the scriptures.

His 11th negative argument was founded upon the charge that we reject salvation by grace, and make it all depend upon works which we do—whereas we have shown that our obedience to Christ *depends upon grace*; that we believe and teach that salvation is *all of grace*, insomuch that even Christ *its author* is the *gift of grace*; and that every act of obedience—whether repentance, faith, baptism, or other things—is only a compliance with, and acceptance of its arrangements. Because we hold that *disobedience* is *rebellion* and rejects Christ, my friend's arguments have *misrepresented* us as holding every act of submission and obedience to Christ as *meritorious*.

His 12th negative argument was founded upon the charge that our churches are "destitute of scriptural church succession." Yet he has not defined what he calls "scriptural church succession," let alone shown wherein we lack it. Besides we have shown that he cannot impeach our succession without impeaching the principles of succession upon which his own and every other denomination is based, and thus simply pandering to the prejudices of blind skepticism and infidelity.

His perpetual argument has been the unwarranted assertion, viz.—"The Tunker churches are not churches of Christ." This he has repeated for want of argument *sixty-six times verbatim*, besides repeating its equivalent a *great many times*. If a thing asserted that many times thereby becomes an *argument*, my friend has certainly made *one*.

His logic has been spent on false issues, and his *ridicule* and familiar epithets of "blasphemous heresy," "popish heresy," "stupidly ignorant," "dropsy of the brain," "moon struck," &c., &c., have all hurled their impotent vengeance at our head; which with his misdirected and misapplied arguments have proven as vain as the "rains" and "floods" and "winds" which beat upon the "house" "founded upon the rock."

So his "negative line" has only proven itself to be "sinking sand," and yielded to the fury of its own reckless current.

In the meantime I feel more confirmed in the correctness of the Brethren's position and the truth of our most holy religion. I thank God for his supporting grace, and you gentle reader for your labor and patience. The grace of our Lord Jesus Christ be with you. Amen.

First understand, then argue.

REMINISCENCE.

BY GEORGE P. ZOLLERS.

IN solemn mood I now survey the home,
Where oft in youth my wayward feet did roam,
The verdure meadow by the flowing stream,
The hills and streams how natural still they seem.
Dear scenes of old, all great my vision now,
That witnessed once in youth my weal or woe:
The fields familiar and the pleasant lawn,
Where oft I wondered in the morning dawn,
Rise up before me in my glad surprise,
As when I viewed them with my youthful eyes.
While swiftly musing o'er life's fleeting page,
I meet my friends of yore advanced in age,
With deeply dimpled cheeks and heads so gray,
The tokens of departing day.
O what a lesson this of life's decline,
And man's speedy exit from the shores of time!
How brief the period from our youthful bloom,
To hoary age and the mouldering tomb.
Here first I heard the still small voice of love,
The wooings of the Spirit from above,
Which stirred my longings for our Father's house,
Where they shine forever in their vernal bloom.
Our time glides onward as the rolling stream,
Its scenes all vanish as the nightly dream,
The friends we cherish 'mid the smiles of youth;
Some desire sin, some wear the badge of truth.
Then vanish scenes of earth, its joys decline;
I long to reach that better land and clime.

CONTINUED.

In the graveyard I'm sitting in solemn reflection,
'Tis a lonely retreat:
While scenes of the past come in bright recollection,
And life's story repeat.
Here the friends of my youth in death's chambers are lying.
And mouldering to dust.
Years have gone since they passed through the ordeal of dying,
Once strong and robust.
How plainly their features still shine on my vision
Long silent in death:
When I shared their glad smiles ere the day of decision,
That closed up their breath.

EXAMINATION OF SOME OBJECTIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS O. HUMMER.

NUMBER III.

THIS number may seem interesting to my readers as a great many may not know that our translation in general use is as imperfect as it is, and that men will rather conceal the truth and keep the world in ignorance than give a faithful translation and then conform their practice thereto they will change the word of God to suit their practice, rather than change their practice to the word of God. The "Truth Seeker" asks the following pertinent questions: "Are not the errors and inaccuracies of the Bible sufficient to cause thinking people to doubt its divine origin? Is it possible that with these there is a possibility of making mistakes and committing errors? Were not all the books of the Bible copied and re-copied many times? And is it not true that they were transcript of transcript, with errors and changes creeping in with every new copy made?

After what is called King James' translation was published, in 1611, was it not found by Bishop Tenison and Floid that thousands of errors had crept in? In 1669, did not Dr. Blayney correct a multitude of errors that had not before been discovered? And did he not reform the text in many places and correct the defective chronology in many instances? In view of the great numbers of errors the book contained, did not the British and Foreign Bible Society, after issuing and circulating millions of copies, declare that a faithful examination of it gave rise to serious doubts as to whether it can truthfully be called the word of God?

Did not the American Bible Society, in 1847, appoint a committee of its members to prepare a standard edition of King James' version free from errors? And did they not prepare such an edition, correcting, as they confessed, twenty-four thousand errors? And did not the fear of the consequences of making so many changes alarm them so greatly that they decided to defer making the corrections? And are they not this day continuing to circulate in vast numbers a book, which, by their own acknowledgement, contains twenty four thousand errors? Is it not true that the Bible Revision Committee in England, which for nearly ten years has been industriously engaged in making changes and improvement in the revealed word, given out the information that the present version contains some one hundred and fifty thousand errors of one kind and another? When they shall have completed their work, and the changes are all made, when they shall have the improved word of God all completed, is there not danger that it will be so changed from the Bible we knew in our childhood that we can scarcely recognize it as the same production?"

What I have quoted in this number may seem weighty to many men who are as destitute of critical acumen as the "Truth Seeker," but the philosopher sees no difficulty here, or argument. How does it come that the writer knows all that is going on among the translators, and is ignorant of the fact that many Christians do not recognize King James' version and have changed the translators with fraud? Is the writer ignorant of the fact that thousands of Christians have suffered martyrdom rather than acknowledge the authority of the church to alter or change the word of God? Does he think any Christian will sanction these forgeries?

But what has that to say about the genuine? Does the writer not admit that men have changed the original, which is virtually an admission that the genuine or unaltered is of divine origin. It is the original book that I claim to be of divine origin, and not that which men have changed for their conveniences. The writer's arguments commit suicide with his premises. How could these errors be corrected if there were no *genuine* copy to correct by? How would we know that there were errors if there were no truth? The writer, by his confession has got himself into a dilemma by arguing these objections. All that I claim for the Bible as being of divine origin is that part of the Book that pertains to God, and not the historical part, yet I regard the Book as a book of truth with the exceptions of such changes that have been made that changes the truth. To add a word or use a different word to more clearly convey the truth to people of different languages, is not an error or a fraud, but of the highest importance; but to make such changes that form the innovations and superogations of the church is the worst kind of a fraud. In the subject of baptism we have the matter clearly demonstrated. It was just as easy to give in the English tongue an exact counterpart of the Greek *baptizo* as any word in the language, but the translators had the instructions of a king to follow, and that was not to give a faithful translation, but a translation that would not conflict with the practice of the church, and this is about the only error in our common version of important magnitude. This pious fraud has always been repudiated by many Christians and other translations were made and in use, so that the real "Truth Seeker" could obtain the truth if he really desired it, and a man with the information of the "Truth Seeker" cannot excuse himself on those grounds if he is brought into judgment.

The gentleman asks one question that I did not fully understand, and that is, "did he (Blayney) not reform the *text* in many places"? Reform means improve. Does the writer mean that the original idea was improved, or the language to express more clearly the idea. It is a solecism to talk of improving or reforming the idea conveyed by the word, but words are often used to convey the idea which by appropriation strictly belong to some other word, so that if that could be regarded as an error, I would like to see the translation that Mr. "Truth Seeker" would make from the original and see if he would give us a translation free from philological errors. I will venture the assertion that he cannot do any better than many Christians have done. There never was a translation in existence free from these errors, and it is highly probable if the men that say there are so many thousand errors would have any less if they gave us a translation free of error—as they would suppose. Philological accuracy is not an essential element in any translation, if it were, no man could translate from one language to another, for there are many words in a language that have no exact counterpart in another language. The very best of translations, will always admit of improvement, and the translation that conveys the ideas the clearest is the best. Take for illustration King James' translation (an admitted corrupted translation,) and any ordinary mind can discover the truth. It is an easy matter for learned men to detect the spurious from the genuine, for it is much harder to change written documents so as to change their import as it is to forge counterfeit money. In fact it is an impossibility to change the import of any book. There may be two or more books in circulation claiming a certain author and then to ascertain which is the genuine, might be more difficult, yet even then its generally easy to detect the spurious. That there is a God and a revelation from him, is a self evident proposition and requires no proof, but whether we have the genuine revelation is the only question that admits of debate. If the Bible is not of divine origin it is because we have not the genuine revelation, and not because no revelation has ever been made as infidels contend. I am willing to affirm that we have the genuine revelation, and that the religion of Jesus is the only genuine religion in the world. And with reference to the Bible Societies being fearful of the consequences of making a correct translation, I have only this to say, that the only thing they *fear* is just what King James feared in giving a faithful translation, and that is their unholy practices in the church. Such as baptizing infants in embryo and at eight days old, with their sprinkling and pouring under the name of *baptizo*. A faithful translation of the word *baptizo* should by all means be procured by those who disclaim all authority to change the word of God and then infidels will have no more such admissions from Bible Societies, and no more unfaithful translations.

It is upon this point that the revelation of God has been changed by the authority of the church and the "Truth Seeker" ought not to be ignorant of these things while he knows everything else. Why does he not give a fair representation of these things? Is he really seeking the truth, or is he simply seeking for weapons to destroy the Bible? Let him answer the question. If he is seeking the truth, can he ever expect to find it as long as he pursues it with *arbitrary—first principles*. If infidels have out done the Christians in the discoveries of truth they have a strange method of acquiring it. I think the whole success of their discoveries lies in their ignorance of truth, so that everything they see that looks round they think is a pumpkin. When the Bible we now have is corrected, we will simply have immersion in place of baptism, which Baptists have in all ages contended for, so that the "Truth Seeker" need not live in ignorance on this point, and this is about all the perceptible improvement of any consequence that can be made. "If the book is right now as it has been accepted for two hundred and fifty years, will it still continue to be right when such a great number of changes shall have been made in it? If it is a divine and perfect production, can it possibly be right to tamper with it so extensively?" This extensive tampering is all imagination, and if any one doubts this let him get a copy of the original or these improved versions and compare them. The fraudulently designs of translators have always been exposed by other Christians, so it is useless to blow so much on this point—it only manifests great ignorance or dishonesty.

THE ORIGIN OF BAPTISM—POURING AND SPRINKLING.

BY A. H. ELLIS.

AN ordinance forever, is an ordinance continuing through the longest time in which it can be an ordinance; that is, throughout the whole continuance of the dispensation of which it is a part; thus the ordinance of baptism is an ordinance as long as time lasts; no man has any right to do away with it, or to change it in the least. It was given us by the Savior, John the Baptist, and the apostles.

It appears that John the Baptist was about six months older than the Savior; he was called the forerunner of Christ; he was a prophet; he taught the will of the Almighty; he did the first baptizing; he laid the plan; he taught the people the ordinance; he baptized Jesus in the river Jordan; he served his Master as long as he lived; he took no pay for his services. The Savior endorsed John's plan of salvation according to the will of his heavenly Master. The Savior chose twelve men to be his brethren whom he called apostles. He taught them the plan of salvation, and the ordinance of baptism as he was instructed by his Father in heaven.

It appears that the apostle John was the only one out of the twelve that died a natural death. He lived about one hundred years longer than the rest. His life, no doubt was spared for a wise purpose. He instructed the people in the way of salvation, and the ordinances that should be kept. Although John outlived the rest of the disciples, Luke was the last writer. It was about one hundred years after Christ's death before the Testament was put together, that is before the manuscript could be collected together and fully understood. It seems that the apostle John was to live until this was done, or until it was fully understood. God works in a mysterious way. John seemed to be a lovely writer—a lovely man—and no doubt

was a great satisfaction to him to see good work finished, as it was ordained.

What a pleasant thing it would have been to talk with John. Little did John think that in so short a time there would be so many different modes of Baptism. Yet all are compelled to go back to the days of John, if we want to get in the right track. According to the ancient mode, it seems that in a country where water was not plenty they made baths for the immersion of all believers. These pools were made three or four feet deep, so that the whole body could be immersed, and this was done face foremost in commemoration of his death, the death of Christ. It has ever been since Christ that the people worshiped face-foremost, upon their knees, and often fell upon their faces. Baptism was performed anciently, and by some to this day, in the likeness of his death, face forward. He bowed his head and died.

The very nature of the act of baptism as described in the New Testament, implies that it was administered in places adapted for the immersion of persons in water. The fact that every age of the history of the church, and every land where the gospel in the early days spread, bear testimony to the existence of structures especially intended for immersion, is an impressive testimonial that in all ages the prevailing conviction of his professed followers has recognized the nature of the ordinance as the Savior appointed it. The statements of early Christian writers, as to the mode in which and the places where baptism was administered, is not to be confounded with the doubtful truth of their views as the efficacy of baptism. The one is a matter of eye-sight; the other of opinion: a distinction carefully observed in judging of the authenticity of all historical records and in weighing all testimony of eye witnesses. The positively existing structures now visited and examined by the Christian tourists are illustrated as well as confirmatory of the statements of those ancient witnesses.

The New Testament statements indicate that three distinct kinds of places were resorted to by Christ's apostles for the performance of baptism. River shores as at Bethabara and Philippi: public pools as at Jerusalem and on the road to Gaza; and private baths, as in the centurion's house at Cesarea and in the jail yard at Philippi. The testimony therefore of the inspired records is that any place adequate for immersion is appropriate for the ordinance. The apostles used baths when there was no stream handy that contained plenty of water for the immersion of the whole body. Thus Cornelius, the Roman centurion, was baptized in a bath, by the apostle Peter, also the Philipian jailer by the apostle Paul. The earliest known writer after Luke, was Clement of Rome; he says, "baptism may be performed in a river, in the sea, or in a lake, so it is done in the name of the Holy Trinity." Tertullian describes the ordinance of baptism as being three actions, and where the water is of full depth to immerse the whole body. Ambrose established an order of Scripture reading, singing and prayers, in the language of the people. He baptized in the name of the Father, and of the Son, and the Holy Spirit. He says this was the primitive mode prior to the year A. D. 360.

Pascalin by trine immersion up to the year A. D. 443, he used water that was from three to four feet deep, and face-foremost.

Cyril baptized by three actions, face-forward, the three actions, having a mysterious reference by figure to the three days burial of Christ. Strabo says trine immersion was the ancient mode up to the eighth century. Dr. Wall says the way of trine immersion or plunging the head of the person three times into the water, was the general practice of all antiquity. The practice of trine immersion prevailed in the West as well as in the East, till the fourth council of Toledo, which, acting under the advice of Gregory the Great, in order to settle some disputes which had arisen, decreed that henceforth only one immersion should be used in baptism. Who had any right to make this change? Did Eunomius the inventor of single immersion, or Gregory the Great? The ordinance of a threefold immersion was given us by the apostles.

It would seem that in France, in the eighth century, many of the clergy had in cases where immersion was impracticable or very difficult, volunteered to modify their practice by pouring or sprinkling, as the case might require. Thus Pope Stephen II., granted it, and also said that in a case of illness or an infant that the practice should be held valid, if it was done in the name of the Holy trinity; the Pope requires three actions in baptism. But what right has he or any other man to change the ancient mode of baptism, as it was given us by the apostles? Take notice this learned Basnage allows sprinkling only in case of imminent danger. This order was not noticed much, but was practiced by some that were too nice to go into the water. Shortly after this order by Pope Stephen, there was a law passed in France, England, and Germany, to compel dipping, and without any provision for cases of necessity. These law-makers looked back to the ancient mode, and declared by a large vote that immersion was the mode in which our ancestors in the fatherland was baptized. This is manifest, not only from the history of baths, pools, and fonts, but from the earliest historical records, King Edwards the VI., and Elizabeth were both immersed.—Tyndal says, "The plunging into the water signifieth that we die and are buried with Christ. This is what dipping in the water doth betoken." It has ever been since Christ, or the apostles, that some will take one view of baptism, and some another. But the candid mind, and the reading man or woman who is informed in ancient history, that is not partial, must say, that immersion is the ancient mode, and all other innovations has been invented by poor mortal man. When the true spirit of Christ's simple word is awakened, there stands before the new believer in Asia, Greece, Italy, France, Germany, England, everywhere alike, the baptismal pools of the early Christian times, seeming to exclaim "This is the way the Master trod; walk ye in it." The Christian visiting Palestine, seeking at the spot where Jesus bowed his head beneath the stream of Jordan, to instruct his faith and to learn his Master's will, finds at each step, following Christ's apostles westward, new and constantly increasing testimonials, in the existing baths, and fonts, as to his appointment in the solemn ordinance of baptism.

Dr. Judson, in the apostolic times the administrators hand, bowed forward, aided by that genuflection which instinctively comes to one's aid when attempting to bow in that position, until his head was submerged, and then rose by their own effort. Thus it seems that the ancients baptized by three actions, and face forward, in the name of the Father, and of the Son, and of the Holy Ghost. Go ye and make disciples of all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Do ye therefore, O bishop immerse thrice into one Father, and Son, and Holy Ghost, according to the will of Christ by the Spirit! Remember that God hath said, "your covenant with death shall be disannulled, and your agreement with hell shall not stand." Christ hath said, "he who believeth not the Son, shall not see life; but the wrath of God abideth on him."

THE TWO ROADS.

IT was New Year's night. An aged man was standing at a window. He raised his mournful eyes toward the deep blue sky, where the stars were floating, like white lilies on the surface of a clear, calm lake. Then he cast them on the earth, where few more hopeless beings than himself now moved toward their certain goal—the tomb. Already he had passed sixty of the stages which lead to it, and he had brought from his journey nothing but error and remorse. his health was destroyed, his mind vacant, his heart sorrowful, and his old age devoid of comfort.

The days of his youth rose up in a vision before him, and he recalled the solemn moments when his father had placed him at the entrance of two roads, one leading into a peaceful sunny land, covered with a fertile harvest, and resounding with soft, sweet songs; while the other conducted the wanderer into a deep, dark cave, whence there was no issue, where poison flowed instead of water, and where serpents hissed and crawled. He looked toward the sky, and cried out in his agony: "O youth, return! O my father place me once more at the entrance of life, that I may choose the better way"! But the days of his youth and his father had both passed away.

He saw wandering lights floating away over dark marshes, and then disappear. These were the days of his wasted life. He saw a star fall from heaven, and vanish in darkness. This was an emblem of himself; and the sharp arrow of unavailing remorse struck home to his heart. Then he remembered his early companion, who entered on life with him, but who, having trod the path of virtue and of labor, were now honored and happy on this New Year's night.

The clock, in the high church tower, struck, and the sound, falling on his ear, recalled his parents' early love for him, their erring son, the lessons they had taught him, the prayers they had offered in his behalf. Overwhelmed with shame and grief, he dared no longer look toward that heaven where his father dwelt; his darkened eyes dropped tears, and, with one despairing effort, he cried aloud: "Come back, my early days! come back!"

And his youth did return; for all this was but a dream which visited his slumbers on New Years night.

He was still young; his faults alone were real. He thanked God fervently, that time was still his own; that he had not yet entered the deep, dark cavern; but that he was free to tread the road leading to the peaceful land, where sunny harvests wave. Ye who still linger on the threshold of life, doubting which path to choose, remember that when years are passed, and your feet stumble on the dark mountain, you will cry bitterly, but cry in vain: "O youth, return! give me back my early days!"—

Selected by SARAH J. PRICE.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Father, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

WHAT SHALL WE DO WITH OUR DAUGHTERS?

APROPOS of what Mrs. Livermore's late lecture on the above important question, and the Davenport *Democrat* thus sensibly makes answers:

Teach them self-reliance.

Teach them to make bread.

Teach them to make skirts.

Teach them to foot up store bills.

Teach them not to wear false hair.

Teach them not to paint or powder.

Teach them to wear thick, warm shoes.

Teach them how to wash and iron clothes.

Bring them up in the way they should go.

Teach them how to make their own dresses.

Teach them that a dollar is only a hundred cents.

Teach them how to cook a good meal of victuals.

Teach them every day dry, hard, practical common sense.

Teach them how to darn stockings and sew on buttons.

Give them a good substantial common school education.

Teach them to say no, and mean it, or yes, and stick to it.

Teach them to regard the morals and not the money of beaux.

Teach them to wear calico dresses—and do it like a queen.

Teach them all the mysteries of the kitchen, the dining room and the parlor.

Teach them to have nothing to do with intemperate and disolute young men.

Teach them that the more one lives within his income, the more they will save.

Teach them the further one lives beyond their income, the nearer they get to the poorhouse.

Rely upon it that upon your teaching depends in a great measure the weal or woe of their after life.

Teach them to cultivate a garden, and drive a road team or farm wagon.

Teach them that God made them in his own image, and no amount of tight lacing will improve the model.

Teach them that a good steady mechanic without a cent is worth a dozen oil-patent loafers in broadcloth.

Teach them the essentials of life—truth, honesty, uprightness—and at a suitable age let them marry.

In the time of John Wesley, one of his preachers, named John Nelson, was pressed into the army; but he adhered firmly to the gospel of peace, and refused to fight. He was taken before a court-martial, by a file of musketeers with their bayonets fixed. When questioned by the court, Nelson answered: "I shall not fight: for I cannot bow my knee before the Lord to pray for a man, and get up and kill him when I have done; I know God both hears me pray and sees me act; and I should expect the lot of a hyocrite if my actions were to contradict my prayers."—*London Herald of Peace*.

He who cannot moderate his grief will soon have a new grief to weep over.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON, } PROPRIETORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - SEPTEMBER 8, 1879.

ON last Lord's Day two men were baptized in the Pine Creek Church, Ill.

WHEN men die, people ask, "What have they left behind them?" but angels inquire, "What have they sent before them?"

MY address after Sept. 7th, 1879 will be Plattsburg, Clinton Co., Mo., instead of Shoals, Martin Co., Ind. DAVID A. NONCROSS.

SOME men fold their arms and wait for inspiration to give them something to do, while the weeds of sin grow up all around them without any inspiration.

TRUE education is not boastful, not arrogant, not self-willed in its results. "The more intelligent a man becomes the less he thinks of himself, and the more he thinks of others."

SHOW us a man who becomes more humble by being praised, and we will show you a man who has on "the whole Armor of God," which Armor the fiery darts of the wicked one cannot penetrate.

SISTER WEALTHY A. CLARKE, of Huntingdon, Pa., formerly editor of the *Young Disciple*, arrived here on the morning of the 31st, ult., and has taken lodgings with the BRETHREN AT WORK family.

WHY should a man who makes every man that owes him pay the utmost farthing, pray to God, "Forgive us our debts?" Why should he add "as we forgive our debtors" when he will not forgive a debtor?

SUCCESS is found at the end of hard work. "Many people have no other way to succeed in this world but to pull others back, but the true way is to elevate others as high as we can, and then put ourselves above them."

A CARD from Bro. John Metzger Aug. 28th, stated that he was at Makanda, Jackson Co., Ill., and intended to hold some meetings there. As a valiant soldier, he fearlessly goes forth to fight sin and rescue the perishing. Success attend his labors.

JUST out—Gospel Facts, a four page tract, showing the order of the Gospel Plan of Salvation, designed for distribution on cars steamboats, in hotels and in all public places. Twenty five copies, 15 cents, 50 copies 25 cents, 100 copies 40 cents. For sale at this office.

UNDER date of Aug. 14th, Bro. Hope writes: "Last Sunday we baptized one more, a brother, making our number now thirty-six. Eight have been received since June 28th. Our new ministers name is Sorensen instead of Torensen. Our Love-feast will be held Oct. 12th, in Hjoring."

BROTHER JOHN EMMERT of the Arnold's Grove congregation preached in the Lanark Meeting House Sunday morning, Aug. 31st, and Brother Martin Myers of the Milledgeville Church held forth the word in the evening. We are always pleased to see Brethren come among us.

HONESTY is greatness. It is the candle which shows truth in its brightest colors. "I cannot keep your sin" said a merchant, "he told a customer of a small blemish in a piece of goods." The boy was turned out, and with him the lamp of honesty was snuffed out of that store. The love of money leads men to resort to tricks in trade," and then, sooner or later, their sins find them out. After this they go down the ladder of shame, and the world looks for those who have honesty stamped deep in their hearts a shadow of their confidence. "An honest man is the noblest work of God."

ALL who desire preaching and lack in ministerial force, or those who live isolated from a church, in either Kansas or Nebraska, should address, until 20th inst., Elder Martin Myers, Hamlin, Brown Co., Kan., in care of John E. Springer. Bro. Myers will be traveling in these States and can preach where his services are needed.

READ carefully the last page of this paper. We suggest that this number be preserved by all for future reference. We have given that page in this issue for the advancement of tract work, and in this we also aim to obey the voice of inspiration, which says: "Whatsoever thy hand findeth to do, do it with thy might."—Eccl 9: 10.

THE seventh Annual Meeting of the Indiana State Christian Association opposed to Secret Societies, will meet at Albion, Indiana, October 21st, and continue in session until the evening of the 23d. We are pleased to note that the workers against Secretism are making considerable headway. They have our heartfelt sympathies, and pray the Lord to bless their efforts for good.

SPECIAL attention is called to the advertisement of works on secret societies. We stand opposed to constitutional secretism, because the Bible is against it. The Bible is against it because it is an injury to mankind. Send for some of the pamphlets and learn to avoid the meshes of secretism as taught and practiced by the different societies which are urging their claim upon the people.

MRS ANNIE OLIVER has been preaching in the Methodist Church in Brooklyn. This seems to have stirred up the feelings of some of the members who are opposed to women preachers. They went into the house and took out nearly everything that was in it, even carried away the Bible. If worldly persons were to despoil a church, their action would be universally regarded as spiteful and malicious. It is to be regretted that such manifestations of prejudice are found in a civilized country.

YOU may buy friends, law, justice, order and about everything that is in the market for filthy lucre, but you cannot buy off death. When old monster death comes along with his sting, you cannot pay him to go away and leave you a little longer; he will have his way, and your money and you part for ever. But not so with the man of God. He has treasures where death's rust and moth cannot destroy; it is laid up in heaven, and the mighty and eternal God has charge of it.

SOME years ago the great preacher, W. H. H. Mummy declared that it was both inhuman and disgraceful to baptize people in the cold of the winter. Of late years he has given his attention to fast horses and fancy farming, ecclesiastical milling not being sufficiently remunerative. He made grand show in the world and set many people in amazement at his prodigality, but alas! the end of such worldlyism also comes. Mummy has fled far back into the Adirondacks, and sheriffs have seized his horses and farms. Young men, beware of fast living. Pay as you go, and go on principle, if you would be happy and continue happy.

WHEN our affections are centered on bonds, mortgages, lands, houses and the goods of the world to the extent that we are kept from the house of God it is high time that we do our first work over, time that we get back to our first love. It is to be regretted that persons give themselves and their eternal interests away in such a manner. Is it any wonder that missions work drags slowly along under such circumstances? Is it any wonder that ministers, who spend all their living preaching the Gospel, go down to their graves in sorrow, while others sink into ruin because of riches? The minister is all right for the world to come, but how will it be with the covetous and greedy?

THE attempt of some half a dozen small congregations in the neighborhood of East Broadway to establish the office of a "Chief Rabbi and a Beth Din for all the congregations of the United States" is certainly doomed to be a dismal failure. The tendency of American life, even in religious circles, is decidedly opposed to the centralization of power. The American Jewish congregations are, always have been, and will remain, autonomous. We do not want any Chief Rabbi here and it would be impracticable to establish the office if we did want one. No congregation of any importance has joined the East Broadway movement and we are authorized to state that the announcement that the congregation Shaaray Tefila has signified its willingness to join is without foundation in fact.—*Reformer and Jewish Times.*

WHO wishes an ill-natured and churlish man for a neighbor? What advantage would such a man be to a community? Would he make peace more peaceful, or piety more pious? Would he induce patience to be more patient, and hope to be more hopeful? Anger hides the man from himself, and exposes him to others. In his presence you think it is all the time raining, yet you see nothing refreshed, thunders you hear, but the atmosphere is no purer. An angry, fretful person is the brimstone of society.

"WILL some one of our readers please tell us how many times Elder Ray has said "The Tunker Churches are not churches of Jesus Christ"? We don't know how often it is necessary to repeat an assertion in order to make it true, but we believe Elder Ray does; so if some one will kindly inform us how often he repeats, we shall then know one more thing than we now do."

Mr. Ray makes the assertion that the "Tunker churches are not churches of Christ" at least forty-three times. EMMA WATSON.

THE *Jewish Times* says that, for many years Jerusalem has been the very hot bed of pauperism, the refuge of the idle and degraded Jews from Poland and Russia. Pauperism is not confined to the aged and infirm, but it has become a positive institution, to which all classes have recourse. All Jewish children born in Palestine are enrolled in a book, and are entitled to Alms. As a result of this system, marriages are quite common between boys of fifteen and sixteen and girls of thirteen and fourteen, the principal idea being that an increase in population produces an increase of Alms. The *Times* insists that the Jews in foreign lands cease contributing to the support of Jews in Palestine, and thus break up this nefarious business.

ON Monday, Sept. 1st, the Committee appointed by District Meeting met at Mt. Morris to confer in regard to place of next Annual Meeting. They visited several places and then came to this place to view the grounds here. In the evening they met in the meeting-house and after several hours deliberation decided almost unanimously that the next Conference should be held on the farm of Brother Isaac Rowland at Lanark. The place of meeting is one-half mile from the depot, and well adapted for the purpose. We anticipate a very pleasant time with our Brethren if we live, and believe the Committee of Arrangements, which consists of Enoch Eby, J. C. Lehman, J. H. Moore, D. M. Miller and Edward Forney, will do all they can to make the coming Conference a success so far as their work goes. The Committee met again on the morning of the 2nd to advance the work still further.

SHOULD MASONIC OATHS BE KEPT OR BROKEN?

UNDER this head the *Cynosure* puts some plain truths, and quotes several profound biblical scholars on the subject, it says:

"With uplifted eyes gazing upon the glory of heaven, we often ask, Who shall ascend into the hill of the Lord? or who shall stand in his holy place? And when Jehovah sends back the answer, "He sweareth to his own hurt and changeth not," we may justly pause and consider well our act before breaking any promise, covenant, or oath we have taken.

Let us pause before this Scripture and learn its true meaning. Does it teach that if we have sworn to do a wicked act, we must do it to enjoy the favor of God? Mark well its utterance. It does not say he that sweareth to the hurt of truth, justice, civil and religious liberty and changeth not, shall have a sent in heaven and hear the sweet music of angelic song. But it does say, he that sweareth to his *own* hurt and still adheres to his engagement, does a noble act for which he shall be permitted to enter the joy of the Lord and stand among the redeemed in glory."

Albert Barnes in his interpretation of this passage says:

"If the thing itself is wrong; if he has made a promise, or pledged himself to do a wicked thing, he cannot be under obligation to do it; he should at once abandon it; but he is not at liberty to violate an agreement simply because it will be a loss to him, or because he ascertains that it will not be, as supposed, to advantage."

A. J. Howe, professor in Bates Theological Seminary, Lewiston, Me., says:

"When men have become bound by solemn oaths to commit crime, they have no right to do it. They are under the highest obligation to break that oath and stop the progress of sin. The oath is sin, execute it is sin, to abrogate the oath is a virtue."

The late Joseph Haven, professor in the Theological Seminary, Chicago, Ill., and in Amherst College, says on this topic:

"Suppose, for example, I have promised to do what is in itself unlawful—to commit crime, to lie, to steal, to commit murder, or in any way to violate the laws of society or the laws of God—am I under obligation to keep such a promise? Unquestionably not. There can be no obligation on any man to do wrong. It is a contradiction of terms to say that a man *ought* to do what he might not to do. In case the unlawfulness of the act contemplated was known at the time of the promise was made, then the promise itself was a guilty one, and the sooner it is broken the better. The guilt of such promises, it has been well said, lies not in the breaking, but in the making.

"In the case the unlawfulness was *not* known but the thing promised was, at the time, supposed to be lawful, this supposed lawfulness was manifestly an implied condition of the promise; and a failure of the condition implies a failure of the obligation. The promise is to be taken in its plain and obvious intent; and if there was no intention to do a wrong act, no promise to do a known wrong, of course there is no obligation in the promises.

"This was the case with Herod, whose promise was to give his daughter whatever she might ask; but who in making that promise, had no thought of her asking what she did. In taking the life of John the Baptist under such circumstances, that ruler committed the crime of murder in order to avoid breaking a promise which in reality he never made; and which, if made, he had not only no obligation, but no *right* to keep. In like manner a promise obtained by any misrepresentation or fraud on the part of the person receiving the promise, is not binding, when such fraud or misrepresentation is discovered, inasmuch as the condition on which the promise was made proves false."

God insists that his children shall not swear at all. If they swear, they break the law of God, and the reader knows what abides on him who breaks the law. No one asks. Is it wrong *not* to swear? but is it right to swear *at all?* This God answers in the negative. Then since it is wrong to swear, when a man turns his face Christ-ward, he is bound to leave the evil of swearing behind him with all other evils. If he has sworn to murder a man, must he *keep* his oath? If he had fellowship with a band of robbers, having sworn to aid them in plundering, must he now rob and plunder in order to *keep his oath?* If Masons are empowered from on High to administer oaths, then are also all other societies likewise empowered. If Masons can administer oaths to be kept inviolate before God, then can any other society, no difference what its aims and objects may be.

The object of swearing a man into Masonry is to hold him to it. One of the results of such swearing is, secresy. Now if a man should commit murder, and bring misery upon a dear family, then turns to God, must he continue to inflict misery just because he did what God says he should not do? So with the Masonic oath. God says, "Swear not at all." Now because he did that which God says he should not do, shall he continue to regard the result of that swearing? No; abandon the whole thing. "Nothing is hid, which shall not be manifested. Mark 4: 22. M. M. E.

ORIGINALITY.

The boast of originality belongs emphatically to the ignorant, unlearned, and unthoughtful. It may be we think of what *we* never read or heard, but we ought to know there is much to read and be heard with which we never came in contact and of which we know nothing. We ought to know, too, that, because like causes produce like effects, others may have applied the same force of mind to the same question and therefore must have obtained the same conclusion which we have, although we never read nor heard of them.

People who read much and think little are not likely to evolve thoughts of which they have never read nor heard; while those who meditate, reflect, think or reason much and little are likely to think of a great many things of which they have never read nor heard.

Probably we have all been more or less surprised by the fact that when we had reached a conclusion in a way different from any of which we knew, that, afterwards in conversation, reading, or at public speaking, we would find out that what we thought was original with us had been thought of years and even centuries before we were born.

At our birth we are all equal; no one is superior or inferior in power or merit—intellectually and morally we are a cipher. All we shall ever know we must learn. This is not only true of us now, but it is true of all who have lived before us. The way some people talk, though, it would seem nothing even was known before they existed, that knowledge, too, was born with them. Such maintain that others, who know anything of language, mathematics, or science which some one else has previously known and expressed, are frauds, quacks, impostors, plagiarists, etc., forgetting that all they (the consumers) know they have *learned*.

Some persons, when they hear a good sermon preached, a good lecture delivered, or see a good article or book written, always say, "he stole that from —— ——— it is not original."

When persons are so very free in condemning others for stealing because they have something good, we very much suspect then that those who are so ready with accusation, do not have any thing good themselves except they have stolen it, for our only rule by which to judge others is by ourselves. Is not the man who comprehends a thought just as much the rightful owner of it as the person who imparted it to him? He has not paid the same price for it that his predecessor did. The price of an idea, in every case, is the necessary study and attention to comprehend it, and he, who honestly and manlike pays this *full price* for the article, has an absolute right to dispose of it as his own.

S. J. R.

EVANGELISTIC WORK.

An evangelist is one who is authorized to preach the gospel, but has not the care and responsibilities of a church. Timothy was commanded to "do the work of an evangelist," and in obedience to this command he seems to have done his work well. There are still evangelists in the house of God, who, through their perseverance and steadfastness, are winning many souls to Christ.

A meeting of all evangelists, missionaries, counsellors, overseers, workers has been called in the Solomon's Creek Church, Indiana. We do not understand this meeting to be called in the interest of any class in the church, not to usurp authority over the church, but to confer with one another in reference to the best method of doing evangelistic work, and how to apply the pure principles of our holy religion. When brethren and sisters meet and talk over their differences in the spirit of the Master and lay aside all prejudices and notions, regarding each other as being purchased by the same precious blood, adopted by the same holy means, and nourished by the same vine, then strifes and divisions rapidly vanish. Who does not love the peace of John 14: 27?

In the days that are past and gone, many of us have rejoiced in the increase of the army of the Lord by the hands of such men as Bashor, Painter, Hillery, Gibson, Mohler, Metzger, Crife, Calvert, Hendricks, Buckalew, Stump, Forney, Workman, Brown, Hoover, Loehr, West, Hixon, Nead, Kline, D. M. Miller and many others whose names we cannot mention. These went forth with the "sword of the spirit," and withstood the storms of worldly-minded men, and have done well for the cause. We thank God for the many valiant soldiers. Not a few may be found among the humble walks of life, who are also doing good battle for their Master. We know some who are not ministers, that are doing a mighty work for the Lord. These, too, should go up to Solomon's Creek to give words of comfort to the weary and faint. Let all who have had experience in sounding out the word of the Lord be there. Let those who are almost sinking under the heavy burden be there. Let those who have words of sympathy for the weary ministers be there. Let him who loves the association of his brethren be there. May all be benefitted socially, intellectually and religiously. Let us go up in the fear of the Lord.

Since writing the foregoing the *Progressive Christian* of Aug. 29th is at hand, and in speaking of the proposed meeting of missionary workers, suggests that the Moderator of evangelism call a meeting. This we think would be well, if the Moderator could endorse the proposed meeting at Solomon's Creek, Ind., we think both the East and the West could easily reach it. We would like to see the Ogan's Creek work come before that meeting, for there are many commendable features in that Plan. We believe our Brethren generally will do that which is fair and just in this matter, and in all things that are good and pure we wish to lend a helping hand.

M. M. E.

DECOYS.

A butcher wants a decoy sheep, one that will lead others where he wants them, so he singles out one, pets it, fondles it until it will follow him. With this pet sheep, he will decoy or lead his sheep to the slaughter pen. Thousands of sheep are thus led by a single sheep unto death, but alas! the decoy sheep finally goes where all the others have gone. He gets old, is fattened, killed and hung up where those before him hung.

Fish will not so much as nibble at an empty hook. The delicious bait must cover it, before the finny fellow will take it in his mouth. The decoy must be complete before the fisherman can realize a dainty dish for his dinner. So sin is covered with many a bland smile, a shake of the hand, or a "hin do you do," in order to mislead. The devil does not keep a stock of decoys very long. So soon as they are detected by the "wise" and the "elect" he turns them out and introduces new ones. In the haunts of pleasure, each year he introduces new decoys. The method of cheating so successful last year is supplanted by a new one this year.

Philip Costo went to the city, and, being a stranger, he looked around for some fine looking stylish gentleman, with whom to spend the time and see the sights. He soon finds him. The evenings are long, so the men proposes croquet. It is delightful! Time passes so rapidly! But it soon becomes too dry for them on the commons, so some interesting billard table is sought. The nights are too short, so a part of the day is spent in the "pleasurable amusement." Philip learns rapidly, soon thinks he is the best player in the State, if not in the world. He bets and loses, bets again and loses. Money nearly all gone, ashamed to go home, and too lazy to work, he stakes his last dollar. It goes where the others have gone. No money, no food, no friends, the fine gentleman, the decoy, gone to finish another Philip Costo. Poor Philip! decoyed in to play croquet, he was easily led from bad to worse until he found himself a poor outcast, a lonely, friendless boy in a great city. Decoyed by a wolf, and left a carcass, he goes down to the river, plunges into it, and—well the next day the papers read: "Found, in———River, Philip Costo: Supposed to have committed suicide"

The farmer puts twenty bushels of wheat on his wagon, starts to market, and gets there in good time. "What is wheat worth?" "$1.10" says the grain dealer. Farmer goes to another dealer and says, "What is wheat worth?" "$1.-10" is the answer. "I have been offered $1.12" says the farmer. All right, says dealer No. 2, you beter take it, I cannot give more than $1.10 Farmer goes back to dealer No. 1 and says, "I have been offered $1.12 for my wheat." "Well," says the dealer who wishes to retain his trade, "I will give the same," and the sneaking farmer *invariably* chuckles over his "sharp bargain." Decoyed by Satan to tell a falsehood for *forty cents!* Sold his chances for heaven for forty cents! Well it is just as bad if he had sold it for forty millions.

The world is full of decoys. Sometimes they get into churches. Men will be leaders, even if they are blind. They decoy the artlers, the innocent, and at last go down to eternal woe. Men will follow some leaders. If not Christ, then some other being far beneath Christ. Such decoys will finally go just where they are leading others—like the decoy sheep—and their last end will be full of wailing and gnashing of teeth.

M. M. E.

THE DONATION PERPETUAL.

Dear Brethren:—

We think upon examination of the outlines and suggestions, relative to the Tract Society you have hit upon a most excellent plan that will commend itself to any one desirous of doing something for the cause of our heavenly Father. First it gives all an opportunity to work together and each donor can manage the distribution of the amount of tracts he is entitled to. Thus he may know his money has not been squandered.

Secondly evry donor becomes a colporteur and thus the tracts will be distributed from many different points. Suppose you have a donor in every church district, then it follows there will be a distributor of tracts in every church district, one who can have the opportunity to scatter the good seed out into the highways and hedges and into the families of those who do not attend our meetings.

Thirdly, the donation *never becomes exhausted*. Oh! what a grand opportunity for every child of God whom the Lord has blessed with a little of this world's good to work for Jesus, not only while he lives, *but for long, long years after he has passed away*. Just think of it! Though the body lies mouldering in the dust, and the spirit gone to God, who gave it, still the leaven is at work in the world. If it is so (and why not) that in eternity we are conscious of transpiring events here, what a joy to know after we have passed over there that the little we have done to help on the good cause is still at work, and through this auxiliary to the preached word, souls are being brought to a saving knowledge of God's free grace. What a ready opportunity your plan of Brethren's Tract Society is TO LAY UP TREASURES IN HEAVEN. As time rolls on the more will be accomplished through our donation, and if any one is to be rewarded according to the deeds done in the body, surely the reward will be in proportion to the good results accomplished through our donations. As the good continues so shall our reward be continuous. As the interest here continues year by year so will our interest continue in heaven, not however, as a reward of merit, but of continued love and grace from God, simply because we did what it was our *duty to do with the Lord's goods*. We bespeak for the enterprise success and shall heartily do what we can to help on the move. In a matter of this kind we do not stop to inquire will it affect our reputation any way in our public capacity to lend a helping hand Duty is always *paramount to reputation* or worldly praise. As we believe the Tract Society is one of the channels through which we may do good, our conscience condemns us not, and if our conscience does not condemn us God will not—that is so long as convictions of conscience are the result of obedience to truth, and the outgrowth of duty.

Yours hopefully,

August 29th, 1879. J. S. Flory.

ITEMS OF INTEREST.

A single ant will lay millions of eggs.——Postage hereafter must be *entirely* prepaid.——A snow-storm in Southern France is another of the strange things which are happening nowadays.——A new pass over the Rocky Mountains has been discovered by Prof. Marsh.——A Minnesota hen is doing two days work in one—32 eggs in 16 days.——Bread in London is three cents a pound, lower than for many year.——Texas has considered her education and appropriates $600.000 for school work. Now she only needs good teachers.——Harvard College graduated its largest class this year, over 200.——The Canadian Government is engaging farmers to instruct the Indians in farming in the Northwest.——Total value of postage stamps, stamped envelopes, and postal cards sold during the past year was $29,539,050, an increase of $971,866 over the previous year.——The French Minister estimates that France will pay $100,000,000 for foreign grain, most of which sum will come to America.——The United States uses 2,200,000 ounces of quinine as a febrifuge.——Grasshoppers are devastating the wheat fields of Southern Prussia.——The "Golden Gate," a 17-foot schooner, has left Boston for a trip around the world. Two persons go with it.——One hundred years ago there were only four newspapers in America.——During the year ending June 30, 1879, 29,224 immigrants landed at New York.——A farmer and ten of his cows were struck by lightning in England.——Telephones are worked between Getersburg, Va., and Wilmington, Del. 225 miles.——Real estate is rising in New York City; a good sign of better times.——Missouri has a corn-cob pipe factory; pays a cent apiece for suitable cobs, and cannot supply the demand.——Boston drinks 15 000 gallons of soda water per day.——Southern California is expecting an immense grape and orange crop.——The direct losses to sheep-owners in the United States from ravages of dogs is over $1,000,000 annually.——Nebraska is reported to have gained 72,662 in population in the last year.——Illinois's wheat will probably average twenty bushels per acre for 1879.——Results of our last Fourth of July, so far as heard from, are 18 killed, 107 wounded.——A quail was shot in Florida with a ruby in his throat.——1,000,000 acres of the soil of India are devoted to the growth of the poppy, for the production of opium.——Each day there are 1,800,000 gallons of petroleum brought to the surface of the earth.——The Esterbrook Steel pen Co., makes over 150 styles of pens.——A ragged beggar recently dropped, accidentally, a package of $400.——A poor Florida fisherman, while digging worms, found a pot containing $1.400 in gold coin.——Kentucky makes about 250,000 barrels of whisky, consuming 3,000,000 bushels of corn and 500,000 of rye ——Some Jersey cows will give in one month their own weight of milk.——A Texas wool-grower has a sheep with variegated black and white wool.——There are over 724 millions acres of Government land surveyed and open to settlement, and 1,000 millions yet to be surveyed.——A cattle epidemis of a serious nature, we learn, has made its appearance at Lincoln, Nebraska. Fifty head per day die in that vicinity.——Texas has 3,674,000 sheep.——The annual production of bees-wax in the United States is 20 million pounds.——Thirty swarms of bees swarmed at once on a single tree in Boonesville, Ohio.——Always start a horse by the voice and not by the whip.——France, Belgium and Cuba are the only countries producing a surplus of sugar. In the first two named, it is from the beet; in the last, cane sugar.——Eleven cheese factories were built in one county in Wisconsin last winter. All in operation.——It requires not one-fourth as much power to move a load on water as it does by rail.——The City of New York disposes of 12,000 cattle per week.——Virginia has 12 cotton factories. She had none before the war.——Buckwheat should not be fed unground, as the sharp edges of the grain irritate the animal's stomach.——The balance of trade in favor of the United States for the year ending June 30, 1879, was 267 millions of dollars.——Thomas Taylor, Microscopist of the Department of Agriculture, is discharged by Commissioner Le Duc.——Failure of crops, depression in trade, and foreign war, will make England thoughtful, if not sad.——A Heliotrope 14 years old, and covering a space of 10 x 14 feet is reported.——Michigan has 70,000 more acres of wheat this year than last.——Many small farmers in France pay their rent from their poultry yards.——At Worth, Iowa, a ram killed a dog which had badly torn a young lamb in the flock. Not a bone was unbroken in the dog's body, the revenge had been so severe.——The acreage of Arkansas cotton crop is four per cent larger than last year.——Italy has ordered 20,000 tons of coal from Philadelphia and Reading.

The mortality record in New York for the week ending Saturday, July 26, was 600 against 833 the previous week. The decrease is due to the favorable change in the weather.

DANISH MISSION REPORT.

Springfield Church,	O.	$2.00
Mohican "	O.	3.00
Chipaway "	O.	3 00
Painter Creek "	O.	6 00
Valley Creek "	Va.	2.00
Washington Creek Church	Kan.	2 35
Rock Creek Church	Ill.	2.00
Peabody "	Kan	1.00
Bear Creek "	Ill.	2 00
Falling Spring "	Pa.	2 00
Sandy Spring "	O.	3.00
Lewistown "	Pa.	2.00
Coventry "	Pa.	10.00
Eel River "	Ind.	4 30
Salamony "	Ind.	3 68
Howard "	Ind.	2.00
Log Creek "	Mo.	2 00

C. P. Rowland, Treasurer.

Lanark, Ill., August 30, 1879.

(P. C., please copy.)

DANISH POOR FUND.

Astoria Church	Ill.	$2 00
Mary Sandburn	Ill.	1 00
Bear Creek	Ill.	5 00

C. P. Rowland, Treasurer.

Lanark, Ill., August 30th, 1879.

P. C. Please Copy.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1:14? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the least in the kingdom of heaven? DESTINA MILLER.

Will some brother or sister please explain what things were done in Bethabara. That which is spoken of in St. John 1:28. SAMUEL W. YOST.

I believe that it is generally claimed by us that we are strictly scriptural in our practice. Will some brother or sister please tell us where the command or example was given by Christ or the apostles for the practice of the salutation between the supper and communion? A scriptural answer is desired, and not the tradition of the elders (this side of the apostles). D. YOUNCE.

[Will Brother B. F. Moomaw answer Brother D. Younce?—EDS.]

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

Also, Matt. 11: 11. "Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he." EMMA J. MYERLY.

C. J. HEAD ANSWERED.

Will some one be kind enough to explain Heb. 10: 26? C. J. HEAD.

I WILL give my humble opinion in regard to this question. The 26th verse reads as follows: "For if we sin willfully after that we have received the knowledge of sin, there remaineth no more sacrifice for sins." If we sin willfully we must certainly know it to be a sin willfully we must certainly know it to be a sin before we do it. Therefore knowing it to be a sin and go and do it, we sin against the Holy Ghost, which is the unpardonable sin, and this being the case, certainly there remaineth no more sacrifice for sin. By reading the 25th verse you will plainly see that the apostle has told us "not to forsake the assembling of ourselves together" and so on. Then if we do forsake the assembling of ourselves together, we do sin willfully, when we have everything comfortable in the way of warm clothes, and good conveyance, good health, etc. If we will read from the 24th to the 28th verse, and see what we may look for if we sin willfully we certainly will be very careful how we do things that our conscience condemns.

MARY E. STARR.

THE POWER OF GOD.

BY JAMES WIRT.

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." Rom. 1: 16.

THE power of God is manifested in different ways throughout the works of nature and in the economy of grace. The object of the present article is to notice the power of God more particularly in the work of Redemption.

The incarnation of Christ was accomplished through the agency of divine power, and this consists in the union of the human and divine natures in the person of the Messiah.

Christ attested his power by the many miracles which he performed, having entire control of the elements of nature. Water was converted to wine, and the wind and waves obeyed him, the dead were raised to life and returned to their homes and families, and all diseases that flesh is heir to were instantly removed by his miraculous power; the influence he swayed over the minds of the people by his speech was indeed wonderful. "He spake as never man spake," and the gospel which he taught is the power of God unto salvation to all who believe and obey it.

After his baptism in the river of Jordan by his forerunner John, God's power was demonstrated by the spirit coming down from heaven to abide upon him, and the miraculous announcement proceeding from Jehovah: "This is my beloved Son in whom I am well pleased."

The transfiguration of Christ on the mount is another instance of divine power; and Peter, James, and John were allowed to witness this scene and hear words uttered by the Father similar to those at his baptism. This revelation of God enabled Peter to reply to the question put to him by Jesus in the manner he did, for flesh and blood had not revealed this unto him.

Another manifestation was the establishment of his church on earth, which is proof against any attack made by all the combined powers of hell, as all power in heaven and earth is given unto Christ.

The power of God was displayed at the time of the crucifixion by the supernatural phenomena of nature, the sun was shrouded in darkness, the veil of the temple was rent in twain from top to bottom, the rocks burst asunder, and many of the saints arose from their graves and appeared in Jerusalem.

The resurrection of Christ is an exhibition of the power of God, and to those who were to be a witness of his resurrection he showed himself alive by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

Christ's ascension into heaven was a mighty display of infinite power. His body ascended toward the Zenith in direct opposition to the power of gravity. The promise to those who love his appearing is that he will come again in like manner as he departed, but to those who do not love his appearing, he will come with his mighty angels in flaming fire, taking vengance on them that know not God and obey not the gospel.

The descent of the Holy Spirit on the day of pentecost was a verification of the promise given by Christ our divine head which is to bring to remembrance all things that will be to the interest or promotion of the cause of Christ.

QUERY—REGENERATION.

Brother Eshelman, will you please explain Matt. 19: 28. It reads as follows: "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Was Christ ever regenerated? N. S. DALE.

CHRIST addressed the twelve apostles as found in Matt. 19: 28:

"Ye shall sit." Where? "Upon twelve thrones." Doing what? "Judging." Whom? "The twelve tribes of Israel." At what time? "When the Son of Man shall sit in the throne of his glory." Where? "In the regeneration." —"when this mortal shall have put on immortality."

Christ was not regenerated in the sense that we are regenerated. In order to be born, he did not need to change his heart, his conduct, nor his relation as we must, but when he came forth from the time,—was quickened again, he regenerated. In this sense must we be regenerated also, and in this we follow him. For then will "this mortal put on immortality," "this corruptible be swallowed up by the incorruptible." Remember when he promised seats upon the twelve thrones. They are for the twelve apostles. M. M. E.

TRACTS! TRACTS!!

Why do the Brethren not print any Tracts in the German language? Is not a German soul worth as much as any other? Hundreds and thousands of Germans are in the land that might receive as much benefit as any body if they could read them. SAMUEL REAM.

GERMAN Tracts are not printed because the publishers are unable to get them out and *give them away*, which they would have to do, for too few of our German Brethren are interested in tract work. The soul of a German is just as precious as the soul of any other, and we would take pleasure in doing much for them. It is too much to ask publishers among us to bear the whole burden in these things. Had we tens of thousands of dollars we might well put in a few hundred for such good work, but as we have it not, we cannot. We this week present a method to the General Brotherhood, by which all may do something in this way, and thousands be taught the whole truth, which but few now learn. We have able men among us who would willingly devote their time in the preparation of tracts, but are unable to have them published. If about twenty Brethren will come forward with $1.00 each as a donation we will agee to put the tract work on a permanent basis, and issue them by the ten thousands. We shall soon issue three new tracts from this office, two by Brother J. S. Flory and the other by one of the editors. M. M. E.

HEBREWS 4: 12.

WILSON translates as follows: "For the Word of God is living and energetic, and more cutting than any two-edged sword, cutting through even to a Separation of Life and Breath, and of Joints and Marrow, and able to Judge the Thoughts and Intentions of the Heart."

Luther in his German translation differs somewhat from the various English translations. He says: *"Denn das wort Gottes ist lebendig und kraftig, und scharfer denn kein zweyschneidig schwert ist, und durchdringet,"* &c.

There is an apparent contradiction here, since Luther says that it is sharper than *no* two-edged sword. Perhaps some of our German readers can give us some light upon the subject. We have given the above in order to call them out. M. M. E.

FROM PALESTINE.

NUMBER XXI.

Philip's Fountain, and the Pools of Jerusalem.

[From the "Christian Standard" by special Arrangement.]

ABOUT five miles south-west of Jerusalem is a fountain, which is called by the Arabs, *Ain el Hanigeh*, but which has been known by Christians, since the close of the 15th century, as Philip's Fountain. Since this date, tradition has located here the baptism of the eunuch, having previously located it at a fountain called Ain Dilweh, about three miles north of Hebron.

So far as water supply is concerned, the so-called Philip's Fountain is admirably suited to the event. The spring, which issues from the hillside high above the road, is led down the hill to a wall of handsome masonry, through which it flows in a stone spout, and falls into a stone watering-trough. It overflows this trough at one end and flows thence by a conduit into a pool, 20 or 30 steps distant. This pool is 41 feet long by 26 wide, and 8 feet deep. It is partly cut in the natural rock, and partly built of masonry. The water is drawn from it to irrigate some beautiful gardens of fruits and vegetables below.

This pool is as good a baptistery as if it were made for the purpose, and it could not have failed to attract the eunuch's attention, had he ridden by it; but there is one serious objection to its being accepted as the place of the eunuch's baptism: it is not on "the road that leads from Jerusalem to Gaza." True, it is possible to go to Gaza by that way, as is clear from the fact that we came to Jerusalem that way from Gaza. But we came by a way, for a few miles beyond this fountain, by which no chariot could possibly go, and by which I am sure there never can have been a chariot road. True, we *might* have come by a road far smoother, if we had ascended the valley leading up to the fountain, instead of crossing precipitous hills to shorten the distance. But such a route, though it may have been practicable, and probably was so, and though it would have eventually enabled the eunuch to reach Gaza, is altogether too roundabout to be called "the way that goeth down from Jerusalem to Gaza." It leads out to Beth-shemesh and thence to Ekron. The language used by the angel in telling Philip where to go, directed his mind, not to any road by which a man *might* go to Gaza, but to *the* road by which men commonly went. There is such a road now. It leads directly from Jerusalem to the Valley of Elah by the way of Wady Mussar, where traces of an ancient paved road are still visible. This road lies to the south of the valley in which Philip's Fountain lies, and it leads by way of Bet Jibrin, once called Eleutheropolis. I think that on this road, and on this alone, should be our search for the place of the baptism in question.

This consideration is equally fatal to the older tradition which located the event at the fountain north of Hebron; for that fountain is on the road, not to Gaza, but to Hebron. True, men may have traveled, at times, by way of Hebron to get to Gaza; but even if that were customary, the portion of the road in question would still be called the road to Hebron, and that section which leads off at almost a right angle from Hebron to Gaza, would not be called the road from Jerusalem to Gaza, but the road from Hebron to Gaza.

Fixing our mind, then, on *the* road to Gaza, we next consider three other conditions, made necessary by the scriptures, to an identification of the place. First, the place must be "a certain water" in which baptism would be practicable. Second, it must be far enough westward of Jerusalem for a route of travel going southward from Samaria, to intersect the road between the place and Jerusalem—for the text clearly implies that Philip came into the road by an intersecting route, and not by going through Jerusalem. Third, there must be space between the point of intersection and the place of the baptism, sufficient for Philip's instruction of the eunuch to be given as they passed over it.

On the road in question, all of these conditions are satisfactorily met. In the valley of Elah, which the road to Gaza traverses for a mile or two, and crosses, about 18 miles from Jerusalem, is the brook mentioned in my last letter, from which David took the stones as he approached Goliath. It is a rapid mountain stream, filled, like all such streams, with alternating shoals and pools, and furnishing admirable places for immersion when flowing at all. It flows now about six months in the year, and it was probably perennial 1,800 years ago; for the well known decrease of rainfall within that period, and the less favorable distribution of it through the year, has very greatly diminished the flow of water in all the streams of the country. Here, then was the water necessary to meet the first condition.

Secondly, there are many foot-paths leading from Samaria southward, which intersect this road between Jerusalem and the valley of Elah, those passing within four or five miles of Jerusalem being the more favorable for travel. By any of these Philip may have traveled, and any of them would meet the third condition—it would give him ample time, after he joined the eunuch, for the instruction which preceded the baptism. My conclusion, then definite and assured, is that the eunuch was baptized in the brook which flows through the valley of Elah. The remark of the angel, "This is desert," refers to the place in which Philip would find the eunuch, and it fully agrees with my conclusion; for the rough and rocky hill-slopes traversed for a few miles before reaching the valley, was, in Jewish parlance, a desert. It could not refer to the plain reaching from the foot of the hills to Gaza; for that was a series of grain fields, and most of it so at present.

In this connection I will write that I have intended to say concerning the facilties for baptizing, in and around Jerusalem. There never was a city, I suppose, without a running stream, and apart from its aqueduct, so well supplied as Jerusalem. Besides a good supply of rain-water, cisterns under private property, many of which to the present day afford excellent water, there were no less than seven artificial pools accessible to the public. The first of these that I shall mention, is the one called Upper Gihon, by Christians, but known to the Arabs under the name *Birket Mamilla*. It is 735 yards due west of the Joppa gate, in the midst of a piece of smooth ground descending toward the city, partly used as a parade ground for Turkish soldiers, and partly as a Mohammedan graveyard. The ground slopes toward it from the north-east around to the south-west, and it drains about a square mile of surface, perhaps more. It is supplied entirely from the surface drain. My measurements of it nearly agree with those of Dr. Barclay. It is 316 feet in length, by 218 in width, while its depth, measured in three different places, is 19, 20, and 22 feet respectively. It is walled with good masonry, and was cemented, but most of the cement is now gone. It was entirely dry when we saw it, its water having been drawn into the pool of Hezekiah, inside the city, with which it is connected by an underground conduit. We saw and measured the mouth of this conduit, in the bottom of the pool at its east end. The conduit comes to the surface not more than 200 yards from the pool, and runs along the side of the road nearly to the Joppa Gate, where it goes under the ground again in order to maintain its downward slope. Mr. Hornstein, keeper of the Mediterranean Hotel, told me that he had seen the connection of this conduit with the pool of Hezekiah, when some excavations were being made a few years ago, within the city.

These facts establish in my mind the identity of this conduit and these pools with those mentioned in 2 Kings 18: 17 and 20: 20. Such is the relative level of the two pools, that though the Gihon can empty itself entirely into the Hezekiah, the former may be filled without overflowing the latter. It is now never full except in very wet Winters, and usually it goes dry early in the Summer. It affords facilties for immersing by means of two flight of stone steps, descending from top to bottom. One of these, at the south-west corner, is five and one-half feet wide, and the other, at the south-east corner is seven feet wide. When the water was shallow enough to descend to the bottom, these steps afforded the means, and when it was deeper it was quite practicable to immerse on the steps themselves by placing the candidate on the step next below you.

J. W. MCGARVEY.

Correspondence.

These things write we unto you, that your joy may be full.—John

Echoes from the East.

NUMBER XXI.

ANOTHER MEMBER GONE.

HOW sad are our feelings when the message of death reaches our ears! And why should it not? It must be a hard heart indeed that cannot be moved when death speaks, and summons a loved one from time to eternity. There is an awful solemnity that hovers around the cessation of human life. How respectful we should be to the departed! How ready to render the last service of friendship and love to them and those they have left to mourn their departure! Soon, ah! soon *our* last hours will come when we shall forever retire from the world's stage of action. Let us, therefore, remember that we must die. Let us, like true Christians, live as we will wish we had lived when we depart.

This afternoon, July 24th, we attended the funeral services of an aged relative, a sister in the Church of Christ. Susan Shockey was born in the year 1800. She knew what sorrow and affliction is. She was the mother of an only child—a daughter who died a number of years ago. Later her husband died also. Both died in the faith, having united with the Church. Our sister was left alone, but not at all in want, being surrounded with an abundance of this world's good things. Sight failed, total blindness followed, and under this great affliction, she ended her few remaining years. But she had joined the Church rather early in life, and her Christian hope was her greatest comfort. She rests now, we trust, with those who "sleep in Jesus."

The funeral discourse was preached in Prices Meeting-house, by brother D. F. Good, and others, from the words of the Revelator: "What are these?" The speaker spoke of John's vision on the Isle of Patmos—what John saw in Heaven—the company of those who are saved through much tribulation—trials are a means to bring some near to God—we are all bound for eternity—religion, pure and undefiled, our means of preparation for eternity—our hope in the believer's death—the importance of the unconverted turning to God.

The body of the deceased was interred in the burying-ground near by the Meeting house in the presence of a large circle of relatives and sympathizing friends.

OUR COUNCIL MEETING.

On the 31st ultimo, we met in quarterly council at the Welty Meeting-house in the southern end of the Antietam congregation. After the items of business were received and arranged, the meeting was opened in the usual devotional manner. Our bishop then addressed the meeting, directing attention to the importance and seriousness of the occasion. The members were kindly admonished to treat each other with due respect and brotherly love which becomes those who profess to be joined together in the faith and power of the Gospel.

The first thing in order was the reading of the Minutes of our late Annual Meeting. This is usually done every year at the first opportunity after the Minutes are received. We presume this is done throughout the churches from the Atlantic to the Pacific. If not, I cannot understand how all the churches are to be kept in order, that is, in harmony with the details of our Church government as regulated by the church council. Sometimes we hear of congregations being in disorder, or "out of order," and we cannot see how this may occur unless it should be true that all do not "walk by the same rule and mind the same thing." We profess to be one in Christ. Let each member take the New Testament and answer the question: How can this be done? We must be one if we would obtain Heaven's approval. Let us seek then to labor patiently for oneness of mind among the brethren and sisters. Let us have a great work of fault-finding with SELF within each one of us, and let us be satisfied with the Body of Christ as His Spirit ever rules and actuates it. We shall do ourselves and others immeasurable harm by being "unruly," "disobedient," "self-willed," "contrary" and "contentious." It will only prove too true that such have not yet found full "peace in believing." May the Lord have mercy on all who err from the truth!

Our church meeting was well attended, and the business was disposed of in a manner that gave apparent satisfaction to the church. The business was generally of a local character, but the subject of Non-conformity to the world was considered, and is one that concerns our entire fraternity. When Trine Immersion, or any other cardinal doctrine of the Church is strongly advocated, it encounters opponents and disputers. So inside the church when rules of Christian duty are insisted upon, as non-conformity to the world, then too opponents arise. But brethren and sisters, let us contend for the Faith. Our work may soon be done, and we be called home to our Father's house above. How consoling to depart with the knowledge of having tried hard to do our duty. Conformity to the word in our feelings, and conduct, and appearance, are bad signs. We are "strangers and pilgrims" on earth. Let us act so. Let us love the church and its quiet, humble life, that we may escape the "wrath to come."

OUR SUNDAY SERVICES.

Our meeting on the 3rd inst. was at Prices M. H. The 11th chapter of Matthew was read. The last three verses were chosen by brother Snyder who spoke of the Great Invitation—Christ our sufficient Savior—all who are weary of the ways and rewards of sin can find rest——the Gospel yoke must be worn—an easy yoke and light burden for the willing.

While the speaking continued a crash was heard in the woods surrounding the Meeting-house. A large tree fell to the earth, the decayed top which struck the shaft of our bishop's carriage. Our brother was not at the meeting owing to the infirmities of advancing age, but his wife, our sister, and an attendant were present. The noble horse, though a strong and lifeful animal, did not break his rein, and soon became quieted. There seemed to be no damage beside a broken shaft and torn trace which were soon adjusted. The tree had been tried by many storms, but to-day it fell when the air was apparently calm. Serious indeed might have been the result, but we believe the Lord protects those that trust in Him. This circumstance was and is a sermon to us all and worthy of our study and our gratitude to God for His wonderful care over us. This calls to mind another circumstance which shows forth the providence of God, and His protection over them that love Him. I clip the account from the daily *Baltimore American*:

WAYNESBORO, PA., July 14.—"A very serious accident occurred about five miles south of this place, near the Western Maryland Railroad, yesterday noon. After religious services closed at the Dunker Baptist Meeting house (Welty's) many persons resorted to a stream of water about a half mile distant, where two persons were baptized, in accordance with the faith of the Dunker Baptists. Shortly after this impressive ceremony was ended some carriages were in waiting under the shadow of a great elm at the roadside, near which was a plank bridge. The horse and carriage of Mr. J. Kurtz, the merchant at Ringgold, was hitched to a post, so that the hind wheels of the carriage touched the wooden bridge. Mr. Kurtz loosened his horse and entered his carriage, in which were also his wife and little daughter, a servant, and Mrs. D. B. Mentzer. Mr. Kurtz intended driving past the other conveyances, but his horse backed rapidly and precipitated carriage, horse and all down over the end of the bridge, some six or seven feet, into a small stream. Immediate assistance rescued all the persons from their perilous situation without being seriously injured, except some strains and bruises. The carriage in its very demolished condition was drawn from under the horse, and all seemed to be gratified to find the accident, though very dangerous, was not fatal to any one."

Brother and sister Kurtz and sister Mentzer, my wife, have all been led to recognize the goodness and protecting power of God. Let us trust in Him more than ever, and follow His guiding hand.

On the 10th inst. it was our privilege to attend services at the Shady Grove church-house. The subject was "A good foundation," from the text in 1st Tim. 6: 19. The brother proceeded to say that there is a life to come, and that we may now build for eternity—good works are the laying of a good foundation—our present life is short at most, and our condition in the life to come depends upon how we do here.

When we remember how many meetings we have, we think how thankful we all should be for such sacred privileges. Then again we think how good *society* should be, and how good the Church ought to be, amid so many opportunities for preaching. But we must make the best of things as they are, and strive to do our own duty, knowing full well that the Master said, "Watch and pray." So let us do.

Yours Fraternally,

D. B. MENTZER.

Waynesboro, Pa.

From Bro. Ridenour.

To our "Earnest Appeal" published some time ago the following brethren and sisters have responded.

Black River Church, Ohio	$29 00
M. N. Smith, Dayton, Ohio	2.00
Michael Moore, Rush Creek, Ohio	3.00
S. J. Giffin, Conemaugh, Pa.	1.00
A Brother, Philadelphia, Pa	1 00
J. F. Oller, & wife Waynesboro, Pa	2 00
J. D. Rosenberger, Pa	2.00
J. Y. Heckler " "	2 00
A. H. Cassel, " "	1 00
A Sister, Lancaster, Pa	1.00
Thos. D. Lyon, Hudson, Ill.	7.00
Stephen Butterbaugh, Ill.	2.00
Andrew Shapball, Mich	5.00
W. H. Clark, Missouri	1.00
E. L. Fahnestock, Missouri	1.00
Catharine King, Md	2 00
Julia A. Wood, Va.	37
A. Miller & wife, Hagerstown, Ind	2.00
Levi Stump & wife, Ind	2.00

For the above contributions we hope the kind-hearted givers will receive the blessing of the Lord, and you have my warmest thanks and fervent prayers in your behalf. Your words of encouragement are highly appreciated. We hope that others will follow the example of the above brethren and sisters between this and the middle of September, as one-fifth of the amount has not been raised. We hope the good Lord, who is able to give you back double the amount you contribute, will put it into your hearts to aid me in this extreme case. I have a personal acquaintance with many congregations which I hope will yet, like the Black River Congregation, nobly respond, and I will try in the future to remember your favor. God bless you.

Clifton Mills, W. Va., Aug. 15.

Dark Rays.

For the benefit of those who might believe what Mr. Ray says that Jesus did not teach the anointing the sick with oil, and that the Brethren do practice blasphemy in performing their duty, let us examine the following passages of Scripture: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach, until the day in which he was taken up after that he through the Holy Ghost gave commandment to the apostles whom he had chosen." Acts 1: 1-2. James, who was an apostle, in his epistle general to the Church, says, "Is any sick among you? Let him call for the elders of the church and let them pray over him anointing him with oil in the name of the Lord." James 5: 14. This is not only the teaching of Jesus, but a command through the Holy Ghost by his apostle James, for he says also, "and the prayer of faith shall save the sick and the Lord shall raise him up, and if he have committed sins they shall be forgiven him." Let us not follow after the rays of darkness, but rather the rays of light. Jesus is light, that true light that lighteth every man that cometh into the world. He has left his Gospel with us as lamps to our feet, and we are commanded not to add unto or take away from one word of the prophecy of this book lest God shall take away our part out of the Book of life and out of the Holy City. Rev. 22: 18, 19.

C. H. ALLEN.

From H. P. Strickler.

Dear Brethren:—

A GOODLY number of brethren, sisters and neighbors of the Grundy Church, Iowa, met on Saturday 23rd inst. in the capacity of a harvest meeting. Subject, James 1: 16, 17. The brethren spoke of the good gifts as the productions of the earth, such as our bountiful harvest, &c., and the perfect gift is spiritual as the gift of God's dear Son, and that we should not err, but that these are the gifts of God and that we should be thankful to God in all things and that we should be prepared for the great harvest, the end of the world, that we might be as wheat prepared for the garner.

The church at the same time concluded to have a lovefeast on Friday and Saturday the 3rd and 4th of October, in their Meeting-house ten miles west of Grundy Center, to which the usual invitation is given. Preaching to commence at 1 o'clock.

Aug. 26, 1879.

Only a Single Letter.

A N s for a v——that is all; and yet the result is utter confusion. Thus we in r minds me of the fatal h in Judges 12: 6. Shibboleth meant life and Sibboleth death. So also may resolution mean the one, and revolution the other. See B. at W., No. 31, page 5 column 3rd, 42 line from bottom. Either of the words may signify life or death, as they are towards or away from the Cross of Emmanuel. For resolutions read revolutions.

We here become a spectacle to men and to angels in the conflict which has grown out of misapprehension of our true mission. It is weakness to contend that but one costume can represent the Christian life; and greater weakness to fight for a change which cannot possibly represent Christ's ownership of us a whit better. If all the seed of Abraham were Isaacs and not some Ishmaels, dress might as safely be left to the individual as his daily meals. But "five are wise, and five are foolish," and for the sake of the foolish and carnal we must have authoritative restrictions.

C. H. BALSBAUGH.

Ligonier, Ind.—In your issue for August 11, page 4, 1st column, 4th paragraph from the top, "Brother D. Bade" should read brother D. Bare. Yours in brotherly love.

DAVID BARE.

Announcements.

Notices should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

Sept.—30, 27, Bethel Church, Thayer and Fillmore Co's, Neb.
" 27, Antioch Church, Huntington Co., Ind., at 2 P. M.
" 29, 27, Libertyville Church, Jefferson Co., Ia., at 10 A. M.
" 30, two miles S. W. Burr Oak Iowa, at Bro. P. E. Garman's.
" 30, Wakenda Church, Ray Co., Mo.
" 30, Paint Creek Church, Bourbon Co., Kan., at Bro. M. D. Watson's, twelve miles west of Ft. Scott, at 10 A. M. Hedrick's, at 2 P. M.
" 28, Solomon Valley, Huntington Co., Ind.
" 30, 30, Cass Co., Neb., 13 miles south of South Bend, on B. & M. R. R., at 2 P. M.
" 27, 28, Bushnell Church, McDonough Co., Ill., at Bro. P. Carman's.
" 29, Urbana Church, Champaign Co., Ill., at 1 P. M.
" Union Center Church, Elkhart Co., Ind., at 1 P. M.
" 27, 28, Dallas Center, Dallas Co., Ia., at 1 P. M.
" 30, Elk Lick Congregation, Somerset Co., Pa., at 3 P. M.
" 28, Lower Twin Church, Preble Co., Ohio, at 10 A. M.
" 27, 28, Grasshopper Valley Church, Jefferson Co., Kan.
" 13, Berrien Congregation, Berrien Co., Mich., at Bro. J. Weaver's. Those coming by rail will stop off at Buchanan.
" Clear Creek Church, Christian Co., Sept. 18,
" 28, White Water Church, three miles N. E. of Connersville, Fayette Co., Ind.
" 26, 27, Christian Co., Ill., 5 miles west of Morrisonville, at Bro. Peter Dow's, at 4 P. M.
" 27, North Solomon Church, Smith Co., Kan., at Bro. J. Wagoner's, at 2 P. M.
" 25, 26, six miles south of Iowa Center, Story Co., at Bro. Samuel Myers', at 10 A. M.
" 25, Panther Creek Church, Woodford Co., Ill., at 10 A. M.
" 19, Black River, Medina Co., O., at 5 P. M.
" 27, 28, Neosho Church, Neosho Co., Kan., at Bro. J. Garber's, 4 miles north of Parsons.
" 20, White Cloud Church, Nodaway Co., Mo., 5 miles south of Maryville, and 2 miles north of Arkoe.
" 13, 14, Platt Valley Church, Neb., at Bro. Kinzer's, Butler Co., 7 miles S. W. of David City.
" 23, Pine Creek Church, Ill., at 3:30 P. M.
" 27, 28, Peabody Church, Marion Co., Kan., at Elder Samuel Rairigh's, 5 miles north and 3 miles west of Peabody, at 2 P. M.
" 27, Poplar Ridge Congregation, Defiance Co., Ohio. Council Sept. 13.

Oct.—2, Pine Creek Church, St. Joseph Co., Ind., at 1 P. M.
" 1, 2, Shannon, Ill., at 3:30 P. M.
" 28, 29, Silver Creek Church, Ogle Co., Ill., at 10 A. M.
" 28, 29, Log Creek Church, Caldwell Co., Mo., at the house of Friend Reuben and sister Grime, 2 miles N. E. of Knoxville, Ray Co.
" 3, Beatrice Church, Gage Co., Neb., 10 miles S. E. of Beatrice, at M. L. Spire's, at 2 P. M.
" 1, Iowa River Church, Marshall Co., at 10 A. M.
" 11, Cotton Wood Church, Lyon Co., Kan., at the house of J. M. Quinkenbush.
" 2, Bachelor Run Church, Carroll Co., Ind., 6 miles S. E. of Flora Station, at 3 P. M.
" 4, eight miles N. E. of Marion Center, Ind., at 2 P. M.
" 18, Mineola Church, Rome Co., Kan., 2 P. M.
" 11, Abilene Church, Dickinson Co., Kan., 12 miles south of Abilene, at 2 P. M.
" 4, Somerset Church, Wabash Co., Ind., 9 miles south of Wabash, at 10 A. M.
" 11, Pony Creek Church, Brown Co., Kan., (Bro. Daniel Lehly's, 6 miles south of Hamlin.
" 22, 23, Washington Creek Church, 8 miles S. W. of Lawrence, Kan., at 10 A. M.
" 7, Glade Run M. H., Rural Valley, Pa. John M. H., Pa., Oct. 10.
" 30, 31, Waddam's Grove, Stephenson Co., Ill., at 1 P. M.
" 2, Franklin Church, 4½ miles N. E. of Leon, Decatur Co., Ia.
" 2, Logan Church, Logan Co., Ohio, at 2 P. M.
" 21, Spring Creek Church, Kosciusko Co., Ind., 6 miles south of Pierceton, and 5 miles N. W. of Collamer.
" 21, Lower Fall Creek Church, Madison Co., Ind., at 10 A. M.
" 1, Mill Creek Church, Adams Co., Ill., at 10 A. M.
" 1, Root River congregation, Fillmore Co., Minn.
" 29, 30, Dry Creek, Linn Co., Iowa.
" 4, Salem Church, Marion Co., Ill., at 1 P. M.
" 4, 5, Thornapple District, Mich., 7 miles S. E. of Lowell, at 10 A. M. Those coming by rail will stop off at Lowell.

Idlers In The Vineyard.

"Why stand ye here all the day idle?" Matt. 20: 6.
TUNE.—Life's Harvest.

No, idlers in the vineyard,
Why wasting all the day?
The Master soon is coming,
To bear the fruit away.
Then closed will be the mission,
The harvest will be passed.
The summer quickly ended,
And lost thy soul at last.

Then rouse thee, idle gleaner;
Perform the work at hand;
Be earnest in thy duty,
And ready at command.
Fill well the place assigned thee,
Though hard may seem thy lot;
With Heaven's approbation,
Be every ill forgot.

Soon, on a cloud of glory,
Thy Savior will appear;
All faces gather paleness,
And nations quake with fear.
Oh, then thy name he'll honor,
And for thy service now,
A crown of fadeless glory
He'll place upon thy brow.

A mansion in the city
Whose glories far outshine
The sun in noon-day splendor,
Shall evermore be thine.
The Jasper walls of Heaven
Shall echo thy refrain,
The anthem of redemption,
To Jesus who was slain.

SEL.

GOSPEL Tracts, 40 cents a hundred.

WE want an active Brother or Sister in each congregation to canvass for the "Tract Society." Write us for terms, etc.

Two new Tracts, "Infidelity,—Its Cause and Cure," and "Salvation by Grace," both by Bro. J. S. Flory, will soon be issued.

YOU are not compelled to accept such tracts as we may select, but you can have your choice out of those we keep on hand. This is a liberty not usually granted by Tract Societies.

AFTER introducing the truth by preaching, if you wish to confirm new converts in the faith, place interesting reading matter in their hands. What *time* forbade you to make clear to their understanding, may be made plain by reading tracts.

EACH donor of $5.00 and upwards is furnished a Certificate, which embraces the obligations of the Managers and the privileges of the donor. Please send in your donation and receive a Certificate by return mail.

IF every one who donates becomes a distributor of tracts and papers, and our evangelists continue to labor as in the past, we may look for a rapid increase of membership within the next few years.

AFTER the death or resignation of the present Managers, the Standing Committee of Annual Meeting may appoint two Brethren in their stead, and ever thereafter continue to appoint whenever there is a vacancy.

IT will be better to go up to God, having done something towards bringing others to the knowledge of the truth, than to waste our earnings upon our lusts and carnal pleasures. God looks down with pity on our weaknesses, but not on our sloth.

WHEN 1000 donors will annually distribute Tracts in all parts of the country, we may look for a great increase in Zion. No other Society offers such facilities for mission work. Tracts and a living ministry will awaken a lively interest in true vital piety.

CHILDREN, your "nickles" and "dimes" which you had thought of spending for candy, will bring you greater things if you put them into the "Tract Society." Would you not like to help poor souls to come to the knowledge of the truth and live? Read James 5: 22.

Now since there is a "Tract Society" in which each one may do something, shall the thousands of dark spots in America have the true light to dispel the darkness? What will we do about it? Can you, dear reader, help to put God's truth into those places?

WE are pleased with the interest that is being taken in the "Tract Society." All who have been asked to donate, have shown an interest. We are now hopeful, and the indications are that this long neglected work will soon stand forth as a grand means for the advancement of God's cause. Not one is excluded from doing his part.

Certificate.

THOSE who donate $5.00 or more will be furnished with a certificate as follows:

Brethren's Tract Society.

Lanark, Ill., ,18 .

No.

This is to certify that.....of
.....County,
.....has donated the sum of $..... to the Brethren's
.....Tract Society and is entitled to the per cent. annually in such tracts or papers as the legal rate of interest may be at that time in the State in which the money is deposited.

1. The donor may transfer the privileges of said donation to any party he may desire on payment of ten cents for cost of changing books.

2. The interest shall be payable October first annually, and those who fail to draw the amount due them in tracts and papers at the time above specified shall forfeit their right to dispose of it that year, and it shall be applied to the free distribution of tracts and papers by the Managers.

3. These tracts and papers shall be mailed from place of publication between the first and tenth of October Annually, as directed by donor from year to year.

4. If the Managers fail to comply with foregoing conditions, they shall refund full amount of donation to donor upon application by him or his heirs or assigns.

M. M. Eshelman, S. J. Harrison. } MANAGERS.

AGENT.....

EXPLANATORY.

1. Donors can increase their donations whenever they wish.
2. The books of the Managers will be open to examination of donors at all times.
3. The Managers will report annually through the BRETHREN AT WORK.
4. A catalogue of Tracts will be furnished donors from which to select for distribution.
5. If desired, the amount of interest may be used by the donor in sending BRETHREN AT WORK to other persons.
6. Tracts and papers will be sent direct to donors; or if desired, they may be sent by Managers to the persons named in the order. Address of such parties should be plainly written.

General Fund.

ON mature reflection, it was found that small amounts would be difficult to handle on the individual plan, hence all sums under five dollars will be placed in the General Fund, and the interest used in sending tracts and papers to such as call for them. Any one can draw tracts and papers from this source. Poor members and persons not members but who would likely be benefitted by a tract or paper, can be supplied, hence a hearty response to this will enable us to supply many who will feel grateful for the favor. Our evangelists who go into new fields can be furnished with tracts from this fund. Brethren who travel and desire to do good can also be supplied. In fact, there are hundreds of ways by which tracts and papers may be distributed if we all take hold with energy any perseverance.

The following amounts have already been received:

Hurricane Church, Bond Co., Ill.	1.00
S. Krabill	1 75
H S.	1 00
D Irvin, Kent, Ill.	1.00

Tract Fund.

Jacob R. Eby	$50 00
Isaac Rowland	45 00
Jos. Dubbel	6.00
J. W. Bunkle	5 00
Geo. Sword	5.00
John Rowland	5 00
D. B. Eshelman	5 00
S. J Peck	5.00
Geo. Puterbaugh	5 00
Samuel Sword	5 00
D. B. Puterbaugh	5.00
John Laird	10 00
W. H Herrington	5 00
D. F Eby	5.00
Tobias Meyers	5 00
H. H. Meyers	10.00
A. Brandt	5.00
A. Livengood	10 00
W. H. Meyers	5.00
Henry Livengood	5.00
Z. T. Livengood	5 00
W M. Fike	5.00
Martin Meyers	5 00
J. S. Studebaker	5 00
Samuel Studebaker	5 00
E. Mishler	5.00
John Wales	5 00
E. N. Meyers	5 00
Allen Boyer	5 00
Enoch Eby	5 00
B. H. Kepner	5.00
Paul Wetzel	5 00
J. J. Emmert	5 00
James R Gish	10 00
John Y. Snavely	5 00
R. U. Mohler	5 00
Cenia Long	5 00
Henry E. Gerdes	5.00
Levi Trostle	5 00
Lyman Eby	5.00
D. M. Miller	25.00
A. W. Swab	10.00
Total	$341.00

Brethren's Tract Society.

MANY Brethren and Sisters are anxious to labor for the salvation of others by means of good tracts and papers, and in order to give all such an opportunity, a "Tract Society" has been formed. Here all who wish, can associate in such a way as to concentrate their efforts, and thus reach many that could not be otherwise instructed.

In the providence of God, talents of usefulness have been given to men and women, and these talents cannot be trifled with. Some are blessed with the ability to talk, others to write and still others with wealth, so that all things may work together for good. Not one of us can say, "There is nothing for me to do." There is abundant work for all.

The "Gospel Tract Association" has been merged into the "Brethren's Tract Society," and now with a few simple rules as found on this page, we hope that all will be able to comprehend the object and design of this work. In this each donor is directly interested, and in a measure controls his donations and even after his death, any person named by him prior to his death may enjoy the same privileges.

We did not aim to present a long list of rules believing that the fewer, the better they will be understood. Nor could we, at this time, extend the drawing privileges to all who give less than five dollars, since it would entail more labor than we are able to perform, and the income will not warrant the hiring of a clerk, since all proceeds are designed for the free distribution of tracts and papers. However, those who donate less than five dollars are still permitted to take part in distributing tracts and papers, but not in the same way as those who give five dollars or more. Read this page carefully, and whatever may seem good to you, that do to the honor and glory of God. We do not claim perfection for this system of doing good, but give it as worthy of your careful and prayerful study.

How It Works.

SUPPOSE you should donate $50.00, and the legal rate of interest in Illinois be 8 per cent, then you would be entitled to $4.00 worth of tracts or papers annually. Four dollars will pay for about 3,200 pages or 800 four-page tracts, which in ten years will amount to 8000. Or $4 00 interest will entitle you to 80, five cent pamphlets; or in ten years you will have drawn and distributed 800 pamphlets. And then at the end of ten years your donation is just as available as in the beginning. Can you make a better investment for the dissemination of more gospel principles?

WERE the results of sending forth good tracts and papers written in flaming letters on the canopy of heaven, most of us would stand amazed, and wonder why we have all our lives been so slothful in this work. Surely goodness and mercy will follow such as deny themselves for the kingdom of heaven.

WILL some sister in each congregation take it in hand to canvass for the "Tract Society?" Sisters, your hearts are open to the poor and the unsaved; what will you do towards giving them good tracts and papers? A day or two spent in collecting dimes and dollars for the "Tract Society" will not lose their reward.

NOTHING is more assuring of the righteousness of a cause than that unceasing efforts must be put forth to arouse the people to its importance. Barr Robbins and P. T. Barnum can get a crowd and a hearing on short notice, but a righteous cause must plead long and hard. Jesus, though possessed of all power, could not make some stubborn hearts submit.

IF you desire to have the faith and practice of the Brethren perpetuated throughout your generations, if you desire your children's children should be taught and teach what you are taught and teach, secure a share in the Brethren's Tract Society. Whatever you put in it will remain there when you, your children, your children's children and even when their grandchildren have passed away. When the full amount of your donation has been paid in tracts and papers to you, and then to your children, and again to your grand children, there remains still the same fund for their heirs there was in the beginning. In no way can you hand down to ages to come a legacy of such great value, blessings of such a divine character, as by depositing a little of your wealth in the Brethren's Tract Society.

THE Seventh Day Advent Tract Society of Battle Creek Michigan, sent out *free* during the year ending Aug 1st, 1879, 717,123 pages of tracts, and gave away 77,192 papers. More than 1000 copies of their periodicals in the American, French, Swedish, Danish, German and Italian languages are being mailed each week. This shows how active the members are, and with what zeal they propagate their peculiar tenets. Each member gives one tenth of his earnings for the support of Missions and Tract work.

IT is a fact that not a single author in the Brotherhood, so far as we know, possesses much of this world's goods. We have many good writers, sound thinkers, but they lack the means to publish their works. These subscriptions will enable the Managers to publish many of them, and the donors to give them an extensive circulation. There are at this time many tracts prepared by able and experienced Brethren waiting for means to pay for publication. Shall these lie dormant or will you deposit a few dollars and put them to work?

MATTHEW wrote his tract about 31 years after Christ ascended to heaven. Mark wrote his about the same time. Luke wrote his about a year earlier, and Paul wrote his tract for the Brethren in Galatia about nineteen years after Christ had left the earth. Paul was quite a tract writer, having written at least fourteen tracts. These have, with those of others, been collected and put into book form and given the name, "New Testament." This book contains the words of the Holy Spirit, and these words are designed to make a man wise unto salvation. These words "rightly divided" are designed as the power of God unto salvation. They are to be sent forth, whether written or spoken, to bring sinners to Christ who alone can save. Then tracts were written with pen and ink, and the process of multiplying them was very slow, but it was in keeping with their method of farming. Now grain raising is far, very far ahead of the Palestine farming in the days of Christ and the Apostles. And since new methods of farming have come up, and machinery of all kinds have been invented to shorten man's labor, and increase the wealth of the country, the art of printing could not lag behind, so it seeks to keep up, and the result is, that to-day many millions of copies may be taken from the same form. Ought we not to bless God for these noble privileges? Truly every heart should be grateful.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows:

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:30 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:18 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only. Passenger trains make close connection at Western Union Junction.

C. A. SMITH, Agent.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., September 15, 1879. No. 33.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

—:o:—

GENERAL AGENTS

FOR

The Brethren at Work

AND

TRACT SOCIETY.

ENOCH EBY, - - - - - - - LENA, ILL.
J. S. FLORY, - - - - - LONGMONT, COLO.
S. T. BOSSERMAN, - - - - DUNKIRK, OHIO.
DANIEL VANIMAN, - - - - - VIRDEN, ILL
D. B. GIBSON, - - - - - NORBORNE, MO.

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FOURTH PAGE—EDITORIAL—From Southern Kansas; Among the Doctors; Grief.

FIFTH PAGE—EDITORIALS.—Secrecy and Privacy; Those Two Families—Fault-finding; Something Abort Caps; "Son, Go Work To-day in my Vineyard.—Daniel Vaniman; General Fund; Tract Fund; From Indian Territory; Danish Mission Report; Manuscriptal.

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STEIN AND RAY DEBATE.

Prop. 1st—Brethren (or Tunker) Churches possess the Bible Characteristics which entitle them to be regarded as Churches of Jesus Christ.

J. W. STEIN, Affirms.

D. B. RAY, Denies.

RAY'S 20th REPLY.

Summary Review Concluded.

OUR sixth negative was based on the fact that the Tunker churches are not the churches of Christ, *because they hold the popish heresy of church salvation.* This we proved by their own writer, Mr. Moore, in his Safe Ground, p. 9, where he makes pardon and getting into the church the same thing; that we are plucked from Satan by entering into the church. Also, our friend claimed that "the terms of salvation and membership in Christ's Churches are the same!" The Bible would have "lively stones" "built up a spiritual house"—materials thoroughly prepared, and then placed into the building. According to this doctrine, all except Tunkers are lost. To this argument Mr Stein made no attempt to reply, except a bare notice in his recapitulation, where he charges *falsely* that we misrepresented the Tunker position. So the Tunkers stand side by side with the great Romish apostasy in holding that all outside of their own communion must endure the damnation of hell.

As a fifth characteristic, Mr. S. contended that the Tunker "church is God's habitation through the Spirit"! Where did the Spirit dwell prior to the organization of the first Tunker church? He tried to sustain this, because the Tunkers practice the "holy kiss"! Here we introduced our *seventh* negative, that they are not churches of Christ, "because they have elevated the kiss into a saving church ordinance." We did not object to the kiss of charity of the apostolic or present age; but the establishment of this common salutation as a church ordinance, to be observed on pain of damnation, exhibits the anti-christian character of the Tunker churches. Messrs. Moore and Eshelman both taught, as we showed, *that the kiss of charity is essential to salvation.* See our eighth reply. Yet our friend unblushingly says: "To these again I had no respondent." How untrue! Our eighth negative showed that the Tunkers are not the churches of Christ; "because they have established a saving church ordinance out of a full meal." They eat a full meal of beef or mutton, and soup, bread and such like, to satisfy "the cravings of hunger," and then call it the Lord's Supper. For this "ordinance of the church," they make no pretence of Bible command. Paul says, "If any man hunger, let him eat at home;" but Tunkerism says, let him eat "a full meal" in the church. See our ninth reply. Our ninth negative argument showed *that the Tunker churches are not the churches of Christ*, "because they have established feet-washing as a church ordinance essential to salvation," they make baptism and feet-washing "to the soul what the washing is to the flesh"! They suppose that the Savior washed the disciples' feet in connection with the Lord's Supper. But we showed that this feet-washing occurred at Bethany in the house of Simon the leper two days before the passover and the communion. The Lord's supper was observed in the upper room at Jerusalem. Matt. 26: 26; Mark 14: 22; Luke 22: 19, 20. To settle the time and place of the feet-washing, read Mark 14: 1–11; Matt. 26: 1–17; John 12: 1–11, and 13: 1–17. From these scriptures we gathered the following facts:

1. Jesus came to Bethany six days before the passover.

2. Jesus was invited to a "supper" prepared for him in the house of Simon the leper two days before the passover.

3. Martha, Mary, and Lazarus were present, with other Jews, at this supper.

4. Mary anointed the feet of Jesus while at this supper.

5. *At the close of this supper in Simon's house in Bethany, Jesus arose and washed his disciples' feet.*

6. At the close of this Bethany supper the devil put it into the heart of Judas to betray Jesus, and he went to the chief priests and made the bargain to betray him. And from that time he sought opportunity to deliver him up.

7. About two days after the Bethany supper Jesus, with the twelve, entered the upper room at Jerusalem, to eat the passover.

8. At the close of the passover Jesus instituted the communion or Lord's supper. Therefore, the feet-washing has no connection either in time, place or circumstances with the communion.

The real church ordinances may be identified by the following characteristics:

1. A church ordinance is a solemn religious rite or ceremony enjoined by Christ or the apostles upon the churches as organizations.

2. A church ordinance must be performed by the church in her organized capacity, or through her ordained officers.

3. A church ordinance must be observed as a prescribed form of solemn worship, including invocation and prayer.

4. A church ordinance must commemorate, as a sacred monument, some great fundamental fact of christianity.

5. A church ordinance must be continued by revealed law of perpetuity.

6. The church ordinances were observed by the apostolic churches.

Feet-washing is wanting in all the above particulars, and therefore is not a church ordinance.

We have proved that the Tunkers have erred grossly in establishing feet-washing as a saving church ordinance, may be seen from the following considerations: 1. There is no command or injunction given by Christ or any of his apostles to any church to wash feet. The Savior washed feet socially in a private house, in harmony with the ancient custom. 2. If feet-washing was a church ordinance, then it would be confined to ordained administrators. No private member could perform it, any more than baptism and the supper. 3. The church ordinances must be performed as a part of a solemn church worship; but there was neither prayer, singing, nor solemn formula joined with feet-washing. 4. The two church ordinances commemorate in a solemn manner the two great gospel facts—the death and resurrection of Christ. The communion is in remembrance of Jesus to show his death till he comes. Baptism declares the burial and resurrection of Christ, and is a pledge of the resurrection of all the dead. But if feet-washing has any religious symbolic design it is not revealed. 5. The church ordinances have the revealed law of perpetuity—to the end of the world, till Christ comes. But nothing is said about the perpetuity of feet-washing. 6 Baptism and the communion were observed *in* and *by* the apostolic churches. But there is no record of any apostolic church observing feet-washing.

With the above Bible facts and arguments the Tunker feet-washing church ordinance was entirely overthrown.

As to the Tunker childish quibbles concerning baptizing by a "forward bowing posture," and the laying on of hands in connection with baptism, we answered according to their folly. Yet Mr. S. says: "Mr. R. did not even attempt a reply," and "To these I had no respondent"! Where is his love of truth?

Mr. Stein's second reason under his fifth characteristic is based upon the wonderful goodness of the Tunkers concerning war. While it is true that christians have no right to make war for the propagation or defense of christianity, yet, as we showed, the citizens of political governments may obey the powers that be in aiding in the punishment of evil doers. Rom. 13: 1–7. John the Baptist advised the soldiers: "Be content with your wages." Luke 3: 14. We showed that the Tunkers in making laws on this subject, have violated the word of God. Our tenth negative argument showed that the Tunker church government is unscriptural, because they are controlled by a "national conference," "to decide matters for which no thus saith the Lord can be found." The decrees of this conference are to decide even the fashion, style, and cut of the clothing of the membership. For this usurpation Mr. S. made no appeal to the scriptures.

Our eleventh negative proved that the Tunker churches reject the plan of salvation by grace. Against this false doctrine we appealed to Rom. 4: 2–13; Eph. 2: 8–10; Gal. 3: 7. See our twelvth reply.

Our twelfth negative proved that the *Tunker churches are destitute of the Scriptural Church Succession.*

Mr. Stein tried to make out "that there were testimonies of the existence of an apostolic church from the beginning *connecting with 'our brethren in America*, through the ancient Waldenses and Albigenses." He boldly insinuated that our proofs of the origin of the Tunker church with Mr. Mack in 1708 were untrue. But his consternation and defeat was overwhelming when we forced him to admit, upon the testimony of Messrs Mack, that we were correct. The Tunkers are forced to admit that "all the Dunkards of America have sprung from the little band of eight souls, who started up in Germany in the year 1708." "They were all baptized by trine immersion, organized themselves into a church, and chose Alexander Mack, for their first minister."

We forced Mr. Stein to admit the perpetuity of the true church. We showed by many infallible proofs from scripture, that the gates of hell have not prevailed against the true church. Mr. Mack, Sen., the founder of the Tunker church, says:

"We believe that the gates of hell have not prevailed against the church of Christ, but it has remained, and will remain even until the end of the world." The Writings of Alexander Mack, p. 117.

Thus, the historical question as to the origin of the Tunker churches is definitely settled by themselves. They acknowledge *"that the true church never ceased to exist," "that the gates of hell have not prevailed against the church of Christ, but it has remained, and will remain, even until the end of the world."* They also freely acknowledge "that all the Dunkards of America have sprung from the little band of eight souls who started up in Germany in the year 1708," under the ministry of Alexander Mack. Therefore the Tunker churches cannot be the true churches of Christ.

It will be remembered that Mr. Stein failed to name a single local congregation, holding the Tunker characteristics during the fifteen centuries prior to 1708. His overthrow is complete on the point of history. His "recapitolation" is such a gross batch of misrepresentations that it refutes itself. His utter disregard for truth must be attributed to his blindness and confusion. Did he hope to deceive the reader by his crying, "no respondent!" "I had no respondent!!" "I *have really* had no respondent!!!"? One conscious of the truth will not resort to such means.

We believe that Mr. Stein has done the best for his cause that can be done. Though a strong man, he has utterly failed to sustain his proposition. He has mis-stated our arguments and resorted to all the trickery of deception and "Jesuitical" sophistry, to aid a sinking cause.

He feels "more confirmed" in his positions! So did the anti-christs which went out from the apostolic church. We have but little hope of the conversion of one who has apostatized from the true church.

There are some minor points that we have omited from this summary as not needing further mention here.

We here repeat that we have proved by ample testimony that the Tunkers as churches—(1) are based upon a carnal membership; (2) and as churches were built by uninspired men; (3) they hold baptismal salvation; (4) they have added to our Lord's great commission; (5) they reject the word of God as the only rule of faith and practice; (6) they hold the doctrine of church salvation; (7) they kiss for salvation; (8) they make a "full meal" into a saving church ordinance; (9) they make salvation by feet-washing; (10) they have an unscriptural church government; (11) they reject salvation by grace; (12) they are destitute of scriptural church succession;—therefore, the Tunker churches are not churches of Jesus Christ.

We suggest that every one carefully re-read the entire discussion on this proposition. Truth does not lose by investigation. May God, by his Spirit, guide and preserve us all in the way of truth and salvation, is our prayer.

Conclusion.

He who studies for a good purpose, to him his study becomes a blessing; to him who does not, it grows into a poison.

Do not dwell too long upon your friend's praises; you will end by saying things against him.

Why is the lobe of the ear soft? that you may close up your ear when you hear aught improper.

WAITING BY THE RIVER.

SELECTED BY HIEL HAMILTON.

WE are waiting by the river,
While the evening shadows fall;
Waiting only for the boatman,
Listning to his gentle call.

CHORUS.

When I've crossed the vail of Jordan,
With the dark and chilling tide;
In that bright celestial city,
I shall evermore abide.

Though the mist hangs o'er the river,
And the billows loudly roar;
Yet I hear the song of angels
Wafted from the other shore.

He has called for many a loved one,
We have seen them leave our side;
With our Savior we shall greet them,
When we too have crossed the tide.

Earth with all is light and shadows,
Seems receding from my sight;
And I almost hear the music,
In that land divinely bright.

Shall I waiting in the morning,
In my Father's house above;
Or will shadows still surround me,
Brightened only by his love?

Hark! I hear the waters ripple,
Lights are gleaming all around;
Think ye 'tis the coming boatman?
Will my toil so soon be o'er?

I will wait in calm submission,
Meekly kneeling on the shore;
'Till my Savior please to call me,
Then he'll gently bear me o'er.

Waiting, waiting for the boatman,
With his shining angel hands;
Waiting, waiting by the river,
Clinging close to Jesus' hands.

EXAMINATION OF SOME OBJECTIONS AGAINST THE DIVINE ORIGIN OF THE BIBLE.

BY LEWIS O. HUMMER.

NUMBER IV.

WE are now getting to where the battle will require a little more generalship than in our preceding numbers. The *Truth Seeker* wants to know "when the fact is brought to our minds that so many errors exist in thy book, is it not enough to destroy all belief in its being directly from thy brain and thy hand?" This is a hard question to answer. Is a counterfeit bank note the production of the bank? "Can it be possible that the highest confidence and veneration can always be cherished for a book that requires such extensive doctoring, tinkering, and remodeling?" Who says it does require such "tinkering"? People that did the "tinkering" were men just like the *Truth Seeker*, they thought they knew a little better than God, and therefore got to "tinkering." The writer exhibits about as much of this "tinkering" spirit, as we shall presently show, as any one; he no doubt thinks it needs "tinkering."

"Is not the influence which the Bible has exerted on women a great argument against its divinity? Has it not placed her in subjection to the opposite sex and persistently held her in that degraded position?" Now we are getting directly to the Bible which opens out the issue.

Here the gentleman fully exhibits the same spirit that Christians exhibited in their "tinkering"—he is a *little* smarter than God and can teach him many things—because God placed the woman in subjection to the man on account of her weakness and inability to equality in the provision of the comforts of life. God placed the woman in subjection to the man for her care and protection just as he placed the children under subjection to their parents, and not as slaves as the writer represents him. The writer must be in possession of a much more corrupt translation than King James' or he would certainly feel ashamed for such gross and obvious misrepresentations. If his Bible teaches what he says it does he may well lose confidence in it.

Is *putting* a person under subjection degrading him? Are we degraded because we are placed in subjection to the laws of the Universe? What ideas these infidels have of degradation! Is not woman from her very constitution the one that needs the oversight? Is the woman to provide for the man and the family, or is the man the one that ought to do it? If the man does his duty, would it be right for the woman to usurp authority over the man? If a man does not do his duty toward the woman, he is worse than an infidel and has no faith in God's injunctions, for this is just what God has enjoined upon man. The Bible that I have teaches just the reverse of what the *Truth Seeker* does, so it is very doubtful if he is in possession of even King James' revision, or knows anything about it. Men that are so ignorant of the teachings of the Bible may well reject it as a divine injunction; but the man that is fully acquainted with its teachings has no trouble to discover the divine counsel and wisdom therein.

"With a few exceptions, were not the women of the Bible mere slaves to the male sex? And were they not regarded as ministers to the sensual passions of men? Was the disposition anywhere shown to accord to woman the position in society and in the affairs of life that justly belong to her?" Yes, Mr. *Truth Seeker*, they were mistreated, and this shows exactly where women would be to-day was it not for the Bible. Had not Christ given special legislation on this point they would still be in that condition. Infidels are not the originators of this law, nor ever did anything for women, it is only among Christians who have a correct knowledge of God's Word that treat women with due respect, and infidels who live in such Christian societies see the beauty of such treatment and follow their example.

The intelligent woman knows from whence comes her deliverer and friend, and thus they venerate the name of Christ. Were there no infidels prior to Christ to lift woman out of her misery? Did the French Revolution add anything to woman's elevation? Infidels ought to be ashamed to claim for themselves what justly belongs to the Bible.

"In view of the fact that the Bible has recognized polygamy, which at best is a relic of barbarism, is not that quite enough to shape one's belief in its divinity? Can it be possible that the great Father of all goodness connives and co-operates with that vile institution"?

What kind of a Bible has the *Truth Seeker?* Does it "recognize polygamy?" It would look a little better if he would back up his assertion with evidence, would it not?

If he can impose his assertions and misrepresentations upon people's credulity, he will do a great deal of injury to the Bible; but I hope no man with a Bible in his hand will allow him or any infidel to impose such falsehoods upon them. If they are going to destroy the veneration due the Bible with such falsehoods, it is high time that some one appears on the arena in defense of the Bible.

I can make some allowance for error, but for willful misrepresentations as is evident from all his allegations I am obliged to deplore. Were women of the Bible treated any worse under the Old Testament laws than other women?

"Did not many of thy most marked favorites among whom may be named, Abraham, Jacob, Gideon, David, Solomon, and others, openly practice polygamy? And is there an instance where thy word ever discountenanced them on account of their indulgence in the degrading practice of having a plurality of wives"?

Now what a keen debater this *Truth Seeker* is! What critical accumen he possesses! Do people regard everything right and best that people do, simply because there is no law directly against it? Did God recognize polygamy because he did not prohibit it by law? Is a practice not prohibited by law so degrading as the writer endeavors to make out? Is a plurality of wives half as bad as adultery under the Mosaic law? The writer would likely be in the same practice to-day if the Bible did not prohibit it under Christ, and would not be aware that it was a degrading practice. What makes polygamy wrong, is God's prohibition. Is there then any common sense in condemning a book after obtaining such advantageous knowledge therefrom that makes our own knowledge look like barbarism.

"Could men be really first-class patriarchs and saints who were so sensual that their passions could not be gratified short of from five to one thousand women"? I suppose a man can be a good citizen so long as he does not transgress any law, and above all the injunctions of the government?

"Has not the Bible damaged its claims to divinity by its advocacy of human slavery? Does it not recognize in numerous instances that unrighteous institution"? Does the writer think he can impose such falsehoods more successfully upon the credulity of the American people by asking questions thereby proving his allegation by competent testimony?

In the Old Testament slavery is just the same as polygamy—neither approved nor condemned, but under the New it is prohibited which makes it look bad to the *Truth Seeker*.

"Can it be possibe that a being who is equally the kind parent of all races and people should lavish all his favors on one special race, and willingly see others subjected to slavery and oppression without lifting a finger or saying a word to prevent it"? It is not my business to quote the whole Bible and show what it really does teach, but I deny that the Bible teaches any such doctrine and demand the proof. It is only another misrepresentation.

"Is not slavery wholly incompatible with divinity, as it is with true humanity, and is it not an axiomatic truth that a book which recognizes and authorizes the slavery of one human being to another, or of one race to another, cannot come from a divine source"?

The writer has now reduced his evidence to an axiom which will enable my readers more fully to estimate his reasoning powers. When people get to axioms they are about right, but such an axiom as that is like a flea in a dark night,—hard to see. Admitting for argument sake that the Bible "recognizes slavery, &c., as the writer alleges, would that prove the Bible of human origin? What an axiom this is! Is the writer to fix up the characteristics of God, and if the God of the Bible does not meet his imagination of a God, it is an axiomatic truth that the God of the Bible is not a God, but some kind of a being below the human? Perhaps Barnum's *petrified* man wrote the Bible! I would like to know what kind of a character the *Truth Seeker's* God is, or where he dwells and what relation he sustains to his God. I think he must be a good kind of a God, and allows all his subjects to determine right according to their own feelings. Now if the *Truth Seeker* knows so much about the character of God I would like to know where he gets his information.

I will engage to show that the God of the Bible is the only God that we have any knowledge of, and any other has no existence except in the imagination of people. Let them prove that there is another God, such an one as they represent by describing the relationship. If I allowed the writer to fix up God to suit his notions of a God, and the Bible God differed in character, then it would be an "axiomatic truth" that the Bible was not of divine origin, but if I demand the evidence for the existence of such a God, his axiom is only imagination. If, however, he can prove by competent testimony that there is in existence a different God than that represented in the Bible I should like to hear from him at his earliest convenience.

Christians must begin to look out, for infidels are fixing up another God that is far superior (?) to the Christian's God. The existence of a God will no longer be doubted, but a new God has come into existence, and the Christian's God a delusion only. Surely this is the age of reason and reform. This new God is of such a character (from the *Truth Seeker's* knowledge) that I would not be much afraid of; for he has no jurisdiction; and I think the reason he has no jurisdiction is because he has no existence, except in his imagination.

REMEMBER THY CREATOR.

BY G. NEVINGER.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Eccl. 12: 1.

MANY are the reasons, my dear young readers, why we should enlist under the blood-stained banner of King Jesus when young, "while the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them." We are not so far away from God, and our whole nature has not become so thoroughly imbued with sin, nor brought under the vile, contaminating and degrading influence. Sin is of such a character that if an individual yields strict obedience to its pernicious demands long enough it captivates his very being and reigns supreme over his moral and physical nature and holds, with but few exceptions, the hell-doomed sinner under such tyrannical and debasing slavery that "thou shalt say I have no pleasure in them." It is nothing but our duty that we owe to the Creator and Preserver of our lives that we spend our whole life in his service: for, "that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." If God withheld not his own Son, but gave him to redeem us from our enemies (which is Satan or his vile ambassadors), should we not love him enough that we would spend our whole life in his service, that we might enjoy the endless felicity of the mansions of the blest?

Well, some say, "those that enter the vineyard of the Lord at the eleventh hour will receive just as much as those

that enter in the morning." This is all true, but are you certain, dear young reader, that you will live to old age in sin and then have the opportunity to make your peace with God? Remember that life is very uncertain, for every few days brings the sad intelligence of some one going to his long home. "The youth, in life's green spring, and he, who goes in the full strength of years, matron and maid, the bowed with age, the infant in the smiles and beauty of its innocent age cut off." And if you do live, are you sure that you would have the privilege of turning to Christ? "For my Spirit will not always strive with man," says inspiration. Besides this you may become so hardened that you will say, "I have no pleasure in them." "Oh well," said a young man somtime ago under conviction, when I told him of the danger of going further form God, by procrastinating, "I intend to keep under conviction, by reading the Bible and going to church, and I will come before long." Well may the Sage say, "Procrastination is the thief of time." That young man's time is past, that he promised to come to the Lord, and he is still out in the cold world of sin. What would you, kind reader, think of a citizen of the United States, if England were arrayed in hostile arms against the government, and the Americans would promise him a good home for life, if he would fight for his cause, but instead of that he would take up arms against his own country, and help England and would tell the American emissaries, that as soon as he became so old that he could do the English no more good, he would come back to his own country and accept of that home they promised him. Is that the way with you, my young friends? Do you intend to waste *all* in riotous living? Do you intend to spend your talents, life and wealth in serving sin and after you become old turn to Christ? If so, "know thou that for all these things, God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh, for childhood and youth are vanity." Why are they vanity? Because they will pass away. For, "even the youth shall faint and be weary."

Thus we see that the young man with iron muscles and golden sinews, and the fair maiden with all her blooming beauty and flowery dreams of future life and happiness must appear before the judgment seat of Christ. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." Art thou, dear reader, sleeping in the lap of a treacherous world? If so, "awake to righteousness and sin not." Now, let us hear the conclusion of the whole matter, "Fear God and keep his commandments; for this is the whole duty of man."

ENVY.

OF all traits of character most to be abhorred, and one universally prevalent, is the detestable trait of envy. Each and every one of us have a slight sprinkling of it in our composition. From the time of Adam to the present day it has held sway with persistent tenaciousness, and will undoubtedly until the end of time. But some are envious in a higher degree than others, and they may bid farewell to all greatness while they allow envy to stir within their breast. Their glasses seem thickly covered with a green light, and everything beautiful and noble becomes distorted and mean and their envious glance. They will not allow themselves to see any good quality in a person, but, like the owl, vigilant in darkness, they seek only the evil and dark actions of men, and remain blind to the good. These envious persons will allow their criticisms and innuendoes to fall indiscriminately upon every lovely thing, like frost upon flowers. They will utter sharp speeches with sneering lips, and with supercilious brow, and impudent tongue, wagging to an empty brain, call to naught that which is true and beautiful. This trait I assert to be characteristic of shallow and ignoble minds! In all great and noble characters in past and present time, this trait lay dormant and suppressed. Their minds were of such superior organization, and the exercise of such mind was so systematic and salutary that the mean trait of envy was never prominent. All noble minds are loftily superior to the act of condemning a course of action or drawing inferences prejudicial to a party for the mere gratification of their envious spirit.

We would mildly suggest to those who are enviously inclined to forbear, and, like the Spartan youth who smiled while suffering from secret wounds, have sufficient wisdom to conceal that which they may feel; or, like Macawber in Dickens' tale, if things do not quite satisfy you, like him assume the air of an optimist, and wait patiently and something will turn up; but do not give way to envy. Of all beings most miserable, worthy of most profound pity, is an envious person. If they notice a person exercising their talents, developing their capacities, they will censure them, for they are fearful of their becoming superior to themselves; and if perchance they hear the slightest rustling of another's laureis, their brains will seethe and their hearts burn, and their imprecations of hate reverberate throughout the air. Why, they would inspire one with the idea that this world was a land of wrangling and quarrels. Now, upon meditation, I arrive at the conclusion that there is nothing in life of sufficient importance to cause an envious spirit in any individual. The end of all, rich and poor, learned and ignorant, ugly and beautiful, is one and the same. What are those illustrious and brilliant persons of past ages but a transformation of dust, *et hinc?*

It is well those envious persons cannot become exclusive rulers, for, if so, we might tremble for our safety. Even the actions of Nero, Cato and other tyrants would not have a parallel with those of an envious person of to-day. It is well to avoid the occasion which would tend to imbue us with this trait, and be content as we are. The little robin chirps as gayly as the gorgeous bird of Paradise, and his note is as gay for it is truly content and knows not envy. When we see one climbing laboriously up the hill of fame, we must not imagine that to gratify ourselves by sending him a dart from the poisonous arrow of envy will add to our happiness or detract from his merit, for if we indulge that fallacious hope we will be supremely mistaken. And, alas, the criticism of the envious is simply *vox et preterea nihil!*—*Sel.*

The bill designed to relieve the Seventh Day Baptists from the operation of Sunday laws, which has been pending in Pennsylvania Legislature, has failed in the senate. A majority voted for it; but it did not receive a two-thirds vote.

No excellence without labor.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—Paul.

STARVED TO DEATH.

IN an attic, cold and dreary,
Lay a mother and her child,
Helpless, hopeless, weak and weary,
And with craving hunger wild,
Husband, father, toil-enduring,
Working hard for pittance pay—
In a week, enough procuring
For his family for a day.

Neighbors learn their sad condition;
Gather in to render aid;
Husband goes for a physician—
Cannot come, unless he's paid.
Tries another and another,
Until one consents to come,
But too late to save the mother—
She in death's cold arms is numb.

Millions spent in church-adorning—
Millions wasted, making laws;
Millions of the people mourning,
While the demon hunger gnaws.
Oh, ye paid and trusted leaders!
Listen, while ye hold your breath:
In this land of Bible-readers,
Wives and mothers starve to death!

—*The Shaker Manifesto.*

A FAMILY.

BY MARY J. STEES.

A FAMILY is as a coach filled with passengers driving along dangerous places, while ascending precipitous heights, where, were the driver to make a mistake, all would be dashed to pieces in the abyss below. The parents are the drivers, the children the passengers. Dear parents, just where you drive, the children will go.

'Sometimes a passenger leaves the coach thinking he can find a more pleasant and easy route, wanders off in another direction and is torn to pieces by wild beasts, or starves to death. Thus do children often wander from home, become surrounded with vicious companions and permit their conscience to become so seared that they regard neither right nor wrong, home nor God. God looks down and sees man daily stepping along the edge of eternal disasters. He may hear, if he listens, the voice of God saying, "Don't step there." But on and on he goes until he has almost reached the fatal capsize where occasionally one will suddenly leap off and come away in safety. Do you wonder that the angels of God rejoice? Blessed be God, the heart of heaven beats close against the heart of this world, "For there is joy in heaven over one sinner that repenteth."

MOTHERS.

MOTHERS, never get discouraged in speaking wise and loving words of counsel to your sons and daughters, for though there be no apparent signs of fruit the harvest is certain. The Mother's words to youth have been the salvation of sons when they became far advanced in years, and that mother was a thing of memory, not of life. Through the vista of years heart-sown words became "apples in pictures of silver." Speak true counsel and your influence will be felt.

SAY, NO!

"ALICE, what will you say when they offer you wine at dinner?" asked Dick.

"I shall say, No, thank you."

"O Dick! you don't mean it! Think how we [illegible]! Think of the trouble intemperance brings!"

"I am not talking intemperance," said Dick, impatiently; "just a sip."

"But one sip might lead to more; don't take even a sip, dear brother."

"Cousin Mary will look, and Louis will think, 'How curious!' and George will put up his eye glasses. I hate to be looked at as a curiosity."

"So do I," said Alice. "Perhaps it won't be as bad as we think. I mean to say 'No' all the same. It will not be rude," she added eagerly; "General Washington said it was not."

"One day near the end of our Revolutionary war," began Alice, "a young officer came to Philadelphia to see Washington on business. He was invited to a dinner party. A little before they were to leave the table Washington, calling him by name, asked him to take a glass of wine."

'No, thank you, sir; I have made it a rule not to touch wine.'

"Every one looked surprised that the young man should refuse such an invitation from the General. 'He is rude' they thought. 'What! say no to Washington!' Washington saw in a moment how they felt. He said 'I do not want any one at my table to partake of any thing against his inclination. I honor you, sir, for refusing to do what you consider wrong.'"

"Good for the General!" exclaimed Dick.

"Good for the young man," said Alice. He was not sure what General Washington would think of him, and yet he was *not afraid to do what he thought right.*"

—*Child's World.*

This little life-boat on earth, with its noisy crew of mankind, and all their troubled history, will one day have vanished; faded like a cloud-speak from the azure of the sky. What then is man? he endures but for an hour, and is crushed before the moth. Yet in the beginning and in the working of a faithful man is there already (as all faith from the beginning gives assurance) a something that pertains, not this death element of time.—*Thomas Carlyle.*

When I consider thy heavens, the work of thy hands,
The moon and the stars which thou hast ordained,
What is man that thou art mindful of him,
And the Son of man that thou carest for him?
Yet thou hast made him a little lower than God;
Thou hast crowned him with glory and honor.
Thou hast given him dominion over the works of thy hands;
Thou hast put all things under his feet.
—*Hebrew Psalm.*

NOT YET.

"MY son, give me thine heart."

"Not yet," said the little boy as he was busy with the top and ball; "when I grow older I will think about it."

The little boy grew to be a young man. "Not yet said the young man I am about to enter into trade; When I see my business prosper, then I shall have more time than now."

Business did prosper. "Not yet," said the man of business; "my children must now have my care; when they are settled in life, I shall be better able to attend to religion." He lived to be a gray-headed old man. "Not yet," still he cried; "I *shall* soon retire from trade, and then I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He lived without God and died without hope.—*The Morning.*

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON, } PROPRIETORS.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. Contributors in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. The Brethren at Work will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications.

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - SEPTEMBER 15, 1879.

Some one says: "Please change address from Hagerstown, Wayne Co., Ind., to Blountsville, Henry Co., Ind.

Brother Shaub says: "By strict economy students can take a year's course at Ashland College for $100.00.

The young lady that passes you wine, would not make a good wife. Paste this in your hat, young man.—*Albany Times.*

If Brother J. B. Shirk, of Carroll County, Ill., will address Bro. Andrew Culp, Montana, Labette County, Kan., he will find something to his advantage.

Brother Eshelman will begin a series of meetings in a tent on Brother Jos. Garber's farm, four miles north of Parsons, Kan., on the evening of the 24th, inst., continue over Love-feast., 27th, and 28th.

Make your correspondence short. We want all the *news*, but nothing more. This week a vast amount of correspondence must be carried over until next week. This we do not like, because the matter becomes stale before it reaches the readers.

Persons desiring to attend the Love-feast in Neosho Co., Kansas, on the 27, inst., and go there from the East, will be met with conveyances at the depot in Parsons on Friday, the 26th, at 2 P. M. Should any one arrive on the night train inquire for Wm. Hoke.

The Reformed Presbyterian Synod, at its recent meeting in New York, placed on its records a resolution advising their sessions not to ordain any officers in the church who use tobacco for "carnal gratification."

Although the Lanark Church was not built for love-feasts and will be somewhat inconvenient to have one in it, yet the brethren and sisters, at last council, so much desired to "shew forth the Lord's death till he come," that they decided to commemorate the death and sufferings of our Redeemer on the 27th inst., services to commence at 2 P. M. and close same evening.

The prayer of Socrates.—O, beloved Pan, and all ye other gods of this place, grant me to become beautiful in the inner man, and that whatever outward things I have may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either bear or employ. Do we need anything else Phædrus? for myself I have prayed enough.—*Plato (Phædrus.)*

Some of our readers so deplore Ray's unchristian language that they no more read his speeches. Christ did not treat the devil that way; but he debated with him. He also debated with the Pharisees as to the power by which he "cast out devils." In both cases we have what *each* said—what the devil and the Pharisees said as well as what Christ said. The same is true in the book of Job. Pure gold is not made less beautiful by any test that can be applied to it. The oftener it is worked over the brighter and finer it gets; so with the church of God: the more violent its persecutions, the more brilliant its light, the more vividly are its excellencies seen. The more rains that descend upon it, the more floods that wash it, the more storms and winds that beat against it, the clearer may it be seen that it stands upon the Rock. It might not be possible in any other way to show what its foundation is. Would not a building on *sand* stand as long as the rains descend not, the floods wash not, and the winds blow not? S. J. H.

The more quietly and peacebly we get on the better for our neighbors. In nine cases out of ten the wisest policy is, if a man cheats, stop trading with him; if he is abusive, quit his company; if he slanders you, take care to live so nobody will believe him; no matter who he is or how he misuses you, the wisest way is to let him alone; for there is nothing better than this cool, calm, quiet way of dealing with the wrong we meet with.

We perceive in Brother M. M. E's communication from Southern Kansas that he gives us a loud hint not to tell *how, when,* and *where* we got "aboard" or where we "lodged," how much or how little we ate, how big the house, the barn, the farm, or how many children, and what their complexion, color of hair, eyes, and dispositions are. Well, well. Brother E., we have tried to put your notions in clear print; and we hope they may have their desired effect. Our compositors are instructed not to set up matter belonging to Railroad Guides, Hotel Registers, and Census Reports.

On a private card, 9th inst., from Brother Bashor we have the following: "We left Ashland on the morning of Aug. 29th, and reached Versailles in the evening. Have been preaching at different points each evening since, and will remain until next Lord's day, and then close. Thus far we have been meeting at the water several times as well as in the church. Persons have been baptized ranging in years from 16, 20, and upwards to 68. One old couple came in at the age 67 and 68. The interest in our meetings is good; and there are others to come yet before we close. May God bless you in your good work."

FROM SOUTHERN KANSAS.

We cannot, like Paul, say we entered "into a ship, meaning to sail by the coasts of Asia," for we are too far from said coasts and no ship can sail on dry land, but we might say we got "aboard" the train at Lanark, and would say it, telling when and how, if it would make any one more pious, more pure in thought and deed and as more humble, but since nothing can be gained by telling when and where we took the train, where we lodged, what we ate and how much or how little, we forbear and pass to that, which, we trust, will be more beneficial to our readers.

Paul could well write about sailing "over the Sea of Cilicia and Pamphylia," and along "under Cyprus," for this seemed good to the Holy Spirit which directed the mind of the apostle. God thus shows us what great things that eminent apostle had to suffer for "Christ's sake." But this entering into details concerning travels by the greatest of apostles by no means justifies us ministers going into details every-time we go a few miles from home. In these things we should exercise becoming wisdom, remembering that if all were to do so fifty papers could not contain all that might be written. Whenever we hazard and endure what Paul endured, let it be written and published every where for the elect's sake to the glory and honor of God.

In this we shall not give a description of Labette County, Kansas, but reserve that for a separate article, when we have obtained sufficient data to give facts as they are. Many Brethren and friends are looking westward, and the object of the writer is to give all such the full benefit of his observations. We are visiting many of the best farmers in the county, and from them are gleaning experiences and observations that will be interesting. We observe that they are very careful not to exaggerate, but desire that only the facts be stated. They say, "We prefer that people find this country better than accounts, for then they will not be apt to be dissatisfied. We will not give all the good traits; let the people come here and find some of them out themselves as we have done."

S. M. Burket is doing all he can to help Brethren to find good land in this county. He knows that this is a good country, and wants the Brethren to have a good portion of it. Bro. Andrew Culp, formerly of Ohio, is also desirous that Brethren should locate in his neighborhood. He lives eight miles south-east of Parsons. He and wife are the only members in that part of the county. We shall say more about his section in our observations. Expect to visit the Indian Territory this week, though at present there is quite an excitement down there between Indians and white settlers.

The communion meeting of the Neosho County Church, will be held on the farm of Brother Joseph Garber, four miles north of the place, the 27th, inst. Meeting will begin in tent on the 24th. I wish to say here that it will be impossible for me to fill one-tenth of all the calls received before I left home. The Brethren in Northern Kansas and Southern Nebraska can not be reached on this trip. Shall point out, on my return, where help is needed, and then trust that some arrangements may be made to supply ministerial assistance. Truly the harvest is plenteous and the laborers few. The people are anxious to hear the truth. Come over and help these people. M. M. E.

Parsons, Kan., Sept. 6.

GRIEF.

Only a few days ago we stood by an open grave. One "of such is the kingdom of heaven," was lowered therein. Disease had fed upon the jewel until but little more than skin and bone was left. But oh, what angelic sweetness was still contained in the lifeless clay. The mother bows in grief and presses a few more kisses upon the cold lips. Ah, then she rises and in despair cries:

"O God, I cannot live without my blessed little one! O Lord, have mercy on me! Oh, my God, my God! what have I done that I cannot keep ONE of my family? Oh dear! oh dear! I have not ONE left! ALL are gone. Oh, how lonely and cold the world will be without my little comforter!"

Not one left! chilling thought! How sore the tender ties of affection. But such is life. "Man is of few days and full of trouble."

Lord Byron while meditating upon the death of his mother and urged not to give way to sorrow, burst into an agony of grief, saying:

"I have but *one* friend in the world, and she is gone!"

On the death of other friends he writes thus:

"My friends fall around me, and I shall be left a lonely tree before I am withered. *I have no resource but my own reflections,* and they present no prospect here or hereafter, except the selfish satisfaction of surviving my betters. I am indeed most wretched."

When in society Byron was cheerful and humorous, but even when he was merry and full of laughter, he was, at heart, one of the most miserable wretches in existence. He further says:

"Why, at the very height of desire, and human pleasure, worldly, amorous, ambition or even avaricious, does there mingle a sense of sorrow and doubt, a fear of what is to come, and a doubt of what is? If it were not for hope, what would the future be? A hell! As for the past, what predominates in memory? Hopes baffled! From whatever place we commence, we know *where it must end.* And yet what good is there in knowing it? It does not make men wiser or better. If I were to live over again, I do not know what I would change in my life, unless it were *not to have lived at all.* All history and experience teach us, that good and evil are pretty equally balanced in this existence, and that what is *most* to be desired is an *easy passage out of it.* What can it give us but years, and these have *little of good but their ending.*

As we address you we wonder how *many* hearts are enveloped by the gloomy recollections of a misspent life, how many bodies scorched with fever and racked with pain are stretched upon the invalid's couch, how many bodies are being devoured by the wolf of poverty. Ah! we wonder how many minds know naught but grief, how many souls are weeping over a tarnished name, a ruined reputation, misplaced confidence, frustrated plans, blasted hopes for this world and despair in the world to come.

The most glorious lives history's pen has ever stopped amidst the rush and selfishness of life to record are interwoven with threads of most desponding gloom. They have felt at times as though they were dropped to the depths of the regions of damnation. Hell seemed to surround them with impenetrable walls of most terrific blackness. Oh, how horrible! But horrible as it is we are marched out to meet it and there is no escape.

Life is before you! from the fated road
You cannot turn: then take ye up the load.
Not yours to tread or leave the unknown way.
Ye must go over it meet ye what ye may.
Gird up your souls within you to the deed,
Angels and fellow-spirits bid you speed.
Oh how true the verse,
"Thou alone must shape thy future."

But life is grand. If we are not happy it is our own fault. We should "glory in tribulation." Our reverses enable us to appreciate aggression; the clouds, the clear sky; the starless night, the noonday sun; the torrid summer's heat, the winter's freezing cold; the aches and pains, the peace and comfort of health; the trials and storms of life, the rest and serenity of heaven; death, hell, and the grave; life, immortality, the new heaven and the new earth.

We could have no idea of success if there were no failures, no idea of purity if there was no impurity, no idea of a light if there was no darkness, no idea of rest if there was no labor, no idea of joy if there was no sorrow, no idea of life if there was no death, no idea of heaven if there was no hell, no idea of immortality if there was no mortality. S. J. H.

AMONG THE DOCTORS.

The following from the *Record and Evangelist* opens an interesting field at this time.

"Recently, Dr. Weaver, a Baptist preacher of many years' standing, was rebaptized at Louisville, for the reason that his first baptism (immersion) was at the hands of a Methodist preacher. The *Religious Herald*, also Baptist, suggests some difficulties attendant upon the theory that the validity of a baptism depends on the administrator. They present a curious chapter of tangles. If he was before unbaptized, of course his ordination was invalid, for an unbaptized person cannot be properly ordained; if he was not ordained, then the ordinations which helped to confer were irregular, and ought to be gone over again; the baptisms which he performed were irregular if he was not baptized, and all the people whom he baptized ought to be immersed by some one else. In short, on this theory, before any person consents to receive immersion from any minister, he ought to make a careful inquiry into his credentials; and even then he does it at his own risk. If the inquiry is only extended back as far as Roger Williams, it will be found that he was immersed by Ezekiel Holliman, an unimmersed man, whom he afterwards baptized. On this theory, Roger Williams' baptism was not valid, nor were those which he afterwards administered. Hence, the whole chain of Baptist baptisms cannot stand the test, and the Baptists are an unbaptized people!"

We will next hear Dr. Burrows, a leading Baptist:

"If an immersed administrator is essential to the validity of baptism, then none of us have been baptized, and there is no valid baptism in Christian churches. Dr. Weaver's first unbaptized administrator was only one remove back. Dr. Boyce may have been five removes back. Can that make any difference as to validity? If the first in the series was unbaptized, must they not all have been unbaptized? At what point was the invalidity made valid? How many nothings does it require to make a something?"

He declares that "there is no valid baptism in Christian churches." Does not the Baptist church maintain that it is Christian? Is there no *valid baptism* in the Baptist church? Dr. Ray will have to take Dr. Burrows in hand for tearing down the Baptist fort-succession. Can Doctor Ray trace *his* immersion outside the line that goes back to Ezekiel Holliman? Have the Baptists two lines in America—one that goes back to the English Baptists who first practiced backward single immersion as Doctor Judson affirms; and another line that stops at Ezekiel Holliman? We want these things made plain, and we insist on Doctor Ray shedding ray of light upon them.

Since we are among the Doctors we will let Doctor Judson, the great Baptist Historian, speak:

"All the Baptists in the world who have sprung from the English Baptists, have practiced the backward posture. But from the beginning it was not so. In the apostolic times the administrator placed his right hand on the head of the candidate, who then, under the pressure of the administrator's hand, bowed forward, aided by that genuflection which instinctively comes to one's aid when attempting to bow in that position, until his head was submerged, and then rose by his own effort."—*Judson on Baptism, pp. 112, 113.*

M. M. E.

Dissenters from the Greek Church, hitherto unrecognized by the State in Russia, are now to have entire liberty of worship. This affects 12,000,000 Russian subjects.

SECRECY AND PRIVACY.

It is maintained by the advocates of Secret Societies that the cabinet meetings of the President, some of the sessions of the Senate are conducted in Secrecy, therefore why not the Lodge? They further maintain that grand juries sit in secret, that families have things which are sealed up from the public ear, and hence the Lodge is justifiable in its course. This is a plausible plea, and by some will be received as eminently sound argument.

There is a difference between *secrecy and privacy.* Lawful societies, designed for the public good may do some of their work in private, but this does not constitute them Secret Societies. Their work done in private is not a constitutional feature of the society, while that of the Lodge is. Secrecy in the Lodge is one of its leading features, and each step in it is hedged with secrecy under the severest penalties. All that is learned therein is upon the condition that it be *never revealed* to any other than its own members. This never revealing is constitutional, and any one violating it is in danger of having visited upon him the severest penalties of the Lodge. With the Lodge, secrecy is the rule; but privacies in families, churches, and in the State is not the rule, but the exceptions. Families do not administer oaths in order to keep its members from making public its privacies. Families do not place a sentinel at their doors with a pass-word and instructions to admit only those who have the pass. The father does not require his children to understand a certain grip of the hand, movement of the arm, or eyes, or feet, in order that they may recognize each other. Grand juries do not instruct its members under oath to forever conceal its labors from the public. No guard stands at the door of the church councils to keep out those who have not a pass-word. The business of the Cabinet, the Senate, the church and family is such as simply requires privacy, and not secrecy. Privacy withholds no good that can benefit the public; secrecy seeks to benefit its own members only. Privacy administers no oaths; secrecy must in order to carry its ends. Privacy is modest and unassuming; secrecy is arrogant and selfish. Privacy advances work for the public good; secrecy singles out the favored ones and bestows its kindness upon them. Privacy reports itself to all who may be benefitted by its labors; secrecy selfishly assumes all the good to itself. Privacy has no guards, oaths, penalties, fees, favorites; secrecy has sentinels, penalties, oaths, fees, favorites. Privacy is not opposed to sunshine; secrecy prefers darkness. Privacy is not afraid of exposure; secrecy is ever fearful, lest its deeds come to the light.

M. M. E.

THOSE TWO FAMILIES.—FAULT-FINDING.

JUST as certain as any one ever visits one of these families, just that certain will he be obliged to listen to all the bitterness, and meanness that each individual member can say of all the others. The wife complains of her husband, of her children, and the nearest neighbors; the husband knows his wife has more faults than all the other women in the whole county, and as for the children, their vileness, and bad deeds are deplorable beyond computation or degree. The children know they have the most cruel, overbearing, and stingy parents there are anywhere.

But a visit with the other family discloses a much different scene. The wife, if necessary to speak of her husband, always does so with the greatest respect and regard. She knows he has faults, but still she wont believe them. Then, as would most likely be expected, we find the husband affectionate, earnest, happy, and contented. He never speaks of his wife but to commend her. If his wife does any thing, foolish fellow! he thinks it is just right because *she* did it. The children's countenances beam like suns. They seem not to know what sorrow is. Their parents love them and think of all the children there are anywhere theirs are certainly the sweetest, most winning, and most noble.

If a member from the first of these families meet you or call upon you, his first word is one of fault. Now reader, don't you know some *one* who does this? Just see if you can't pick out some *one* that this article is expressly written for. We avoid them all we can; partly through dislike, and partly through fear. Still we should not feel that way towards them—we should *pity* them. But when you are thrown in company with a member from the other families your pleasure is only enhanced. Their first word is not one of censure or fault; oh, no! it is one that cheers you up and makes you feel more bouyant.

After one of these parties leaves you, you feel sorry and yet glad—you are grieved at the conduct of your caller while with you, but still you feel glad to think he is gone and you are by yourself. After the other one leaves, you feel somewhat lonesome; but the pleasant words and smiles of approbation still linger in your mind and cause you pleasant sensations. The influence of the one harrows up your soul, irritates you, discourages you, makes you despondent—half sick of life, wishing you had been born somebody else—or not at all; while the influence of the other causes you to regret that so much of your life is *past*, that your stay in the world must be so short, and at what work you are engaged, you feel to do with double zeal.

So we might go on; the influence of the one is always good—elevating, and inspiring, while the other is always bad—leading downward into filth, crime and corruption.

These two families represent two classes of society. Both classes are found in all circles. That congress nor church has never been known which has not been cursed with a fault-finder. He carefully stows away in his mind everything which he has a notion is evil. His heart becomes a store house of waste, corruption, poison, and maliguaty. He has the true mark of a "reprobate mind." S. J. H.

SOMETHING ABOUT CAPS.

ROUMELIA, a province of Turkey, during the late war, between Russia and Turkey, was for some time in the hands of the Romans. It is a rich and beautiful State, and in arranging peace it was agreed that Roumelia should have a Turkish Governor, hence the Sultan appointed Aleko to govern. This new Governor, naturally wore the fez or Turkish official cap. As soon as he reached the province he perceived signs of discontent among the people. The deputation that had come to meet him and greet him, refused to do so formally unless he would agree to take off the Turkish fez and put on the Bulgarian cap. After considerable debating, it was agreed that Aleko should receive the deputation with uncovered head, and then put on his red cap or fez. But his troubles were not over. The people demanded that he wear the Bulgarian cap if he expected to rule them. The Governor hesitated for some time, scarcely knowing what to do. He finally put the Turkish fez into his trunk and put on the Bulgarian cover. This raised the wrath of the Sultan, who threatens to recall him unless he restores the fez to its place of honor. Now why all this dispute about caps? It seems to be a small thing to quarrel over, but when we come to think what those caps represent, it may not seem strange. They represent material authority, and to lay off the fez was regarded by the Sultan as laying off his authority, and this he would not submit to. We thus see that a very small thing—even the covering for the head may represent authority. The same idea is presented by the Apostle Paul when he says, "For this cause ought the woman to have power, or authority, on her head, because of the angels." When any nation, society or organization, agrees that a certain thing shall represent it, then it *does* represent it, all the caviling to the contrary notwithstanding. When the Lord Jesus declared that those who partake of the eucharist do *show* the Lord's death till he come, then it is an emblem of his death, say what we will.

The man who carries the flag of the United States by the direction of the officers of Government, carries with him authority. The man who lays hold of the promises of Christ, puts him on in baptism, has gone forth under the authority of his King. The church as the the executor of the Last Will of Christ, is clothed with authority and has a mark which is significant of her power to judge, and execute the law made by Jesus Christ. To lay down that sign or token of authority is to lay down her power to do justly and obey the commandments of God. Then let us cling to the token of authority, the representative of power to do all things acceptably before God.

M. M. E.

"SON, GO WORK TO-DAY IN MY VINEYARD." MATT. 21: 28.

BY DANIEL VANIMAN.

IN the parable from which this text is taken, the certain man represents the Lord of Hosts. The vineyard represents the church of Christ in which many earnest laborers are needed. The first of the two sons represents that class of persons who at first, when they are called, say, "I will not," but afterward repent and go, and of course are justified in going. The second son represents that class of persons who pretend to work in the vineyard, yet do not; those do not the will of the Master. Although this parable was spoken to the scribes and Pharisees and applicable to them, yet it may be applied to certain classes to-day. Reader are you like the first of the two sons, living out of the church, or vineyard, refusing to go and work in the vineyard; then the language is applicable to you. You are wanted in the vineyard, not as an idler, but to work. The time when you are wanted is *to-day*. "Son, go work *to-day* in my vineyard." Will you not repent and go and become justified and saved? "I go sir" and will not, thinking because you entered the vineyard, you will be justified whether you work or not. Be not deceived. Work is what is wanted from you, not merely being in the vineyard. This class is entirely too large, especially among the wealthy. Many of whom have the means to do much in spreading the gospel, by assisting the ministry, distributing tracts, helping the poor, &c., but alas! they are at ease in Zion, saying, "I go sir, but will not." Is there smooth railing? No trouble in the church and not much said about means to carry on missionary work, then they are satisfied and will go to church meetings, and by pretense continue to say, "I go sir." Should, however, serious trouble arise in the church, or the workers urge strongly the necessity of working more in the vineyard through the Bible School, the Brethren's Tract Society, or preaching the gospel, then those meetings will not suit them, others may go and work so far as they are concerned.

Reader, if you are in this class, *up!* up! It is work that is wanted in the vineyard. Sinners are perishing for the want of the bread of life, and every child of God must do what he can in order to get the best results. Perhaps you are no preacher, if not there are others who can and will preach, if you give them your sympathy, your prayers, and help. You can perhaps work in some minister's place, and thus enable him to go, or else send something to S. T. Bosserman, Dunkirk, Ohio, for the City Mission or contribute something to the Brethren's Tract Society, and thus assist in spreading the truth through the press, and in that way bring sinners to Christ. I know a poor afflicted sister who has no home of her own, who said to the wife of a minister, "Your husband is away preaching so much leaving you and the children alone while he is, without dispensation, doing the missionary work of the district. I want to do my part by helping you. Can you not give me some knitting or something that I can do so that I may do my part in spreading the gospel by helping the family along in his absence?"

I know a young brother, who lately said to the same minister. (The minister having this year, without any compensation from the district, spent upwards of eighty days on the missionary field). "You have been spending considerable time preaching the gospel. I want to do my part of that work by bringing my team and doing a day's hauling for you. So you can the sooner get through with your work and go again." God bless such workers as these who are not satisfied until they have, in some way, done their part in having the gospel preached, and sinners brought to Christ. He who helps the minister to obey the great command of the Master to "Go into all the world and preach the gospel to every creature" by working in his place, or otherwise contributing means to enable him to go, is as truly a worker with God in the saving of souls, as though he did the preaching himself. "Son, go *work to-day* in my vineyard."

FROM INDIAN TERRITORY.

I AM now (Sept. 10th, 10: 30 A. M.) seated under a huge elm tree on Russell Creek, in the Indian Territory. My companions are Col. Cook of Chetopa, S. M. Burket of Parsons, and a Mr. Clark from Chester Co., Pa. We have just enjoyed a good melon, and feel real well in this invigorating air. This is a grand and beautiful country, and the millions of acres of unimproved prairie lands are very inviting to the farmer. Shall go down into the Territory among the civilized Indians before my return and distribute some papers and tracts. More anon. M. M. E.

GENERAL FUND.

B. F. Foreman	$5.00
J. L. Snavely	.40

TRACT FUND.

J. P. Wilson, Linn County, Iowa	$20.00
Thos. Harrison " " "	25.00
Levi Hoover " " "	25.00

MANUSCRIPTAL.

"A DELUSIVE Idea,"—Dr. S. M. Eby. "Summer."—Leah Condry. "Consistency."—John Forney. "Thoughts upon different subjects." Mary C. Miller. "God's Promises."—D. G. Couser. "Congregational Singing."—H. Garber. "Long or Short Prayers."—R. R. Moon. "A Dialogue."—J. Harshman. "Is the Bible True?"—J. F. Ebersole

DANISH MISSION REPORT.

Stony Creek Church Ind	$2.00
Union Church, Plymouth, Ind	7.50
H. S. Huntington, Ind	1.00
Eliza Smith,	1.00
Two Sisters, Coventry, Pa	2.00
J. J. Cover	.50
M. Shotts, Ind	.50
D. C. Riggle, Ind	.50
Sarah Berkly, Waterloo, Iowa	1.02
A Sister, Arcadia, Ohio	.50
Eliza Flack, Congress, Ohio	1.00
J. Johnson, Spafford, Wis	.50
David Garber, Cook's Creek, Va	2.00
A Brother	.25
A Sister, Ohio	1.00
Dry Creek Church, Toddville, Iowa	2.00
S. A. Shaver, Woodstock, Va	2.00
David Brower, Salem, Oregon	2.00
J. S. Ulery, North Manchester, Ind	.80
Total	25.82

C. P. ROWLAND, Treasurer.

Lanark, Ill., Sept., 9th, 1879.

(P. C., please copy.)

DANISH POOR FUND.

H. S., Huntington, Ind	$1.00
Geo. T. Weigle, Lee County, Ill	.50
Silver Creek Church, Cowley Co., Kan	.75

C. P. ROWLAND, Treasurer.

Lanark, Ill., Sept. 9th, 1879.

P. C. Please Copy.

ITEMS OF INTEREST.

The value of the oranges and lemons imported into the port of New York in 1878 was $2,802,966.

The wheat harvest in Minnesota, which is now in progress, is expected to yield not far from 45,000,000 bushels.

SEVEN years lasted the famine, but no workmen starved; seven years lasted the plague, but no one died before his time.

It is estimated that 50,000 men and women are employed in Philadelphia in the manufacture of clothing and 20,000,000 suits are made there every year.

SAYS a correspondent, "There are persons who say they would unite with the Church, believing we have the right doctrine, but they cannot bear the idea of saluting with a kiss those who use tobacco. O, is it possible that the tobacco user, will, rather than give up the habit, stand in the way of the salvation of souls? Can we suppose the tobacco user will be seated at the right hand of God while his neighbor, who was kept from the Church from the reason above stated, must go away into everlasting punishment? Judge ye."

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one explain Heb. 1:17 "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the least in the kingdom of heaven? JUSTINA MILLER.

Will some brother or sister please explain what things were done in Bethabara. That which is spoken of in St. John 1, 28.

SAMUEL W. YOST.

I believe that it is generally claimed by us that we are strictly scriptural in our practice. Will some brother or sister please tell us where the command or example was given by Christ or the apostles for the practice of the salutation between the supper and communion? A scriptural answer is desired, and not the tradition of the elders (this side of the apostles). D. YOUNCE.

[Will Brother B. F. Moomaw answer Brother D. Younce?—EDS.]

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

GREATER AND LEAST.

Also, Matt. 11: 11. "Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."

EMMA J. MYERLY.

BY turning to Daniel you will find in the 7th chapter, 14th and 15th verses that a ruler or kingdom, which is the kingdom of Christ, was promised. John saw the one promise but was not spared to see the kingdom fully established, but when Christ was crucified and arose, then was the kingdom established, as we see the part each has taken; the prophets *foretold* of his coming, John *saw* him before his death and resurrection, but those in the kingdom saw the *full dispensation* of his Gospel which John never saw. A BROTHER.

THE NUMBER.

What number is meant in the following verse: "Let not a widow be taken into the number under three score years old, having been the wife of one man."—1 Tim. 5: 9.

ANSWER.

WHAT number is meant is not definitely given. We can only draw our conclusions from what follows. That there was a class of widows enjoying certain rights and privileges upon certain *conditions* seems evident. Let us look at them.

First. She must be sixty years old.

Second. She must have been the wife of one man.

Third. Well reported of for good works.

Fourth. Have brought up children.

Fifth. Lodged or entertained strangers.

Sixth. Washed the saint's feet.

Seventh. Relieved the afflicted.

Eighth. Diligently followed every good work.

Upon these conditions she should be taken into the number who are to instruct the younger women. Titus 2: 1-5. The qualifications urged by the apostle indicates that they had special work to perform, and this seems all the more probable when we remember that the instruction there was altogether *oral*. There were no books of the New Testament, from which each one could learn his duty to God, but teachers were set apart to direct and instruct; and what could be more fitting than for the aged widows, qualified or directed by Paul, to teach the younger women? Pious, godly, and noted for having followed every good work, they might well tell the younger how to lead a similar life. To conclude that Paul would lay down eight conditions for women in order that they might be led, clothed, and lodged by the church, and one of these conditions a certain age, is to us a little too narrow to believe. Were there not younger widows who needed help, who had no children or nephews to provide for them? Undoubtedly; if not, then there has been a change, a great change somewhere.

The terms *widows indeed* would seem to imply that it was the name of an office, which was so called from the fact that only widows were allowed to fill it. We believe Tertullian mentions something about the order of widows, and regards them as instructors of the younger. We therefore conclude that *the number* refers to widows possessing certain qualifications to teach and direct the younger women, and were set apart by the church for this purpose and supported by the church. To insist that a widow should not be fed, clothed, and lodged, because she was not quite sixty years old, or that she failed to bring up children, or happened to have no report for good works, is not in harmony with the great law of love, which urges that we relieve the needy wherever found. M. M. E.

FROM PALESTINE.

NUMBER XXII.

Philip's Fountain, and the Pools of Jerusalem.

[From the "Christian Standard" by special Arrangement.]

THE pool of Hezekiah, already mentioned, lies about one hundred yards from the Joppa gate within the city. It is completely surrounded by blocks of houses, and it can be seen only from the roofs or back windows of these. Visitors usually see it from the roof of the Mediterranean Hotel, where you stand immediately over the edge of it, and can see its entire surface. According to Dr Barclay's measurement, it is 252 feet long by 156 wide. The bottom, which is the natural rock, slopes to the south, and consequently its northern end is the shallower, and the bottom is there exposed when the water is low. Its water is drawn by buckets let down from the windows of the houses. A door in the rear of the Coptic Convent at the northern end, and a flight of steps, give the only other access to it. It is not probable that it was ever used as an immersing pool though it could have been at a low stage of its water.

I will next speak of the pool called Lower Gihon by Christians, and Birketes Sultan pool of the Sultan, by the Arabs. A ravine begins to form near Upper Gihon, and thence runs eastward along the south side of the road to the Joppa gate, deepening as it goes. Near the gate it is about 50 feet deep, measuring from the city wall, and here it turns at nearly a right angle to the south. It runs along parallel with the west wall of the city, and reaches a depth of more than 100 feet opposite the southern end of that wall. At this point a massive wall runs across it and constitutes the southern end of the pool, while another wall, less massive, which crosses it 600 feet further back toward the Joppa gate, forms the northern end. The pool, then, is 600 feet long, and has an average width of 260 feet. Its sides and bottom are formed by the natural rock of the valley. This rock ties in ledges, and it slopes from each side towards the middle. The greatest depth of the pool at the upper end is 31 feet, and at the lower end 49 feet. Nearly all the cement of the wall is gone, and the pool now holds no water; but we saw some cement on the lower wall that was 3½ inches thick. When this pool held water, it furnished an admirable place along its sides for immersing, and there was room for a hundred preachers to be immersing at one time if necessary.

On the east side of the city about 85 yards north of Stephen's Gate, is the Pool of Mary. It is 100 feet long, 80 feet wide and 27 feet deep. At the southeast corner it had a flight of steps descending into it, and it could have been used for a baptistery.

Inside of the city, on the same side, and lying just north of the temple enclosure, is Birket Israel, commonly known to Christians as the Pool of Bethesda; but certainly not the pool so called in the fifth chapter of John.

Its dimensions, according to Dr. Barclay, were as follows: The main body of it, 365 feet long and 130 feet wide, and a projecting arm of it, 142 feet long, and 45 feet wide. Its depth, according to Capt. Warren, who made excavations to the bottom of it, is 80 feet; and he found at the east end a drain pipe 25 feet above the bottom, which he thinks was intended to prevent the water from rising above that depth. This pool was intended chiefly as a deep moat on that side of the temple wall, and it is not likely that there were facilities for immersing in it. It is now nearly filled up with dirt and rubbish which is being continually thrown into it from the city. Some years ago an English gentleman of wealth proposed to clear it out and restore it to its original condition, but the stupid authorities would not give him permission to do so.

Passing outside the city again, on the eastern side, descending the Kedron valley until we are about 300 yards past the city wall, we reach the Virgin's Pool, as it is now called, but the true Bethesda. This is a pool of living water, supplied by the stream of an intermitting spring. It is located in a cavern in the side of the hill Ophel, which is the southern projection of Mt. Moriah. You reach the valley by descending a flight of stone steps 8 feet wide to an arched chamber 8½ feet wide and 13 feet long, whence another flight of steps 4½ feet wide leads down to the water by a descent of 13 feet perpendicular. The surface of the pool has nearly the shape of the section of a jug, the neck of the jug being next to the steps. Its measurement around its sides is 21 feet 9 inches; and the water stands in it about three feet deep. Men, women and children bathe in it, with a superstitious belief that its waters have healing properties. The intermitting flow of the water tends to keep up this superstition and it was doubtless this same characteristic which led to the belief, among the ancient Jews that the occasional agitation of the waters by the renewal of the flow, was caused by an angel. See Jno. v. 1-7; and remember that verse 4 is an interpolation.

I have only to speak, in conclusion, of the well known Pool of Siloam. It lies near the southern end of the hill Ophel, and at its foot on the western side. It is supplied with water by the overflow of the Virgin's Pool, through an underground aqueduct which was partly explored by Dr. Barclay, and partly by Dr. Robinson, but entirely by Capt. Warren. This pool is 50 feet long, and 17 feet wide at its upper end, and 14½ at its lower end. It has an opening at the bottom of the lower end, through which the water flows by an aqueduct to some gardens below. When this opening is stopped, the water stands about three feet deep and the overflow passes out through a higher opening. A flight of steps at the south-west corner leads down to the bottom. Here was an admirable place for immersing, and it would be so yet but for an accumulation of dirt and rubbish, which makes it now a filthy place. Bro. El Karey, a Baptist Missionary in Nablus, whose acquaintance I formed, was immersed in this pool about twenty-four years ago.

From the above every reader can draw his own conclusion as to the facilities for immersing the three thousand on the day of Pentecost. J. W. MCGARVEY.

Topics of the Day.

FORTY-FIVE families of Russian Mennonites arrived in New York, July 20th. They will settle in Dakota.

A report from Calcutta of August 6th says there have been seventy-five cases of cholera among the Europeans at Candahar, sixty being fatal.

There is an increasing coldness between Russia and Germany. The St. Petersburg papers are severe in their denunciatins of Germany.

A Conference representing 200,000 miners has been held in Manchester, England. A resolution was passed favoring emigration to the United States.

SECRETARY Evarts has procured, by our Consuls, labor statistics from abroad, from which it appears that America laborers get better wages than those in other countries, and money here has a greater producing value.

GEORGE F. HERRICK, of Turkey, reports that the circulation of Bibles and religious literature in that country now numbers 140,000 volumes a year. The only mission, he says, which can reach Turkey is a woman's mission.

BISHOP Huntington, of the Episcopal church, when advised to raise tobacco on his farm at Hadley, Mass., uttered this rejoinder: "God made this soil to yield something that will nourish man or beast, and without sitting in judgment on my neighbors, I choose to follow my Maker's plan.

AS Cashmere is the only part of India which appears to be still threatened with famine, there are hopes of a revival of prosperity in India. So confident is this feeling in Manchester that anticipations are indulged in, and here and there preparations made for a great revival in Eastern trade.

THE Catholics of Belgium have made an assault upon the excellent school system of that kingdom, and the king has been threatened with death if he ratifies the bill depriving the Catholic clergy of the control of elementary education. Yet that church is permitted to control the schools in American cities.

A lady, Miss. Waterston, has gone to central Africa as a medical missionary. She is to join the Livingstonia Mission, with which a European woman is already connected, who is to be the wife of Dr. Laws. Mrs. McDonald, at the Blantyre Mission, in the Shire Hills, south of Lake Nyassa, is the only other European woman north of Lake Ngami. Miss. Waterston does not go to Africa now for the first time. She was superintendent of the female Seminary at Lovedale for several years, and gathered there an experience which will be of the utmost benefit at Livingstonia.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

KEITH.—On the frontier of the Manor Congregation, Indiana Co., Pa., Sept 10 1878, Mrs. Martha G., wife of friend Adam Keith, aged 68 years, 8 months and 2 days. Funeral discourse on the 10th of August '79 from Heb. 13: 14. JOSEPH HOLSOPPLE.

POWERS.—In the Milledgeville District, Carroll Co., Illinois, Mary Powers, aged about 67 years. Disease dropsy. Funeral discourse by brother Martin Myers and Jacob J. Hauger. Subject Matt. 24: 44.

PARRETT.—In the Falls City Church, Neb., August 11, sister Mary E., wife of Jacob Parrett, and daughter of Bro. Peter Bare, aged 25 years, 1 month and 3 days. Funeral discourse by the brethren from 2 Cor. 5: 1-2.

H. P. BRINKWORTH.

SHIVELY.—In the Fairview Church, Tippecanoe Co., Ind., June 11th., 1879, sister Esther Shively, aged 72 years, 2 months and 8 days. Funeral services by elders Hiel Hamilton and Isaac Billhimer, from Rev. 14: 13.

She lived with a kind and devoted husband, Elder John Shively, 54 years, united with the Church at an early day, and was a consistent member 57 years, and during all that time she was never brought before the church for any charge. About eighteen months before she died she had a severe stroke of Paralysis which was generally thought would soon bring an end to her existence. She called in the elders of the church and was anointed in the name of the Lord. She bore her afflictions with the greatest of Christian fortitude. She left many relatives and friends to mourn their loss which we believe is her eternal gain.

SAMUEL ULERY.

STONER.—Near Toledo, Ohio, July 20, 1879, David Stoner, aged 42 years, and 6 months. He left a wife and five children to mourn his loss. Funeral services by the writer from the words, "Be ye therefore ready."

KIMBALL.—Near Elmore, Ohio, August 3rd, 1879, our worthy brother, Benjamin Kimball, aged 73 years and 10 days.

He was in the second degree of the ministry for a number of years. Funeral discourse by S. M. Loos and the writer from 2 Tim. 4: 6, 7 & 8th verses. NOAH HENDRICKS.

STONEROCK.—In the Oakland Church, Darke Co., Ohio, sister Eliza Jane, daughter of brother Daniel and sister Mary Stonerook, aged 19 years, 7 months and 5 days. Funeral services by Jeremiah Katterman and the writer.

Sister Jane was a faithful member, and a bright example to her associates, and they as well as father and mother, sisters and brothers miss her very much, but we hope our loss is her great gain.

HOLADAY.—In the same church, our beloved young sister, Sarah E. Holaday, aged 15 years, 9 months and 18 days. Disease Consumption and Dropsy.

She leaves a kind father and mother, three brothers and two sisters to mourn the loss of a loved one, but we need not weep as those who have no hope. Sister Ellen took up her cross in her youth but did not bear it long till the Master called for her. Funeral services by the writer assisted by Nathan Groff, from Rev. 14: 13 to a large assembly of people.

ISAIAH RAIRIGH.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From Bro. Samuel Murray.

Dear Brethren:—

BY your permission I would like to say a few things through your worthy paper to my friends who read it. From the 23rd of July to the 10th of August, I was in my home church, the Salamony. I visited quite a number of families and found all well, except brother Elias Sadler, who has been poorly for nearly three years, suffering much pain at times. May the good Lord enable him still to be patient under the hand of affliction, and patiently wait the will of the Lord. We did a little preaching while in the Salamony arm of the church. On Saturday, August 9th, we had our harvest meeting. We were very glad to see so many of our dear members attend. If they live until another harvest meeting they will not forget to bring their children along. They too may be benefitted by attending such meetings. We know that every good and perfect gift comes from the Lord. We also know that if the Lord would withhold the early and latter rains, we would have no harvest to reap. We also know that we are fought to be thankful in all things. Notwithstanding all the rich blessings of the Lord conferred upon us, and all the teaching of our blessed Savior, and the exhortations of the holy apostles, we are sorry that some of our dear brethren and sisters cannot lay aside their temporal labors one day out of six months, and devote themselves to fasting and prayer. Brethren hummed their threshing machines and whistled their engines in hearing distance of the meeting-house. We think those things ought not so to be. The Savior said, "First seek the kingdom of God and his righteousness, and the rest shall be added unto you." I do not understand the Savior to mean that we should not work at all. We believe it is the duty of every able-bodied person to work and provide for his household, but the first fruits of our labors every day should be given to the Lord. Besides that we believe the Church, as well as individuals, should have special days set apart for fasting and prayer. We believe the Church would be much healthier and more of one mind, and of one judgment, and speak more the same things, if those things of our Savior were more strictly observed. May the Lord bless every lawful effort made for the advancement of the cause of Christ, is my prayer. —*Primitive Christian.*

Echoes from the East.

NUMBER XXII.

WELCOME SHOWERS.

AUGUST 16th.—This afternoon our neighborhood was favored with plenteous showers of rain amid peals of thunder and flashes of lightning. After a long, dry Summer, we are made to rejoice in the providence of our God for refreshing rains. Even the parched grass and suffering corn seem revived and glad under the blessing of the Hand that made them. So it is in our life of faith. Sometimes the soul undergoes a dearth. The water of grace seem withheld. The "good works" of the soul seem to wither, and the signs of death are apparent. But a change takes place. The soul is reduced to want and calls upon God for refreshing showers of grace. God sends the full supply. The soul is revived and takes new courage. It prospers and bears again the fruit of "good works." Joy and gladness have taken the place of indifference and sadness.

Brother, are you discouraged? Carry your plea before your Father in secret. Examine yourself before and pray him to send showers of mercy upon your dying spirit.

Sister, are you unhappy? Then come to Jesus again and learn at His blessed feet the lessons of humility and devotion. Ask the dear Master to grant you the gentle rains of His smiles and sunshine from above. He will surely send them and bountifully too. He does not forsake them that trust in Him in quietness and meekness.

A MEETING ABROAD.

August 17.—Last evening we enjoyed the Christian hospitality and fellowship of brother Christian Royer, a minister of the Falling Spring congregation, living near Greencastle. The evening was spent pleasantly and profitably even to a late hour; and this morning we took our leave to attend the meeting at Church Hill in the Back Creek congregation. The 4th chapter of Ephesians was read, and brother D. F. Good spoke of our vocation in Christ, stating that it is a spiritual calling—a work of God in us—a service unto the Lord—a life of self-denial—a fight of faith—a preparation for the grand, glorious, saving realities of the world to come.

Brother Daniel Miller, a resident minister, followed in a testimony to the truth of the word spoken and exhortation to faithfulness and prayer. After some church business was transacted, we spent a few hours in the home of brother Daniel Miller, and returned home in the evening. One of our pleasant thoughts were that the brethren are maintaining good order, and that we are uniform in conducting church services. It does not show oneness when our ministering brethren are heard to make inquiry as to how the services of the occasion should be conducted. This we think should everywhere be the same, and consequently understood. Oneness of mind and action is more necessary in the Church of Christ than in any other organization. It is essential to love, happiness and success in our Christian cause.

OVER THE RIVER.

August 19th.—This morning we spent a sad hour at the house of bereavement. Sister Sarah Welty, a young disciple of our blessed Master, has crossed the dark river of death. Our hope is complete. She was the tenth of the same family who died within thirteen years. The two youngest yet remain—sister Amelia and another, the youngest, whom we trust we can also call sister ere long. We trust she will feel the need of the pardoning love of Jesus and come into His service, and with sister Amelia, try to serve the Lord in the better days of life, so that heaven will be gained and we all saved with those who have gone on before. Come to Jesus. He says: "Those that seek Me early find Me."

OUR PLAIN HILL MEETING.

To-day brother Benedict spoke from Heb. 4: 9. He spoke of the children of Israel in Egypt, and compared their bondage there to the sinner's condition—the exodus from Egypt was compared to the sinner's repentance and acceptance in Christ—their rest in Canaan to the saint's rest in Heaven—and how we must obey the commandments of our Lord to find that rest at last.

Brother Baker followed in an application of the subject to our daily life as to how we should live and show the fruits of regeneration.

May grace and peace be multiplied unto all our readers. D. B. MENTZER.

Waynesborough, Pa.

A Suggestion.

WE say, brethren, in regard to the tract enterprise, that since donors of small amounts will not personally draw tracts for distribution, and as there are hundreds of brethren and sisters who feel a consciousness and desire to help along the cause, and want their donations to do the most possible good, for the longest possible time, would it not be well for every congregation that is favorably disposed, to appoint one or more to gather the mites and freewill offerings of God-loving hearts, and put them together as a donation from that particular congregation, and let the congregations draw their quota of tracts yearly and distribute them as they see fit. The donation will always stand to the credit of the congregation and may be increased year by year.

Further, we would suggest that just prior to the move to collect for the purpose above mentioned, the ministers stir up the minds of their hearers in regard to their duty in giving to the Lord's cause his due portion, and for a text take the 3rd chapter of Malachi, from the 7th to the 12th verse inclusive. If we duly consider the Scripture we need not wonder why so often our lands fail of abundant crops and our vineyards "cast their fruit" before the proper time. Though we are not under the Mosaic law, we are under the government of that God that is the same to-day, yesterday and forever. "GIVE, *and it shall be given unto you*," is as positive a command to day, with a blessing to follow, as it ever was.

As we have no financial interest nor never expect any from the Brethren's Tract Society, we feel at liberty to say what we have, and in such a cause believe it better to *give* than to *receive*. J. S. FLORY.

Longmont, Colo.

From The Alleghany Church, W. Va.

Dear Brethren:—

THIS church is called Alleghany and is a part of the Greenland Church. The entire territory lies on Alleghany mountain, and the members are scattered in different directions mostly some distance apart. Our numerical strength is not large. Joseph Hanlin is our elder, assisted by three others. Also have several deacons. We have preaching every Sunday, but all in school-houses. The church is in union. Have had no additions for some time—expect some soon.

Brother S. A. Fike from Preston Co., W. Va., preached two interesting sermons for us at Little Creek school-house last month, one a funeral sermon. He told us some good things. We should not only think about them, but should live them out in our every day life. He dwelt on family worship, asking blessing at our tables and bringing our children "up in the nurture and admonition of the Lord." These are solemn truths which are much neglected, and that to the hurt of the spiritual welfare of the Church. Why any should neglect blessings at our daily meals there cannot be a good reason assigned. The Scriptures say, "pray without ceasing, and in everything give thanks." No matter how small a gift is presented us by a friend we thank him for it. Now when it comes to sitting down to our daily meals we can eat without offering a single word in thankfulness to the Giver of all good, and in whose hands our life and all we possess is vested. Often too I have been made to reflect when I see sisters uncovered at our tables while a blessing is being asked. Sisters are commanded, while praying or prophecying, to have their heads covered. Now if sisters do not pray or have a prayerful heart while a blessing is being asked, they are certainly very excusable, but I am persuaded better things of them. What would we think of a brother sitting down at a table to ask a blessing with his hat on? Why we would all be astonished and mortified at the sight, because the Lord has commanded man to uncover his head on such occasions. It looks no worse, in the sight of God, to see a man ask a blessing with his hat on, than to see a sister uncovered on such occasions. I have seen sisters, as I thought with their heads uncovered, in time of thanks because some strange person was there. No doubt he is an opposer to the truth. Dear sisters, why should you be ashamed to obey God before opposers of the word of God? The Savior says, "He that is ashamed of me and of my words, him will I be ashamed of at the last day." A fearful sentence indeed. We are commanded to let our light so shine before men that they may see our good works and glorify our Father who is in heaven.

The subject of not provoking our children to wrath, but to bring them up in the nurture and admonition of the Lord, is something that should interest all parents and guardians professing godliness with good works. Many children have gone to ruin by undue attention to them. A good example by parents has a wonderful influence on children. Children are often led to ruin by going in bad company. They are apt to learn, so they gather many bad things. Parents too often brawl at their children instead of speaking kindly to them. The Scripture says we are not to be brawlers. We should always speak kindly to them; talk to them of such bad children as are in their knowledge; tell them what a terrible thing it is to be so bad; that the Lord does not like bad children, but good ones. Tell them we want them to be good so when they die he will take them to rest. Anything of this kind has a good effect if commenced in time. D. W. GEORGE.

Lbodhlebmehtafoogd, hutheikcahteahutaydslirnoowfeht!!

WHAT means this abracadabra? An inexplicable conondrum, surely. If it has arrested your attention, and awaked sufficient curiosity to lead to the perusal of this brief article, it has served its purpose.

I am famous at mistakes—or the compositor. But the gravest we ever conjointly managed to perpetrate, is found in B. AT W., No. 35, in my article entitled, "Scattered Sheep." That caps the climax for typographical errors. I could not help inly laughing, although it put me at a most humiliating discount before the public. I have no doubt that from many readers escaped the bitter sigh of disappointment as they mentally said, poor, deceptive C. H. B. Page 7, first column, 24th line from the bottom, for *unholy* read WHOLLY. Every soul is writing his or her autobiography. Let us pause and ponder what the revelation will be in the Great Day when the curtain in the Divine drama will be lifted, and "*God shall judge the* SECRETS *of man by Jesus Christ*, ACCORDING TO THE GOSPEL." Rom. 2: 16. The majestic, omniscient compositor in the Upper Realms never misplaces a type. The record is unerring and for Eternity.

In the second column, 7th line from the top, occurs another slight error. Between *to* and *set* insert *be*, and for *unto* read INTO.

Now for the application of my caution, which was chosen as a signal of distress peculiar enough to take the eye of the most careless. It is simply a transposition of John Baptist's prophetic ejaculation in John 1: 29. This is the substance and sum of all that God is or has to reveal, and will be the ejaculation of endless ages. Col. 2: 3-9.

C. H. BALSBAUGH.

From Landon West.

[The following should have appeared sooner but was mislaid. We regret it. Eds.]

ON the 4th of May we were happy to visit the Lower Miami Church, Montgomery Co., Ohio, which is in care of Eld. George Holler. It was here that brother Ridenour and myself had a very pleasant meeting in January, and were now glad to meet so many of these brethren and sisters again, and especially those who then, and since then, have come into the church. Had two pleasant meetings on Sunday with large attendance and good feeling

On the 5th, we received a request to go on Tuesday the 6th., to the house of friend B. Shock, and with brother George Garver, attend the funeral of his little daughter. They had, until in April, two bright children, a boy and girl, but now, in less than twenty days, both were taken by that dreaded disease, diptheria. The first, Ira Lee, aged 10 years, 7 months, died April 19th, 1879. His last words were, "Don't weep, mother, don't mind it." Funeral at Bro. Samuel Garber's Church, by brother George Garver and John J. Bowman. A few days after the little daughter, Amy, showed symptons of the same disease. Aid was called in time, it was thought, but all means availed nothing. Although not seven years of age, yet she seemed to regard death with a sense of pleasure rarely witnessed. She at one time said, "I do not want to get well, I want to go to my little brother." When she learned that death must come, she would sit and wipe the tears from her parent's eyes and tell them not to weep. She said, "I will get alive again in that good place." When the last moment had come and her father and mother were close at her side, she motioned for them to move away, and her last words were,

"Let them come in, let them come in,
Let the good angels come in."

The funeral at 10 A. M. on the 6th., was largely attended, and all seemed to regard this stroke as no ordinary one, and seemed to share it in common. Her age was 6 years, 8 months and 5 days. When we returned to this home of sorrow the children's playthings were yet in the place where they had left them, but the little workers were both gone to return no more. There is but one hope for these parents to again meet their little ones, and that is to prepare for that better world above. I trust they will seek it in time.

Sinking Springs, Ohio.

From Bro. Knisley.

WE the members of the Union Church, Marshall Co., Indiana, held our harvest meeting August 16th., had a large and good meeting. The brethren and sisters appeared to be very thankful to the Giver of all good. We have been abundantly blessed with a bountiful harvest. I have lived in Northern Ind., for forty-four years, and never saw a better crop of wheat. The members have given a little for the Danish Mission, $7.50. I hope we and all the churches will do more hereafter,—give from the abundance God has blessed us with. Dear members, let us all do our part toward making each other comfortable that God may be honored, and souls converted. It will not be long until we all must lay our bodies down in the silent grave, and then our labor will be done, but if our lives have been spent in the service of God we will get our reward which will be worth more than all the world.

From Jesse Calvert.

I LEFT home on the 29th of August for Allen Co., Ohio to hold meeting in a Methodist Church, where but little preaching had ever been done by the Brethren. Commenced preaching on Friday evening and continued until the following Tuesday evening. Had large congregations, many could not get in the house. A very deep interest seemed to be awakened. Four were added to the church by baptism, and in my more said they would come. Hope they may.

Warsaw, Ind.

The cup that is full will hold no more. Keep your heart full of good thoughts, that bad ones may have no room to enter. "Keep the heart with all diligence, for out of it are the issues of life."

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Beatrice, Neb.—Two more added to the "one body." Though they are advanced in life we trust that the evening of their lives will be given faithfully to the Master. J. E. B.

Aug. 24th., 1879.

Dunnings Creek, Pa.—We had our Lovefeast August 29th. Had a large crowd and good order—three strange ministers and the gospel well handled by them. Six were willing to leave Satan's ways and go with the children of God, and we believe more are near the kingdom. We are loth to part from one of our ministers who will leave soon for Illinois.

T. S. HOLSINGER.

From Elkhart, Iowa.—Our communion is past. We had a good, and we trust, profitable meeting. One was set apart to the ministry, brother Jefferson Mathias. One precious soul came out on the Lord's side and is now with us on the road to the better land. Our church is in love and union with very little exception.

S. M. GOUGHNOUR.

From Cerro Gordo, Ill.—We met on the 10th of August for the purpose of organizing a Sunday-school. Quite a large number of brethren and friends were present. A good interest is manifested in the school, and so far we have had an average attendance of 160. For lesson leaves the *Children at Work* are used.

C. S. MILLER.

Sept. 8, '79.

Monticello Church, Ind.—We are still moving along slowly. On the 4th of July one more was baptized. The last of August we had our quarterly council meeting. All passed off very pleasantly, and a good feeling seemed to exist when the meeting closed. Next Sunday expect to baptize some more—hope others will soon come out on the Lord's side. Health good, thank the Lord. Crops very good and everything prosperous temporally. "Oh, that men would praise the Lord for his goodness and his wonderful works to the children of men."

J. S. SNOWBERGER.

Sept. 2, '79.

From Augusta Co., Va.—We are yet in the Valley trying to build up the cause of the Master. There is not as much spiritual interest as we would like to see, yet there are some good working members here, while others seem to wish the cause well, but not quite well enough to make any effort or do much for the cause of the Lord. Rather lukewarm; neither cold nor hot. I fear unless they warm up and go to work they will be spewn out into outer darkness. There have been three baptized in the bounds of the Mt. Vernon District lately, one young man that I hope will make a good worker.—Last Sunday two very old people were baptized, the brother being eighty-three and the sister eighty. To the Lord be the praise.

J. R. GISH.

Aug. 28th.

Information Wanted.—Any one knowing of the whereabouts of a person by the name of J. P. Wood, aged about 26 years, will please give the required information through the B. AT W. and oblige a brother. N. E. W.

City Mission Fund.

PLEASE acknowledge the receipt of the following monies since last report:

Kate Bushong, Williamstown, Ohio	$1.00
M. P. Liehty, Waterloo, Iowa	1.00
Hiram Forney & wife, Milford, Ind	5.00
N. S. Dale, Cornell, Ill	.50
Mary Crouse, Mt. Carroll, Ill	1.00
A. M. " " " "	1 00
B. H. Gordon, MiddleFork, Ind	1.00
E. L. Fahnestock, Ladue, Mo	1.00
J. H. " " " "	1.00
Lyman M. Eby, Lanark, Ill	1.00
Phebe A. Holtz, Tiffin, Ohio	1 00
Ella Williams, Funkstown, Md	10.00
Eld. Geo. Shrock, Berlio, Pa	2.00
Silas Johnson, Hindley's Mills, Pa	1 00
Isaac Henricks, Virden, Ill	1 00
Elizabeth Thompson, Falls City, Neb	1.00
J. C. Lahman, Franklin Grove, Ill	10.00
Two Sisters of South Bend, Ind	3.00
Amount previously reported,	61.50
Total,	$104.25

S. T. BOSSERMAN.

From Milford, Ind.

Dear Brethren:—

OUR congregation, (Solomon's Creek,) is in a healthy condition, although we have not had many additions of late. We trust ere long we will have a refreshing shower from the Lord as we used to have. We have five ministers. Brother Daniel Shively is our elder, and he is putting forth every effort to enlarge our little Zion. We have two houses for worship, and a third one about ready to dedicate. There is preaching every Sunday in our church, and sometimes we have two meetings. We have four organized Sunday-schools, and they are doing well.

We had the largest wheat crop ever cut in Elkhart Co., therefore we ought to be thankful to God for these temporal blessings and be willing to give to the needy, and for all mission and church purposes, that the good work may be carried on without hindrance. Notwithstanding the abundance of the good things of earth, there are men and women that are not satisfied. Yours fraternally.

JOHN ARNOLD.

From Limestone, Tenn.

Dear Brethren:—

THE time of year is nearly here when we must say, "The harvest is past, the Summer is ended." The early portion of the season was dry, and crops in many parts were injured, but the season during the latter part of July and August was excellent. As a result, corn is looking well and will yield, in many localities, a bountiful crop. Winter oats was almost an entire failure, having frozen out last Winter.—Wheat generally good; fruit rather scarce. The general health of our country is very good, but some cases of fever have occurred.

Brother Solomon G. Arnold was taken with pneumonia and billious fever in May, and after lingering for more than three months, he departed this life Aug. 17th. His funeral services were conducted by brethren Jesse Crosswhite of Maryville, and C. Deale of Pleasant Valley, in the presence of a very large audience of bereaved relatives and friends. He left a widow and an interesting family of children to mourn their irreparable loss. The church has lost one of its most active and faithful members, one of its most zealous and persevering ministers, one of its most generous and self-sacrificing supporters, but we cherish the hope that our loss is his eternal gain, "For here we have no continuing city, but we seek one to come."

Our annual visit and thanksgiving or harvest meeting at Lionestone was held Aug. 23rd, and 24th. The brethren and sisters, with one or two exceptions, were found in peace, desirous to remain with the church and to labor for an increase of holiness. Eld. Geo. Bowman of Knob Creek was with us and labored in the word and doctrine. A good interest prevailed and one was added to the church.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." "Be kindly affectioned one to another with brotherly love, in honor preferring one another."—Romans 12: 6, 10.

Our communion will be held on the 27th inst., commencing at 3 o'clock P. M.

J. B. PENCE.

Our Visit to Loudenville, Ohio.

Dear Brethren:—

MY wife and I arrived at the above place on Saturday the 23rd of August, and spent a number of days visiting the large circle of relatives and friends that we have residing in that vicinity. It was in this congregation we moved in the Spring of 1868, and here also that we were called to the ministry. The feelings of attachment that have thus grown out of those seasons of mutual association, are to us lasting, and we trust will thus to each continue, only to be renewed on the other bright shore.

This church, under the eldership of Morgan Workman, has for some years been moving at a pleasant sail, with her banner of peace largely unfurled, gathering on board in the meantime, precious souls from the sinking wreck. This peace was a little marred recently by the introduction of new items of church government, by ministers stopping with them. I think evangelists should exercise care in this on their visits to the churches, so that "the spirit may be kept in the bonds of peace." We, however, were made happy to see the dark clouds breaking, separating and disappearing, resulting in the warm, genial rays of our holy religion shining in their circle again.

We met for their feast on the 26th. The weather was pleasant, attendance large, order excellent, which rendered the meeting such as Christmas enjoy. The doctrine was well defined and boldly defended by the ministers present from adjoining congregations of which there was an ample supply. The meeting was held under a large canvass tent, which they have used for a number of years successfully. The brethren at Loudenville have three houses for worship in different parts of their territory, sized to meet the wants on all ordinary occasions of worship; on the occasion of their feasts, they erect their tent wherever the call is for the meeting. The building of such large, expensive houses, simply to accommodate occasions of feasts, we think, if properly considered, is not to be recommended. A tent has several advantages.

1. By the use of a tent feasts can conveniently be held in any part of the congregation, thus evading the monotonous effect of holding feasts in a single place.

2. By the use of a tent the congregation can be much better accommodated; seat those under the tent while the rest circle around the tent, and they can hear all that is said and see all that is going on, under which circumstances we can reasonably expect good order.

3. A tent with open sides renders it pleasant in warm weather.

4. The use of a tent cuts off all opportunity for crowding in doors or aisles.

I. J. ROSENBERGER.

A Visit to the Far North.

Dear Brethren:—

HAVING frequently, in years past, read the appeals of isolated members, in which they expressed a hungering for the gospel, and a desire that their neighbors should hear the truth as it is in Jesus, I felt that those calls should not be disregarded, for I have no reason to doubt the truthfulness of the expression regarding *all* faith religion, in James 2: 16, 17.

As it fell to my lot last January to testify publicly "that Jesus is Christ," and having a knowledge of members living in Emmett Co., Michigan, far from the main body of the Church, I concluded to visit them in April. I spent two weeks with them and then returned home, but as the members plead for my returning to them again, I conceeded to their wishes and returned in May and stayed till the 26th of August, and had many meetings. The members being scattered, and as each desired meeting in their neighborhood, there was much traveling to be done, and frequently while I was on my journeys, (which were all on foot), I sat down to rest and knelt down to wrestle with self, to labor in Gethsemane as our Great Pattern showed us. I prayed that more of my brethren might be brought into the wilderness, away from their fine vehicles on which we are so apt to forget the Cross. Sometimes discouraging scenes would becloud my journey, but I remembered the prophets, and concluded that I ought not to complain. I thought of Paul and concluded that I had no such perils to pass through as he had, although once on crossing the bay I had given up all hopes of getting to land, as we were caught in a small storm; we however got safely to land, after which I could be the more thankful.

Some of the meetings were well attended considering the circumstances. Some went away like Felix. The greatest difficulty I had to meet was the misconception of the Gospel, not that they wanted it all spirit, but they contended that the brethren whom they formerly heard preach, wanted it all external. Let us be careful, brethren, that we in setting forth the truth do not mistake the condition for the means, and thus hinder the Gospel of Christ. O that our zeal was always "according to knowledge." Some of the members have lived there four years. There are fifteen living there and are under the control of brother George Long of Lowell, Michigan. At the communion on the 22nd of August I met with brethren Long, Cossner, and others. Brother Cossner is from West Virginia and is looking for a location. Their land lies very high and rolling, some parts quite hilly. There are large portions that will make beautiful locations. Along the lake it is unoccupied, that is north-west of Little Traverse, in the vicinity of Middle Village. The soil is limestone and seems productive. Small fruits abound and promises quite successful for fruit raising; is not subject to frost along the lake. Climate is mild and very healthy; no ague there. Land sells from $3 to $5 per acre, some partly cleared. Some of the choice locations along the shore higher. Land along the lake is quite easy cleared, and industrious people can get cheap homes, but should remember that it is a new country. The Brethren there desire members to move in, especially an active minister. Your young brother,

ISAIAH HORNER.

Announcements.

Notices should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

Sept.—26, 27, Bethel Church, Thayer and Fillmore Co's., Neb.
" 27, Antioch Church, Huntington Co., Ind., at 2 P.M
" 26, 27, Libertyville Church, Jefferson Co, Ia., at 10 A. M.
" 20, two miles S. W Burr Oak Kan., at Bro. P E. Garman's.
" 20, Wakenda Church, Ray Co., Mo.
" 30, Paint Creek Church, Bourbon Co., Kan, at Bro M D Watson's, twelve miles west of Ft Scott, at 10 A M. Detrick's, at 2 P M.
" 25, Solomon Valley, Huntington Co, Ind
" 19, 20, Cass Co, Neb, 13 miles south of South Bend, on B & M R R, at 2 P M
" 27, 28, Bushnell Church, McDonough Co, Ill, at Bro P Carson's
" 26, Urbana Church, Champaign Co, Ill, at 4 P M.
" Union Center Church, Elkhart Co, Ind, at 4 P M
" 27, 28, Dallas Center, Dallas Co, Ia, at 1 P M.
" 30, Elk Lick Congregation, Somerset Co, Pa, at 3 P M
" 25, Lower Twin Church, Preble Co, Ohio, at 10 A M
" 27, 28, Grasshopper Valley Church, Jefferson Co, Kan, or's. Those coming by rail will stop off at Buchannan.
" Clear Creek Church, Christian Ill, Sept. 28.
" Hurricane Congregation, Bond Co, Ill., Sept 30, at 3 p. m.
" 25, White Water Church, three miles N E of Connerville, Fayette Co, Ind
" 26, 27, Christian Co., Ill, 5 miles west of Morrisonville, at Bro. Peter Dow's, at 4 P. M.
" 27, North Solomon Church, Smith Co., Kan., at Bro. J. Wagoner's, at 2 P. M.
" 25, 26, six miles south of Iowa Center, Story Co., at Bro. Samuel Myers', at 10 A. M.
" 25, Panther Creek Church, Woodford Co., Ill., at 10 A. M.
" 19, Black River, Medina Co., O, at 5 P. M.
" 27, 28, Neosho Church, Neosho Co., Kan., at Bro. J. Garber's, 4 miles north of Parsons.
" 20, White Cloud Church, Nodaway Co., Mo., 5 miles south of Mayville, and 2 miles north of Arkoe.
" 23, Pine Creek Church, Ill., at 3:30 P. M.
" 27, 28, Peabody Church, Marion Co., Kan., at Elder Samuel Rairigh's, 5 miles north and 3 miles west of Peabody, at 2 P. M.
" 27, Poplar Ridge Congregation, Defiance Co., Ohio. Council Sept. 13.

Oct.—2, Pine Creek Church, St. Joseph Co., Ind, at 4 P. M.
" 1, 2, Shannon, Ill., at 3:30 P. M.
" 22, 23, Silver Creek Church, Ogle Co, Ill, at 10 A M.
" 21, 24, Log Creek Church, Caldwell Co, Mo, at the house of Friend Reuben and Sister Greene, 2 miles N E of Knoxville Ray Co
" 3, Beatrice Church, Gage Co, Neb, 10 miles S E of Beatrice, at M L Spire's at 2 P M.
" 1, Iowa River Church, Marshall Co, at 10 A M.
" 11, Cotton Wood Church, Lyon Co, Kan, at the house of J. M Quakenbush.
" 2, Bachelor Run Church, Carroll Co, Ind, 1½ mile S E of Flora Station, at 3 P M
" 2, eight miles N E of Marion, Grant Co, Ind, at 2 P M.
" 18, Ninneskaw Church, Reno Co, Kan, at 2 P M
" 11, Abilene Church, Dickinson Co., Kan, 12 miles south of Abilene, at 2 P M
" 4, Somerset Church, Wabash Co, Ind, 9 miles south of Wabash, at 10 A M.
" 11, Pony Creek Church, Brown Co, Kan, at Bro Daniel Lichty's, three miles north of Hamlin.
" 22, 23, Washington Creek Church, 8 miles S. W. of Lawrence, Kan., at 10 A. M.
" 7, Glade Run M. H., Rural Valley, Pa. John M. H., Pa., Oct. 10.
" 30, 31, Waddam's Grove, Stephenson Co, Ill., at 1 P. M.
" 2, Franklin Church, 4½ miles N. E. of Leon, Decatur Co., Ia.
" 2, Logan Church, Logan Co., Ohio, at 2 P. M
" 24, Spring Creek Church, Kosciusko Co., Ind., 6¼ miles south of Pierceton, and 5 miles N. W. of Cotlamer.
" 31, Lower Fall Creek Church, Madison Co., Ind, at 10 A. M.
" 4, Mill Creek Church, Adams Co., Ill., at 10 A. M.
" 4, Root River congregation, Fillmore Co, Minn.
" 29, 30, Dry Creek, Linn Co., Iowa.
" 4, Salem Church, Marion Co., Ill., at 3 P. M.
" 4, 5, Thornapple District, Mich., 7 miles S. E. of Lowell, at 10 A. M. Those coming by rail will stop off at Lowell.

Anti-Secret Society Tracts.

Masonry a Work of Darkness, adverse to Christianity and Inimical to a Republican Form of Government By Lebbeus Armstrong. Price, 15 cts.

Thirteen Reasons why a Christian should not be a Free Mason. By Robert Armstrong. Price, 5 cts.

Freemasonry Illustrated, a Full and Accurate Exposition of the Three Blue Lodge Degrees. Profusely Illustrated, monotorial questions and notes from standard Masonic Works, confirming the truthfulness of this exposition. By J. Blanchard. Price 60 cts.

Confession of the Murder of William Morgan. Every young man who contemplates joining the Lodge should first read this confession Price, 20 cts.

Freemasonry Exposed, by William Morgan, who was abducted and killed for revealing the secrets of the Institution. Price, 25 cts.

Odd Fellowship Illustrated.—A full Illustrated Exposition of the ceremonies of the Degrees of the Lodge and Encampment, and the Rebekah or Ladies' Degree. Price, 25 cts.

W. U. R. R. TIME TABLE.

Trains leave Lanark, Sundays excepted, as follows

WEST BOUND.

Day Express	2:06 P. M.
Night Express	1:57 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only Passenger trains make close connection at Western Union Junction. G. A. SMITH, Agent

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., September 22, 1879. No. 39.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY

—BY—

ESHELMAN & HARRISON.

—:o:—

GENERAL AGENTS

FOR

The Brethren at Work

AND

TRACT SOCIETY.

ENOCH EBY, - - - - - - LENA, ILL.
J. S. FLORY, - - - - LONGMONT, COLO.
S. T. BOSSERMAN, - - - DUNKIRK, OHIO.
DANIEL VANINAN, - - - - VIRDEN, ILL.
D. B. GIBSON, - - - - NORBORNE, MO.

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THIRD PAGE—Will and Obedience.—G. W. Miller; An Invitation to Sinners.—M. P. Lichty; Leisure Hours.—Mary J. Stees; I am Strong in Him; The Value of a Fixed Heart; What is Wanted?

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SCIENCE AND REVELATION.

BY ALLEN A. OBERLIN.

WHEN we observe what is embodied in the language of the subject, our mental capacities seem to undergo a shock of momentary paralyzation. The time, from the first of God's proclamations that vibrated across the mighty abyss of darkness, connected with preceding ages, down through the labyrinth of time to this present now, with future successive ages pending, is what the subject implies. Does it not cover all immensity of time and space? We deem it a sacred privilege, as well as an imperative duty, for us to learn how God's mighty power is developed in the most tiny flower and plant, or in the minutest particle of the wonderful frame-work of man.

Will not every unbiased and generous mind admit that the more we know of God and his works, the more we love and reverence his name? And while we gaze upon the mighty wonder-workings of his hand, are we not made to feel with intensity that we are continually walking and acting in divine presence? What is science? What we know of nature. What is revelation? What we know of God. Neither work is yet fully written. This is left for ages. We do not know all of nature, neither do we know all of God until faith be turned to sight and prayer to praise. We will admit that since this world should be regarded as a stepping stone to the eternal world, that science in magnitude of extent, does not compare with revelation any more than does the smallest star of the universe with all the heavenly constellations combined, yet notwithstanding its inferiority in a primitive sense, we cannot refrain from speaking of its still apparent greatness. Since it does not directly pertain to eternal glory, it cannot be disputed but that it has that tendency to elevate the human mind to that point of aspiring intelligence, where it is the better qualified to recognize the power of God in creation's work. Revelation, however, makes no pretentions to scientific explanation; yet they are inseperably connected. We will also observe that science properly assumes two forms of character. Natural science, pertaining to things natural. Artificial science, so termed from man's inventions.

We are not unfrequent observers, too, of what might be termed a religious science, in which form, it inevitably proves detrimental to its votaries. But let us notice that revelation defies that kind of science. It speaks in lofty dignity and puts it to blush. Should we tremble then when science speaks or man threatens? Shall we Uzza-like put forth the hand to steady the ark of God, because it does not move smoothly over the rough places, or perhaps those scientific (?) kine have shaken it by their careless going? This would argue weak faith both in science and religion. We may descend the deep caverns of the earth, ascend the rocky Alpine summit of Italy and Switzerland, or gaze upon the unmasked ruins of Pompeii, and there we find the science of past hidden ages both natural and artificial. The worst enemy of pence is the man who will rob it of a living faith in God. But should we turn our backs to the sacred light of his word, and follow after the dim, flickering of man's intelligence, or so-called science, we should wander a long, long way in the dark.

White Springs, Pa.

MUSICAL INSTRUMENTS AND THEIR RESULTS.

BY B. F. MOOMAW.

OUR experience and obsevations are that they are disastrous to the prosperity of vital Christianity as understood by our Brotherhood, and calculated to lead our rising population from the time-honored usages of the church into the channels of popular or progressive Christianity, falsely so-called.

Some few years ago it was the pride and boast of the churches of Virginia, that they were in harmony, peace and love, prosperity crowned our labors. But, unfortunately for us, musical instruments began to be introduced, giving dissatisfaction to a large majority of the members; agitation, crimination, and recrimination followed, culminating in the calling of a committee from A. M., which by no means made the matter any better; other committees became necessary,—these, mark, were the first committees ever called to Va. In other churches acting under the long cherished usages, and the councils of A. M., they proceed to try to adjust the troubles consequent upon liberties taken by some members, which culminated in expulsions, withdrawals and separate organizations, convulsing the churches to their center; and paralyzing their usefulness and prosperity. The new organization after a fruitless struggle of five or six year, is now dissolved. The members desire to return into the bosom of the church. Still, however, having in their possession their instruments, and being informed that they will be expected to sacrifice them upon the altar of union, that they are offensive, and regarded as hindrances to the advancement of the Master's cause, and cannot be sanctioned or held in fellowship by the sister churches composing this district. When visited by faithful brethren and friends, and informed that the door of the church is open to receive them, and the arms of the Brethren are ready to embrace them, and warm hearts to welcome them, we are met by the declaration that they are not willing to come back upoo those terms, and urge as a reason that instruments of music are in use in other parts, and are a part of the teaching in our higher literary institutions, and therefore we ought not to interfere with them.

We were pained to see in the account of the commencement excercises that the performances were interspersed with the music of the instruments. Thus by degrees we are drifting away from the simplicity which once characterized our fraternity, and decision of councils, which say, that they shall not be introduced where they are calculated to give trouble Now it does not require the eye of a philosopher to see from the foregoing that there is no place where they could be introduced where it would wield a greater influence than to be connected with the training of youth. Thus the counsel of A. M., is not only overridden and troubles inaugurated, but the feelings and wishes of a large majority of God's faithful children are disrespected and disregarded, and we are drifting in to the channels which the popular churches have been for years, and from which they would now gladly relieve themselves, discovering the ruinous consequences resulting therefrom. For example, a Methodist church in this vicinity concluded that they must have an organ in their meeting-house. The effect was, that the young and fashionable members run the concern, while the old and pious portion, in a measure, withdrew and ruin was the consequence, as expressed to me by one of those last mentioned: that is, says he, "the organ has literally ruined our church." Again, I recently noticed an account of a Presbyterian convention, voting the organ out of the church, by a majority of its members. It appears to me the facts in the case call loudly upon us to check this evil before it becomes more uncontrollable.

OUR DUTY.

BY S. A. STUMP.

IF we are the followers of Jesus our Savior, we will show to the world that we love him. When we say we love him we will keep his commandments, and live a Christian life, and raise our children in the nurture and admonition of the Lord, and then when we come to die we have done our duty, and if we come short of that the sin will rest upon us We stay home from church and say it is too far or too muddy, and our places are vacant in the church. I am afraid our Savior is not well pleased with us, for it is setting a bad example before our children, and they will follow our footsteps, and who is to blame for it?

O brethren and sisters, let us be on our guard how we raise our children. Let us take them along to church, not leave them at home to run in bad company. If they grow up in that way they will not love the Savior.

EVIL SPEAKING.

BY M. A. S.

I BELIEVE that evil speaking is one of the greatest temptations among the Brotherhood. I think I am safe to say, that it all comes from Satan, for God has forbidden it. "Speak not evil one of another, brethren." James 4. "Hold fast the form of sound words." If we use sound words we will not feel to speak evil of any one. I have heard so much of it that I cannot help shedding tears, to think that Satan has so much to do with us.

Dear reader, let us all try and conquer him by spending our time in praying for one another instead of talking about each other in their absence, as it does great mischief sometimes. I know we may keep souls away from Christ by speaking evil one of another. We are to be bright and shining lights to those in the church, and also to those without, and if we spend time gossiping, speaking evil others, our light will become darkness. Christ is our example, and he had sympathy for all men, and went about doing good. Let us endeavor to do the same, ever looking to him for help.

SCRAPS.

BY D. C. MOOMAW.

Faith without works is dead, that is St. James says it is. Prayers without corresponding deeds are worse than dead. Dear brother and sister, do you pray for the conversion of sinners? If you do not you are not the child of our Father. If you do and yet neglect to accompany your prayers with corresponding acts, what does St. James say about it? "Be ye warmed and filled and yet do not give the things that they need." Let not that be said of any of the faithful. Send your prayers and your alms in behalf of the City Mission Service, and look to the Lord for the blessing.

That was a really happy meeting which was held on the 31st of August with the good people of Haymaker town in Botetourt Co., Va. A goodly number of our brethren and sisters with whom we spent many joyous hours in worshiping the Father in former years were present, among whom was Brother Peter Nininger, the aged and senior elder of the Botetourt congregation, at whose hand I received the holy ordinance of baptism seventeen years ago, the twentieth of this month. Such meetings afford pleasure of the purest kind, and are kindred to those joys that the Father has in reservation for us. Many thanks are due to those dear brethren and sisters for their boundless hospitality and kindness.

It costs twenty-five cents to buy a plug of tobacco which will last one active manipulator of the weed one week. Now, brother, send that twenty-five cents to S. T. Bosserman, treasurer of the City Mission Service, and chew oak leaves instead and report the result in the B. AT W.

WELL-BUILT CHRISTIANS.

A WELL-BUILT Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies—to-day devout, to-morrow frivolous; to-day liberal to one cause, to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in polite falsehoods. He does not keep the fourth commandment on the Sunday, and break the eighth commandment on the Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folk, and a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends, to make up arrearages for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons, that he is as cold as Nova Zembla during all the rest of the time; nor do his spiritual fervors ever outrun his well ordered conversation.—*Cuyler.*

The moon, a softer, but not less beautiful object than the sun, returns and communicates to mankind, the light of the sun in a gentle and delightful manner, exactly suited to the strength of the human eye. An illustration and most beautiful emblem in this and other respects, of the Divine Redeemer of mankind, who, softening the splendor of the Godhead, brings it to the eye of the understanding in a manner fitted to the strength of the mind, so that, without being overwhelmed, or distressed, it can thus behold "the light of the knowledge of the glory of God in the face of Jesus Christ."—*Dr. Dwight.*

A VOICE FROM THE DEAD.

MY youthful mates both small and great,
Stand here and you shall see,
An awful sight which is a type,
Of what you soon must be.

I us'd to appear once fresh and fair,
Among the youthful crowd;
But now you see how 'tis with me,
Wrapt in a sable shroud.

My cheeks once red like roses,
My sparkling eyes so gay,
But now you see how 'tis with me,
A helpless lump of clay.

When you are dressed in all your best,
In fashion so complete,
You soon must be as you see me
Wrapt in a winding sheet.

Ah! youth beware and do prepare
To meet the monster, Death,
For he may come when you are young
And take away your breath.

When you unto your frolics go,
Remember what I say,
In a short time, though in your prime,
You may be called away.

Now I am dead I can't return,
No more of me you see;
But it is true that all of you
Must shortly follow me.

When you unto my grave do come,
The gloomy place to see,
I say to you who stand and view,
Prepare to follow me.

—*Sel.*

WHAT IS TRUTH?

BY WM. BOROUGH.

"What is truth?" John 18: 38.

THIS question is one that vitally concerns us all. To know the truth, the whole truth, and nothing but the truth, is all we need. It is all that is required at our hands. This question was asked of the Savior by Pilate. But let us notice the manner in which it was asked. Pilate asks the Savior, "Art thou a king then"? "Thou sayest," was the answer "to this end was I born;" but "my kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." Then how clearly did the Savior set forth the doctrine of non resistance in his last moments. He also tells Pilate, that he came into the world to bear witness unto the truth, then says, "every one that is of the truth heareth my voice." Then comes the question, "What is truth?" by Pilate who immediately when he had said this, went out again to the Jews without waiting for an answer, a very uncertain act. He interrogated the Savior until he became convinced in his own mind that he was the true Messiah, but not wishing to acknowledge the fact, but rather court the favor of the Jews, went out and said, "I find in him no fault at all."

O how many we find in this enlightened age who are convinced of the Savior's mission, who treat him with as much contempt as did Pilate, rather court the favors of a wicked world, than to acknowledge this witness of the truth, of which truth John also came to bear witness. "Then what is truth? This we will now endeavor to answer. We can do this more clearly by first giving some of its attributes. 1. Truth is unchangeable and parallel with God. Truth never contradicts itself. Two truths are always parallel, and never colash or contradict each other: but a truth and an untruth are not parallel with each other. Hence must colash or cross each other somewhere; so also may two untruths first, truth is unchangeable and is not affected by belief or unbelief. We may believe and advocate a truth, but it has no effect upon it, it still remains the same. Again we may disbelieve and denounce a truth, yet it stands the same.

In the simple mathematical calculation of 2x2 equal 4, there exists a truth that is unchangeable no matter what we may say for or against it.

The truth to which the Savior had reference when speaking to Pilate was not pointed out, because Pilate gave him no opportunity to do so; yet we are not left in the dark on this question, for the Savior answers it in one of his memorable prayers to his Father, saying, "Thy word is truth." John 17: 17. This is the truth which he came to witness, and his evidence was clearly the truth, the whole truth, and nothing but the truth, the Word of God; for he said, "I have done all that thou hast given me to do," and implores his Father to glorify him, which he did, giving him all power in heaven and in earth. Now he requires us to be his witnesses. This request was made to the eleven, he said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." Amen. Matt. 28: 19, 20 Then we are commanded to witness the whole truth, *all* things that he has commanded, nothing more, nothing less.

Now suppose a case of assault and battery comes up before a civil court in which A is plaintiff and B defendent, the witnesses are brought up and qualified by an oath or affirmation to tell the truth, the whole truth, and nothing but the truth. Suppose the case to be assault and battery, a witness is called up and qualified and states that he saw B strike A which is true, but screens his friend, he stops right there and tells no more. The second is called and qualified, and states that he saw A strike B first, and then to screen his friend, goes on to state a number of things that he did not see, and never happened. The third is called and duly qualified, goes on and states just what he saw, having no friend to screen, he tells the truth, the whole truth, and then stops, letting the result be what it may. Then the first witness told the truth, but not all, therefore violates his oath—his affirmation is false, hence guilty of perjury. The second tells the truth, but adds things which are not true, therefore is also guilty of perjury. The third tells the truth, the whole truth, and nothing but the truth, fearless of consequences, letting justice rest upon whom it may, he does his duty and stands acquitted.

We will call your attention to a few witnesses or professed witnesses of the truth the word of God. The Pagan or Hindoo believes there is a God, which is true, yet he has not his word, therefore cannot prove much of the truth, but falls into error and is not a good witness. The great hero of China, who by a faint knowledge of God and his powerful philosophical reasoning invented the laws that govern that country today, believed in God the Creator of all things; but he had not the whole truth, therefore practiced many errors, hence is not a good witness. These two witnesses fall short, not because they have no truth, but because they have not the whole truth.

We will now call your attention to a noted character who lived some four or five hundred years after the truth was fully established by Christ and his apostles. This character became visionary: he said he had a great vision, in that vision he saw a great sword and other implements of war, and an inscription which read: "By these shall ye defend the truth." This created confusion among Christians, for they had the truth, and the whole truth. They told this man that Paul teaches us not to fight, and that Christ taught his servants not to fight. This man, still prevailing upon them with his vision, said, "These things have had their day, and that we are entering upon a new dispensation. Consequently, the greater portion yielded to his arguments, and what was the result? popery was soon established, State and church were soon united, creeds adopted, and the power assumed to change and create ordinances which men were forced to practice and obey—the carnal sword was used instead of the sword of the spirit. Here is a witness who told the truth, the whole truth and more than the truth, hence his evidence is worthless. Mahomet is another of the same character.

We call your attention to the nineteenth century. In the State of New York another man became visionary (it is always those visionary men that are most dangerous), and established a doctrine called Mormonism. The people have the truth and the whole truth, but they have added another book, called the book of Mormon which contains loathsome and wicked doctrines, hence they are not good witnesses.

There are many churches to day which have the truth and the whole truth to which they add a creed or discipline, claiming it to be based upon the word of God. Now if these people have to go to the word of God to get them, why not take the pure unadulterated word itself for the man of their counsel. These people will acknowledge that the word of God contains all that is necessary for the salvation of the human family, yet they persistently add these appendages to the truth; hence they are not good witnesses. Then, brethren, having the pure word of God, for the man of our counsel, let us hold fast to it all, and that alone; declare it to the world, practice and obey it. It is that which will judge us at the bar of God.

THE CHRISTIAN'S AIM.

BY M. P. LICHTY.

THE great aim in life of every professor of religion is emphatically declared by the loving Savior in Matt. 5: 48. "Be ye perfect even as your Father which is in heaven is perfect." This important and binding command is doubtlessly too little heeded by many who profess the name of Jesus; and no doubt many grow faint and shrink back from duty when they read this passage of Scripture, and readily exclaim, "Impossible for man to attain to such a degree of perfection!"

But the command is given by one who means just what he says. People may say, how can poor sinful man who sins every day of his life, become thus perfect?

I understand by this Scripture, that by crucifying the old man more and more by daily denying the lusts of this life, and keeping up a constant vigilance against the evils enumerated in the holy Book, that we finally can attain to such a degree. If we could not, why should the Savior demand it of us? And hearken to what Paul says in Phil. 4: 13, "I can do all things through Christ which strengtheneth me."

Dear brethren and sisters, it is shamefully true how often have we broken our vows in times past, and have not striven for Christian perfection as we should have done. Oh, let us pray earnestly for forgiveness and vow anew, and then strive to serve the Lord with all "our soul, with all our heart, with all our strength, and with all our mind," so that we will not be accountable for neglect; for know we not that the result of such a course in life will insure to us unspeakable happiness, power and glory. Let us ever be mindful of the precious promises of rewards, some of which we can verily realize already in this world such as are recorded in John 13: 17: "If ye know these things, happy are ye if ye do them." So also in Rom. 2: 6, 10, God "will render to every man according to his deeds, glory, honor, and peace to every one that worketh good."

Again, in Rev. 2: 26, "He that overcometh and keepeth my words unto the end, to him will I give power." But the glorious anticipations of a future existence in a nobler state of being, and a better world outweighs all the others. May God strengthen us all anew in the glorious hope and cause us to hold out faithful, is my prayer.

Waterloo, Iowa.

THE COMMANDS OF GOD.

BY TETTER HALL.

GOD'S commands are of a twofold nature. Some are commanded because they are right, others are right because they are commanded. This is evident from the following passages of Scriptures. We find in the twentieth chapter of Exodus and thirteenth verse: "Thou shalt not steal, thou shalt not kill, thou shalt not commit adultery". 'Thou shalt not kill," was commanded long since Cain killed Abel; and he knew it was wrong because he answered the Lord and said, "Why, am I my brother's keeper?" The Lord said, "Thou art cursed." This curse would not have been put upon Cain if it had not been wrong: hence the necessity of a command. The other passages are similar.

The reader will please turn to Matt. 5: 38, 39. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also." This shows since the Prince of Peace has come that we are to be under subjection to the laws of heaven, and not to the military authorities, that instead of using carnal weapons we are commanded to use the sword of the spirit which is the word of God. This is sufficient to show that they are commanded because they are right.

Now to show that others are right because they are commanded. Elisha commanded Naaman to wash seven times in Jordan and his flesh should come again and he should be cleansed of his leprosy; but Naaman was wroth and went away and said, "Behold, I thought he would surely come out to me and stand and call on the name of the Lord, and strike his hand over the place and remove the leprosy." Here Naaman was like some people at the present day, if they cannot have their own way about salvation they will not come at all. Dear reader, if you are unconverted you will have to take God at his word, or you cannot be saved. Naaman had to go down into Jordan and dip himself seven times before he could be healed.

We shall next notice the salutation of the holy kiss, "Greet ye one another with an holy kiss." 1 Cor. 16: 20. This is no less than five times commanded in the New Testament Scriptures. This shows

the ardent love the brethren have for one another. What constituted an holy kiss? We say when we are born again, of the water and of the Spirit according to Jesus' command to Nicodemus, then our bodies are God's redeemed property which is to glorify God as well as the spirit,—then we can salute each other with an holy kiss. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." We see they are to go teach all nations, to disciple them; then they are to baptize them in the name of the Father, &c. This is the voice of the Son of God. But there are some people in the world that say it was nailed to the cross. Well, we will see. Notice the sixth verse. "For he is risen." Also the ninth verse. "Jesus met them." (the women who went tohis grave.) It is evident that this command was given to his apostles after his resurrection. Then could it have been nailed to the cross? No; it stands as firm as the one who gave it. To obey this command we claim is right because it is commanded.

Dear reader, turn to the thirteenth chapter of John's Gospel where you will find the ordinance of feet-washing instituted. "After that he poureth water into a basin and began to wash the disciple's feet and to wipe them with the towel wherewith he was girded." Sixth verse, "Then cometh he to Simon Peter, Peter saith unto him, thou shalt never wash my feet, Jesus answered him, if I wash thee not thou hast no part with me." Here Peter was like Naaman, the leper, he refused to be washed, but when the Lord told him he would have no part with him, he was willing to submit to this command. "If I, then, your Lord and Master have washed your feet, ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you."

I have tried to set forth some of the commands of God and we hope you will be obedient to God's Word; for hear him in the fourteenth chapter and fifteenth verse: "If ye love me keep my commandments."

WILL AND OBEDIENCE.

BY G. W. MILLER.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

WE find, in reading the word of God that after the ascension of our Lord, his disciples, up unto the present day have proceeded to execute the commission he has given them to evangelize the world; and there arose persecution at that time as there does in this day and age of the world, and John, "for the word of God, and for the testimony of Jesus Christ," was exiled to patmos; banished as he was, alone, and apart from all the society of his friends, he through an act of obedience, and a will, that was not free as a pair of scales, was afforded the pleasure of enjoying intercourse with his Lord; for while in the Spirit on the Lord's day, Jesus met him and delivered to him certain things to write to the seven churches in Asia. Thus you will find, dear reader, throughout the Scriptures, that if the will is right, and placed in the scales that weigh for eternal life, or eternal ruin, that if the heaviest part of the balance be that that is drawn down by the weight of obedience, all will be found right when we report to the Weigh-master who keeps the [illegible] divine weights.

How often in the course of our lives, have we had a will, to our obedience to the commands of God; but as the heavier weight produces a preponderance in the scales; so the stronger motive certainly influences the will, in, or against its favor.

Whatever comes within man's sphere of operation, he is free to do or not to do, to choose or refuse. Man is morally free in view of a universal divine influence, producing a sense of right, and wrong to lead a life of Christian piety, or abandon himself to course of outbreaking wickedness. Thus reads part of the verse quoted: "Be thou faithful." This already and clearly shows that there has been an act of submission to the authority of Christ. That we have taken his yoke upon us, and we must now show our loyalty by a course of obedience.

Though we, the Dunkard people, as we are named, are hooted and sneered at, though we are despised and shunned by many, permit me to ask the question, whether there is a Christian denomination under the canopy of heaven, that follows the letter and the spirit of the Scripture more closely and minutely than do they, the poor unenlightened Dunkards? Brethren, let us be strong in the faith, and firm in the cause. It has only been through the will of obedience that we were enabled to withstand the storms thus far. Let us not forget the Savior's words, "And behold I come quickly, and my reward is with me to give every man according as his work shall be." Thus if we keep in view his commands whatsoever he commands us, we through the act of obedience will be treated accordingly as he assures us in his language just quoted.

According to Christ's teachings, it will be better for us to appear before the judgment seat of God, clad in plain apparel with a testimony, that according to his word, is indisputable, wherein we can testify that we have observed and obeyed his commandments, whether they be trine immersion, feet-washing, nonconformity to the world, eating the Lord's Supper as a meal, or whatever else he has commanded us to do than to appear before him in all the pomp, pride and vanity of the world, attempting to establish a flimsy testimony, composed of non essentials. We find that through much tribulation we enter into the kingdom of God. There is no condition in life, from the humble cottage to the palace, exempt from affliction and trial. Only those who keep his commandments shall inherit the kingdom of heaven. May God bless us all, is my prayer.

AN INVITATION TO SINNERS.

BY M. P. LICHTY.

SINNERS, come join our christian band,
No longer badly, wildly roam,
But strive to gain the heavenly land,
To dwell with Christ and saints at home.

'Tis sad to see you blindly leap
Into the grasp of hell's wide jaws.
Kind friends and angels sadly weep
To see you fight against God's laws.

Halt, but for once, and deeply think,
Before you take the fatal bound,
If you will from this woeful brink,
Land wisely on a sure, safe ground.

Oh! wretched sinner doomed to hell,
If onward you persist to go,
Where Satan and his hosts do dwell
In pain for aye, and endless woe.

'Tis madness thus to lead a life,
Revert your steps, to Jesus pray,
To help you to conquer sin and strife,
Don't sinner, throw thyself away.

Home and Family.

[illegible] wives. Wives submit yourselves [illegible] Husbands. Children, obey your parents [illegible] provoke not your children to wrath but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

LEISURE HOURS.

BY MARY J. STEES.

CHILDREN, how you improve your leisure hours is very important. The improvement of leisure hours shapes one's future destiny. If, when young, you idle away your time and depend on others to assist and provide for you, instead of looking forward with the object in view of becoming industrious and independent you will ever be idle and cast down. I shall try to give you a few examples of industry which I read one day while stopping with strangers to shelter from rain. The first paper I took up had a piece something like the following: A boy who was employed in a lawyer's office, improved his leisure hours by reading or studying French. He became a fluent reader and writer of the French language. This he accomplished by laying aside the trashy newspapers and taking up something more profitable. Another boy who was employed to drive coach, thought to improve his time while his mistress made calls. He found a book containing selected pieces of Virgil the Roman Poet, but could not read it, so he purchased a Latin grammar, and soon became a good reader. In after years he became a learned and useful man.

And another boy who was hired to open and shut the gate to let the teams out of an iron mine, determined to improve his leisure hours. He sat on a log all day by the side of the gate and sometimes an hour would pass ere a team came. These hours he employed so well that there were scarcely a fact in history that escaped his attention. He began by studying a little book on English history that he found in the road. Having learned that thoroughly he borrowed of a minister an ancient history. This good man became greatly interested in him, and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

Little readers, how many of you have far better advantages than these, yet you do not improve or appreciate them. Stop and think children. Did you ever make an estimate of the time you waste? How many will, like these little boys resolve to improve their leisure moments?

"I AM STRONG IN HIM."

THE other day I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of the boy, eleven years of age, who, during three years of sickness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day of rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move—it was the night before he died—and breathed into my ears these few words: "I am strong in him." The words were few, and uttered feebly. They were the words of a feeble child, in a poor home, where the only ornament was her [illegible] and affectionate mother, and [illegible] seemed to lift the burden from the weary heart; they seemed to make the world more beautiful than ever it was before; they brought home to my heart a great and blessed truth. May you and I and every one else be "strong in him."—*Dr. McLeod.*

THE VALUE OF A FIXED HEART.

IF any of you are so wise that you know all the objections to Christianity, all the dark places which faith must encounter, all the dark sayings and perplexing mysteries of the gospel, remember that it is nothing to your credit. A wrecker who lives from the goods of foundered vessels and shipwrecked crews knows where all the dangerous rocks are along the coast, and he is always hovering about them. But the shipmaster knows more about the channel than about the reefs. A calm, self-possessed captain of a vessel was asked, "Captain, I suppose you know where every rock and shoal is along this whole coast, do you not?" "I know where they are not," was his reply, which is the more imporant thing. Admirable answer. If your faith is fixed on God and your heart is wedded to his service, you will know the dangers and difficulties and mysteries and contradictions are not. Riding peacefully upon the great deeps of his love, your greatest joy will be that you no longer live by doubts, but by affirmation.—*Dr. A. J. Gordon.*

WHAT IS WANTED?

PEOPLE want in you a Christianity that is Christian across the counters, over the dinner-tables, behind the neighbor's as in his face. They want in you a Christianity that they can find in the temperance of the meal, in moderation of dress, in respect for authority, in amiability at home, in veracity and simplicity in mixed society. Rowland Hill used to say he would give very little for the religion of a man whose very dog and cat were not the better for it. They want fewer gossiping, slandering, gluttonous, peevish, conceited, bigoted Christians. To make them effectual, all our public religious measures, institutions, benevolent agencies, missions, need to be managed on a high-toned, scrupulous and unquestionable sense of honor, without evasion or partisanship, or overmuch of the serpent's cunning. The hand that gives away the Bible must be unspotted from the world. The money that sends the missionary to the heathen must be honestly earned.

What the country wants now is practical women. The girl whose skill lies in thumping the tune out of an old piano is not calculated to run the happiness mill in the average American home, and if she is not disposed to retire to some out of the way place and live with a cross-eyed aunt, the next best thing for her to do is to go to Africa, marry a Zulu prince. It is only the sensible girl who can make a batch of bread, propel a broom handle, wash her own clothes, talk back to the milkman, and wear hair that hurts her when you pull it, who will fill the bill in these hard times.

That's the kind that is rapidly taking the front seats.

"Insults," says a modern philosopher, "are like counterfeit money. We cannot hinder their being offered: but we are not compelled to take them."

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, } EDITORS AND
S. J. HARRISON, } PROPRIETORS.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. Contributions in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. The Brethren at Work will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, Ill., - - SEPTEMBER 22, 1879.

If any of our agents fail to receive a Prospectus, they will confer a favor by informing us.

Bro James Kelso of Waterloo, Iowa, is very sick. Disease Hemorrhage of the Lungs.

Bro. E. W. Flory of Willow Springs, Kansas, says their Lovefeast is on the 23d instead of the 3d. Please notice.

One hundred scholars attending school at the Mt. Morris Seminary.

The District Meeting for the Southern District of Illinois will be held at Hudson, October 28, 1879.

Those who have not been acting as agents for us heretofore, but desire to do so now, will please send for an outfit.

Send to Brethren at Work office for samples of the Danish Paper. Cannot some of the readers make an effort to get some subscribers? Papers will be sent from this office. Price 50 cents per annum.

The directors of the Mt. Morris Seminary have decided that no musical instruments shall be allowed on the premises. An hour each day is devoted to vocal music for those who wish to learn to sing.

Sweet language will multiply friends; and a fair-speaking tongue will increase kind greetings. Be in peace with many: nevertheless have but one counsellor of a thousand.—*Solomon.*

Brother D. Shively says that the proposed Missionary Meeting will be held in the Solomon's Creek Church, Indiana, October 24th Place of meeting one and a half miles from Milford Junction, on Baltimore and Ohio Railroad.

Last week our list was increased by about forty new subscribers at Parsons, Kansas. None of them are members of the Brethren Church, but we hope the Brethren at Work may afford them much comfort and aid them in making life more agreeable and pleasant. There are many towns and cities where quite a number of subscribers might be obtained if proper efforts were made.

Before we lay anything to heart, let us ask ourselves if we have not done the same thing to others. We carry our neighbors' crimes in sight, and we throw our own over our own shoulders. We cry out presently, "What law have we transgressed? as if the letter of the law were the sum of our duty, and that piety, humility, liberality, justice, faith, were things beside our business.—*Seneca.*

Did you say that you are poor, and cannot spare $1.50 to renew your paper? Then perhaps you can spare twenty-five cents, which will pay for two months, or fifty cents which will pay for four months, or one dollar which will pay for eight months. It is less expense to us to receive your remittances during the year than to keep books. Will all our subscribers please remember this?

A worthy sister writes: "Please send me the Brethren at Work. I have been without it for some time, and feel somewhat lonely without it. My husband is not a member of the church, but a Freemason and a Pilgrim Knight; therefore I am lonely, and want the paper.—O help to pray for a change!" God bless the poor lonely sister! 'Tis not the first woman who is deprived of her husband's spare hours on account of the Lodge. May the Lord's great kindness and abundant grace turn all to serve him and him only.

Brother James R. Gish writing from Fishersville, Va., under date of 15th inst., says: "In the bounds of the Mt. Vernon Church, Augusta County, Virginia, two were baptized August 24th, one was an old brother 83 years of age, and a sister 80. On the second of September two more were baptized, a young man and his wife, and on the 14th an old lady about seventy. May the Lord bless them all."

This is your paper. We want every brother and sister to be able to say, "My paper," or if speaking in a general sense, "Our paper.—The Brethren at Work is published for you, and when you pay for it, we want you to feel that it is your paper. It comes to you to enlarge your love for God and man, to help expand your minds in things that are true and good, and to increase purity of heart and life in things divine.

From a sister we glean the following: "Enclosed you will find———for the Brethren at Work to send to Mrs.——She is a poor widow and has no meeting to go to, so I sent it to her for six months but did not feel able to send it longer as we are renters, but she begs of me to keep sending it to her. She says the Lord will pay me for it if she never gets able. I thought I would try and send it a little longer. I think it is the duty of all of us to send the paper to all such people."

Japan has made rapid progress in civilization. Gen. Grant says that country has as fine schools as those of the United States, that he could travel all over the country and was not at all molested. English is being taught the children; and on every hand one sees the great change which has come over that people.—Surely they must have been quite free from superstition and prejudice when they laid hold of modern methods; for how could they get the new without abandoning the old. It is likely that they accepted things on their merits, and never inquired how their fathers did, or what their mothers would think if alive.

In a recent letter, Mr. Ellinger, one of the members of the Palestine Commission, says: "Can Palestine be made habitable? Can those who flock there be taught to draw their subsistance from the soil? Can life there be made tolerable and devoid of disgrace to the Jews? We know that it will be necessary to educate those that are there in the needs of the modern citizens of the world, they must be redeemed from the illusion under which they live, and if the present generation cannot be delivered from the bondage of superstition we must direct our labors to the future of coming generations.—Palestine should no longer be the great poorhouse of the Jewish race.

Gladly would we reduce the price of the B. at W. were we able to do so, but we are giving it to our readers as cheap as we can. Most religious papers have an income from outside advertisements, but we believe about all of the Brethren's periodicals have no income from this source. Taking this into consideration, our papers are quite cheap, and we do not believe our Brethren demand a paper published at a sacrifice to the publishers. Knowing the "thorny road" through which all religious papers must pass, we can sympathize with such as are struggling to obtain a foothold. We want to see all good things succeed, and should be sorry were any of our words and actions to deprive worthy papers all they merit. To our co-temporaries in the Brotherhood we extend the hand of fraternal greeting, and wish them abundant prosperity in divine grace and in temporal things. We do not think any of the periodicals are burdened with patronage. "Live and let live," is a maxim we wish to bear in mind, but shall not complain if every brother subscribes for the Brethren at Work.

1880.—PROSPECTUS.—1880.

BRETHREN AT WORK.

WITH gratitude to God for the many blessings which we have enjoyed in the past, we come before our readers encouraged to issue this our Prospectus for our Fifth Volume

By untiring industry on the part of the publishers, and the unceasing efforts of its friends the B. at W. has obtained an extensive circulation in the Middle, Southern and Western States. The distinctive features of God's people, and the earnest pleas for practical piety have been held forth by our contributors in a manner which reflects credit upon the great cause of the Lord Jesus. The future in this respect is no less promising. From all parts of the Brotherhood come letters of sympathy and commendation. These fill us with zeal and energy for the prosecution of the work, and by the grace of Him who is abundantly rich, we hope to dissappoint none of our readers.

THE DEBATE.

Brother Stein now takes the negative in his discussion with Dr. Ray; and our readers, while they have been well entertained by brother Stein in his affirmative, will be treated with arguments in favor of our faith and practice, that are still more convincing and weighty. We do not believe that any of our readers can afford to lose the arguments of Bro. Stein, who has spent much time in his researches for truth.

INFIDELITY AGAINST ITSELF.

The widespread teachings of modern atheism and infidelity call forth our earnest determination to combat it. To this end a series of articles will be given, making infidelity say *for* Christianity what it says against it—or in other words, all it says against the Bible are mere assertions, and these assertions will be turned in favor of the Bible. This work requires much study and patience, and we trust our readers will appreciate our efforts in behalf of pure principles.

FOREIGN CORRESPONDENCE.

This department of the paper will be more fully developed, and we shall aim to keep our readers informed in such Ecclesiastical matters as will enable them to read the signs of the times in the fear of the Lord. Prof. McGarvey's Letters have afforded much pleasure, and perhaps given more information concerning Jerusalem and surroundings than any other modern writer. These Letters will be continued until he reaches home.

EXEGETICAL.

We design to fill about one page with Bible notes and comments, bringing out for our readers some of the best thoughts of our best thinkers. Here the writing talents of experienced pens and beginners will find a field for their productions, the only conditions being, brevity and Bible principles. We want and will invite the choicest thoughts of old and young for our "Bible Class Department."

CHURCH NEWS.

The affections must be cultivated, the joyful part our being fed as well as all other parts; hence church news, and the increase of Zion, whether in number or piety will form an important feature the coming year. Only that which is of general interest will be published, and matters which relate to individuals will be relegated to the indispensable "waste basket." Neither the paper nor the church should be wasted by local matters.

PRINCIPLES.

The Brethren at Work is for that peace which Jesus speaks in John 14: 27. It believes that "the Kingdom of God is joy and peace" (Rom. 14: 17) therefore desires to "follow the things which *make* for peace," while at the same time it shall earnestly contend for "the faith once delivered to the saints." To expose the weaknesses of Brethren, singling them out as subjects for reproof, is not the mission of the B. at W. We regard the paper as a preacher. Whatever is required of preachers, we grant to the paper. What gospel preachers should not do in the pulpit, should not be done by the paper. The New Testament is its only guide in matters of faith and practice. It maintains that the unmerited, unsolicited grace of God is the only source of pardon, and that the meritorious works of Jesus and his sufferings are the price of our redemption. It further maintains that faith, repentance and baptism are conditions of pardon, and that obedience to all the commandments of the Gospel is essential to the "reward of the inheritance."

TO THE FRONT.

With the above in contemplation we invite all our readers to rally to *their* paper, and bear it onward in complete triumph. We not only invite you to associate with us during 1880, but request that you induce as many others as possible to enroll themselves in the army of *Brethren at Work*. We shall try, by the grace of God, not to disappoint you in anything, but with the ability which God giveth, send you each week a paper that is worthy your patronage and heartfelt sympathies. Fellow soldiers, what have you to say?

Send a donation to Brethren's Tract Society.

TO OUR AGENTS.

THIS week we send you Prospectus, and hope that the energy and perseverance which have heretofore characterized your labors in behalf of the Brethren at Work may again be manifested, and that the success which has already attended your work may be continued for the promotion of Christian principles. That the duties and responsibilities, the difficulties and obstacles are many we need not particularly notice, for God will supply sufficient grace to overcome.

You perform an important part in the work of disseminating good reading matter. To help our fellow-man to become better, and enable him to enjoy blessings, is attended with a great reward. A religious journal in a family not only benefits the parents, but the minds of the children are moulded and fashioned by the character of the paper. It then becomes important what kind of papers are put into the hands of the people.

It is desired that you commence to canvass early, and forward the names as soon as possible, so that those who renew may not miss any numbers. If about all names could be sent to us by December first, it would aid us very much in beginning the work for next year. This we believe you will do; and if we can in any way aid you, we shall be pleased to do so. If any of you have not received a Prospectus, please let us know at once, and we will send you one. However do not wait for one, but begin to canvass at once. You can transfer names to Prospectus when you receive it

Do *cash business*; for the text, "Owe no man anything" impresses our mind. We believe this is the Christian way of living—to "pay as you go." Please consider our case, and lend a helping hand, so that all our efforts to do good may prove successful. We return our sincere thanks to those who have labored so faithfully in the past, and permit us to assure you that your kindness and perseverance will never be forgotten. Should you need sample copies, please send for them.

CASH BUSINESS.

IT is only when we do a *cash* busines that we know what we are doing. Our printers must all be be paid regularly for their work; paper, ink, postage, fuel &c., must all be paid for promptly, and how can that be done without subscribers pay cash.

More than this; if we do a credit business one man's labor will be required to keep books. Here then is an extra expense without an equivalent increase in the income. Then when we think how slight the accommodation to a brother to wait on him for one dollar and fifty cents, and how great the disadvantage to us, it seems unreasonable that we should do so. When one dollar and fifty cents from you accommodates us as much as several thousand from us would you, do you think we ought to discommode ourselves to the amount of the latter to accommodate you of the former? Is it not much easier for you to get one dollar and fifty cents to accommodate us than it is for us to get several thousand dollars to give you the same accommodation? When one or two dollars accomodates us as much as thousands of dollars do you, does it not look reasonable that you should favor us?

We hope, now, that you will see this matter in its true light and will not fail to renew your subscription at once. Do not wait until you get the last number of the paper before you renew, for then you will be certain to lose some numbers; besides, it will save us the trouble of distributing the type in your name, and then afterwards setting it up again.

THAT "TEST."

SINCE becoming a partner in the office we have had to devote more time to business than we had anticipated, when we proposed to answer whatever criticisms there would be made on our article in No. 5, entitled, "Sprinkling and pouring put to the test." We now feel that we have delayed too long, hence reprint what we have since discovered is written on the subject. It is gratifying to us to know that others who have thought upon the question agree with us.

From *Gospel Visitor*, Vol. XIX No. 1, we have the following:

I INDEED BAPTIZE YOU WITH WATER." Matt. 3:11

"Is the above translation strictly logical? Is the expression in harmony with a clear principal and philolgical exposition of the English language? Let us see. Webster gives the verb *baptize* no specific definition; however, he classes it among transitive verbs. It is always transitive, since it may be used in the passive voice. In the above sentence, 'baptize' is transitive having 'I' for its nominative and 'you' for its object. Now whatever action is indicated by the verb *baptize* must be exerted upon the object *you;* and the phrase 'with water' must express the means *by* which, or the means *in* which such action is performed. Should the verb *baptize* mean to *sprinkle*, as many contend it does, we may, according to the law of grammatical equivalents, test the truth of it by substituting *sprinkle* for 'baptize,' and read: 'I indeed *sprinkle* you with water.' Now we can *strike* a man *with* a club, because *strike* means *to lay a blow*, and we can use a club as a means *by* which to lay on blow. We can boil water *with* fire, because we can employ fire as the means *by* which to perform act upon the water. But we can not *sprinkle* a man *with* water, because the word *sprinkle* means *to scatter in small drops or particle*, and we can not use *water* as a means by which to *scatter a man* with *small particles* were it even possible to do so.

"Now substitute *pour* and it will read: 'I indeed *pour* you with water.' We can pour milk with water if it first be mingled with it, as we can pour another liquid into water, because the word *pour* means to flow in a continuous stream, and these liquids are susceptible of such action. But water can not be used as a means by which to *pour* anything. That a man may *flow in a continuous stream*, is absurd.

"We will substitute *immerse*, and read: 'I indeed *immerse* you with water.' We can immerse any thing *in* water, but we can not use water as a means *by* which to immerse any thing because the word *immerse* means to put *into a fluid.* The word *immerse*, however, stands the test as an equivalent for the word 'baptize,' since it will take the 'you' after it and make sense. We can *immerse* a man, using water as a medium *in* which the action is performed. The element water is essentially passive in the ordinance of baptism: hence the Greek preposition *en*, should be translated by *in* and not *with*. The word *sprinkle* and *pour* as used in the above connection not making sense with either of the phrases, 'with water' or *in water*, prove that they give a wrong meaning to the original word baptize. D. H."

From Alexander Campbell's works on Baptism, pp. 172, 173, 178, 179, 180 we find the following:

"Water was never poured, in any instance, upon a human being in virtue of any statute, law, or regulation of divine authority, for the purpose of sanctifying, purifying, or cleansing him from any kind of legal, ceremonial, or moral pollution—for the sake of healing him or cleansing him from any malady, physical or mental. Water mingled with ashes is commanded to be sprinkled, as a water of separation, or of cleansing persons polluted by any contact with things forbidden or declared unclean. The only passages in the Bible, Old Testament or New, in which this subject is mentioned, are—Num. viii. 8 and 7th: 'Sprinkle water of purifying [*sin-water* in the margin] upon them, [the Levites,] and let them shave all their flesh, and let them wash their clothes and make themselves clean.' Again, Num. xix. 13, 18, 19, and 21st verses. The manufacture of this 'sin-water,' or water of purification—the law of the manner of them, are detailed in this chapter. These four passages are the only passages in the law of Moses that speak of sprinkling water. Allusion to this 'clean' or 'cleansing water' is found once, and only once in the Prophets—'Then will I sprinkle clean water upon you.' Ez-kiel xxxvi. 25.

"I have left out one occurrence of the word *sprinkle*, because of its doubtful interpretation. It is found in Isaiah 42: 15. 'So shall he sprinkle many nations.' Junius and Tremelius, for whose learing and general critical acumen in ther Latin version, lying before me, London edition, 1581, I have a high respect, thus render it: *Itapersperget stupore gentes multas*–'So shall he astonish (sprinkle with astonishment) many nations.' The Septuagint uses *thaumasontai*—'So shall be astonish many nations.' And in the five other versions of Bagster's Hexapla, equivalent terms are employed. Adam Clarke observes on this passage: 'I retain the common rendering, though I am by no means satisfied with it. *Yazzeh*, frequent in the law, means to sprinkle; but the water sprinkled is the accusative case, the thing on which has *al* or *el*. *Thaumasontai* makes the best *apodosis*.' So think I. The connection would be more consistent. 'So shall he astonish many nations.' 'The kings shall shut their mouth at him.' So far as my position is concerned, any translation is equal.

"In the New Testament, we find the term 'sprinkle' only seven times. Heb. 9: 19, 21, 'Moses sprinkled both the book and all the people with blood.' Heb. 10: 22, 'Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.' In Heb. 6: 12, we have an allusion to the red heifer: 'The ashes of an heifer sprinkling the unclean.' Heb. 11: 28 also affords another instance: 'Moses kept the sprinkling of blood.' And Heb. 12: 24 alludes to the 'blood sprinkling.' While Peter, in his 1st Epistle, 1: 2, alludes to the sprinkling of Christ's blood. So that sprinkling of water receives no countenance whatever from the New Testament.

"For the special benefit of the more uneducated, I shall deduce my twelfth argument for immersion from the first precept of the decalogue of philology. That precept, according to my copy, reads thus: *The definition of a word itself are always convertible terms.* For example:—*a law is a rule of action*—is equivalent to saying, *a rule of action is a law. Philanthropy is the love of man.*—is equivalent to saying, *the love of man is philanthropy.*. Now, if a definition, or translation, (which is the same thing) be correct, the definition, if substituted for the term defined, will always make good sense, and be congruous with all the words in costruction.

"In order, then, to test the correctness of any definition or translation, we have only to substitute it in place of the original word defined or translated. If, in all places, the definition makes good sense, that is, if it be convertible with the word defined, it is correct; if not, it is incorrect. Let any one unacquainted with Greek take the New Testament, beginning with the first occurrence of *baptizo*, or any of its family, and always substitute for it the definition or translation given, and, if it be the correct one, it will make sense; good, intelligible sense, in every instance.

"We, then, read:—'In those days, the Jews of Jerusalem and Judea went out to John, and were sprinkled by him in the Jordan, confessing their sins.' To perceive the impossibilty of such an occurrence, it is only necessary to know that the word sprinkle is always followed by the substance sprinkled, and next by the object. We can sprinkle ashes, dust, water, or blood, &c., because the particles can be severed with ease; but can we sprinkle a man? We may sprinkle something *upon him*; but it is impossible for any man to sprinkle another in a river; and it is equally so to sprinkle the river upon him. The same reasoning will apply to *pour*. This verb is also to be followed by the substance poured. Was it not impossible to pour the Jews in the Jordan, or anywhere else? And to pour the Jordan upon them would be as unacceptable to them as it would have been impossible for the Baptist. It remains, then, that we try the word immerse. That, too, is followed by the substance to be immersed Now, a man can be immersed in water, in oil in sand, in grief, in debt, or in the Spirit; though it is impossible to pour him into any one of these. Having, then, subjected these three to the same law of trial, two are condemned and reprobate: one only is possible, desirable, and reasonable.

"This test will hold to the end of the volume: even where the association may appear strange and uncouth in style, it will always be not practicable in fact, but good in meaning. For example: Jesus was to baptize in the Holy Spirit. The influence of the Spirit poured out fills some place; into that debt, in affliction, in any special trouble; but a person cannot be poured or sprinkled into these. Such an operation is always impossible, under any view, literal or figurative.

"Let it be carefully noted, in this most useful test, that the three words are all to be subjected to the same laws. 1st. The material is always to follow the verb. 2d. The place, or thing, or relation into which the action is to be performed is to follow the material. In baptism, the material is a man; the element, water. As John cannot pour the material James, neither can he sprinkle him; but he can immerse him in a river, in debt, in grief, &c. It is highly improper and ungrammatical to use such a phrase, unless by special agreement by the parties present.

"Some persons accustomed to a very loose style, see no impropriety in the phrase, "sprinkle him—pour him," because of the supplement in their own minds. They think of the material which is sprinkled or poured *upon* him, and for brevity's sake, say sprinkle him; that is, sprinkle dust or water upon him. But, in testing the propriety of such phrases, the ellipsis must be supplied. There is no ellipsis in "*immersion;*" but there is always in *sprinkle* or *pour him.*—The material is suppressed, because it is to be supposed to be understood, as in the case—sprinkle *clean water* upon him. Now, while the abbreviation may be tolerated, so far as time is concerned, it is tolerable in physicial and grammatical propriety; because it is physically impossible to scatter a man into particles like dust, or to pour him out like water; and it is grammatically improper to suppress the proper object of the verb, and to place after it a word not governed by it.

"Before submitting my next argument on this proposition, I beg leave to introduce the special testimony of one of America's most eminent classic scholars. I believe I only accord with enlightened public opinion, when I introduce Profesor Charles Anthon, of Columbia College, New York, as one of the most distinguished Greek scholars in the Union. His long devotion to the study and teaching of this language is not the only reason of this superiority. His laborious researches in ancient literature, his critical collation of copies, various readings, marginal notes, general criticisms, as editor of so many of the classics already in our colleges, and his excellent classical dictionary, have obtained for him this high reputation."

S. J. H.

FROM PALESTINE.

NUMBER XXIII.

Jerusalem.

[From the "Christian Standard" by special Arrangement.]

SINCE the turnpike from Joppa to Jerusalem was construeted, nearly all travelers approach Jerusalem by that road, and enter through the Joppa gate, which is the only gate on the western side of the city.

When you are within about a mile of that gate you obtain your first view of it, and of the city wall running south of it. You have already seen, a few minutes sooner, the hills of Moab, and the Mount of Olives, and you could see that part of the western wall of the city which lies north of the Joppa gate, but for houses outside of the walls which hide it. You are now on ground more than 100 feet higher than that at the gate, and the road descends by a regular slope. The road before you is really a street; for it is lined with buildings and the walls of gardens and yards all the way. This is part of a new city, which has sprung up outside of the old one within the last ten years, and which extends all along the western and northern sides of the old city, and about a mile out on each side.

Passing down the street before you, you reach the Joppa gate This gate is not an opening directly through the wall into the city, but a doorway 12 feet wide and about 16 high, which admits you into a square tower, 36 feet square and as high as the wall. When you get within this, you turn square to the left, pass through a similar opening on that side, and thus enter the city. The outside opening into the tower is supplied with folding doors five or six inches thick, covered with iron, and thickly set with the heads of iron bolts. A Turkish soldier is always posted there with musket in hand, but he seems to have no business except to prevent any of his fellow-soldiers from going out without a pass. Turkish soldiers are famous for deserting at every opportunity.

When you are through the gate you see an open space of irregular shape, stretching about 70 yards before you towards the east, and varying from six to ten yards in width from right to left. Along this space on your right hand is a wall about three feet high, which separates the street from the deep moat surrounding an immense old castle called the tower of David. This castle was spared by Titus when he destroyed the city, to show posterity how strong were the fortifications of the city which he succeeded in taking. On your left along this space, are a garden wall and some small houses. Through this space pass more than half of the people who go in and out of Jerusalem, and it is continually thronged. Beggars of every imaginable description swarm here like flies, and they put flies to shame by the tenacity with which they cling to every foreigner who passes along. If you stop to give one, they all crowd around you and you are compelled almost to fight before you can move on.

Passing through this open space, you next have on your right a similar space turning to the right between the eastern side of the tower of David and a row of buildings in which is the American Consulate and Episcopal Church—the latter a handsome building. Further to the south this space contracts into a street which runs through the south-western part of the city.

On your left, at the point we have now reached, are two stores after the European style, and next to them the Mediterranean hotel. Passing these and still going eastward, you enter David street, which runs directly through the city to the principal gateway into the temple inclosure. This street is about 8 feet wide between the sidewalks, and the sidewalks are about two feet wide. It is paved with stones of every shape, whose rounded surfaces are as smooth as glass, and you are compelled to watch your steps to keep from falling. You must also watch to keep from colliding with some of the crowd which constantly throng it, and with loaded asses and camels to whom the entire street occasionly must be given up. We rode through it two or three times, but we found it better to walk. Another striking feature of the street, and one which characterizes all the streets of all the cities of Palestine is, that here and there it is entirely covered over by an arched roof, or by the upper stories of houses, and that at other places matting is stretched across on poles above to shut out the direct heat of the sun.

On David street are the shops occupied chiefly by Jews, and called the Jewish Bazaar. The street descends rapidly as you advance to the east. The surface on the right hand starts off at first nearly on a level with the street, but as you descend, it rises; and the streets leading in that direction become steeper and steeper, sometimes having stair steps to ascend them. All of this is the surface of Mt. Zion, along the northern slope of which David strert is constructed. The descending grade of the street was made necessary by the fact that Mt. Moriah, the temple Mount, is 100 feet lower than Mt. Zion. Mt. Zion is divided into two districts, or quarters, as they are called—the Armenian quarter toward the west, and the Jewish toward the east. Only about half of this mount, however, is now within the city, the southern half lying outside of the present wall. Consequently, the Mt. Zion of Modern Jerusalem is not more than half the size of the Mt. Zion of ancient times.

On your left hand, as you start down David street from the Joppa gate, the ground to the left, or north side, ascends all the way to the north-west corner of the city, where it is 100 feet higher than the top of Mt. Zion. When you have gone about half way down David street, however, the ground in this direction runs off on a level. The higher ground to the left which you have now passed is the hill Acra. As you go still further down David street, the ground to the left descends with a continually increasing slope into a valley out of which it rises again as it approaches the northern side of the city. This is the upper part of the Tyropœn valley. It once passed from this point with a rapid descent all the way between Mt. Zion and Mt. Moriah; but where David street crosses its original bed, and for a short distance to the right and left of this street, it has been entirely filled up. Further south it shows itself again, but even there, according to Capt. Warren's excavations, it has been filled up 60 feet perpendicular.

J. W. McGARVEY.

GOSPEL TRACTS.—A four page tract. Forty cents a hundred, or three dollars a thousand.—Send for a lot and give them to your neighbors.

Our Bible Class.

"The Wonders of Truth as Tongue Can Tell."

This department is devoted to asking and answering questions drawn from the Bible. In order to secure interest, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the least in the kingdom of heaven?

JUSTINA MILLER.

Will some brother or sister please explain what things were done in Bethabara. That which is spoken of in St. John 1: 28.

SAMUEL W. YOST.

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

MINISTERS A FLAME OF FIRE.

Will some one explain Heb. 1: 1? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire."

H. T. CROOK.

"AND of the angels he saith." We learn from this language that the ministers spoken of in the last part of the verse must be angels, also in the 14th verse of the same chapter the angels are called "ministering spirits." We conclude then that the angels are ministers, but why called a "flame of fire?" for God has sent them to the earth at various times to minister to man in the form of a flame of fire.—Exodus 3: 2, reads as follows: "And the angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush, and he looked and behold the bush burned with fire and the bush was not consumed," and Elisha saw a chariot and horses of fire receive Elijah when he was translated.—2 Kings. 2: 11. I could multiply these examples, but deem it unnecessary.

H. R. MOON.

ANSWER TO BROTHER YOUNCE.

I believe that it is generally claimed by us that we are strictly scriptural in our practice. Will some brother or sister please tell us where the command or example was given by Christ or the apostles for the practice of the salutation between the supper and communion? A scriptural answer is desired, and not the tradition of the elders (this side of the apostles).

D. YOUNCE.

FIRST, we do not suppose that any one would venture to assert that there is any precept or example given by Christ or the apostles for the practice of the salutation at the time referred to in the query, or at any other particular time or place, but like many other christian exercises, such as singing, praying, fasting, &c., it is a service ordained by Divine authority, and to be observed by God's children when and where circumstances would indicate its propriety, to be determined in the minds of those who respect and desire to obey the command, in the fear of God and fearless of man.

Second, there are many different forms of salutation. The soldier salutes with a peculiar movement of the hand, presentation of the sword or other implements, neighbors salute by an inclination of the body and bowing the head, and sometimes by a grasp and hearty shake of the hand, and various other forms have obtained among the people of the world. The Christian salutation, as ordained by Divine authority, is the kiss of charity, or holy kiss, and suggests to the mind the idea, 1st., a token of reverence to a superior. See 1 Samuel, 10th chapter 1st verse. 2nd. of submission to Christ. Ps. 2: 10. 3rd. of love. Genesis 27: 26, 27. 4th, of fidelity, 1 Samuel 20: 41.

Third. With humble reverence for our Master, and respect to his authority, the faithful intends to be obedient to his command to salute one another with a kiss of charity, and as an evidence of love for the divine family, we practice this salutation when meeting after a period of absence, and should not be ashamed of it, if this meeting should occur on the public thoroughfares or anywhere else, though it should be in the presence of the dignitaries of the world. And when together upon communion occasions, when in the examination of our spiritual condition, and call our minds again afresh to our covenant engagement to be faithful until death, faithful in our duty to God, and fidelity toward one another. I cannot conceive of a more suitable time or place to observ this token of reverence for, and submission to, the authority of our Master, than when we thus come upon this common level without distinction of caste, rich or poor, and stoop to wash one another's feet, and again at that period when we have just exemplified the union of the divine family by participating in the Lord's Supper, and about to celebrate the holy communion, in which we exemplify our union and fellowship with Christ. I repeat that it appears to me that there could be no more suitable time to give each other a solemn pledge of our fidelity, our intention to be true to each other under all circumstances and to send this pledge by a warm, Christian salutation. Therefore I can see no good reason for abandoning this practice, though we may not have a command nor example that it should be so done, if so, for the same reason we may abandon it altogether.

B. F. MOOMAW.

Topics of the Day.

TWENTY thousand acres of land have been leased in Griegsville, near Genesee, Livingston Co., N. Y., for the purpose of sinking salt wells. The prospects are said to be very promising.

GENERAL Francis A. Walker, superintendent of the census, thinks the next count will show an increase of 10,000,000 people in the United Strtes during the decade ending next year.

MR. John B. Gough is in his 62nd year, has traveled about 420,000 miles and delivered nearly 8,000 lectures within the last thirty-seven years, and yet he has not been in bed from illness since 1840.

IT is now estimated that the wheat crop of Indiana for this year will be from 40,000,000 to 50,000,000 bushels, and will bring into the State and add to its invested wealth from $25,000,000 to 40,000,000.

THE Russian Societyot Hygiene propose to print school books in white letters on a black ground, in order to check the increase of myopia (short-sightedness) in scholars.

DR. Hitchcock insists that knowledge is a preventative of disease, showing that the insane in Massachusetts are nine-tenths uneducated paupers, and so are 50,000 of the 66,600 in asylums in England.

THE entire population of Paris, floating or permanent, is counted officially every month. Whether your abode be at private residence, hotel or boarding house, you will be required within forty-eight hours to sign a register giving your name, age, occupation and former residence. This register gives also the leading characteristics of your personal appearance. There is no hiding in Paris. Every house, every room is known and under police surveilance, while each stranger is known and described at police headquarters within a short time after his arrival. It might be advisable for some tourists who propose a visit to the French metropolis to prepare beforehand for this scrutiny of the French officials, for once within the walls of Paris your identity is always there.

A Victim of Hydrophobia.

ANOTHER good citizen has been stricken down in the enjoyment of perfect health, and his numerous friends sorrow as those who would not be comforted.

Levi A. Smith, the subject of this notice, was a victim to the horrible malady known as hydrophobia. On the 4th of July last he was bitten on the index finger of the right hand by a black and tan terrier dog. The dog had appeared as a pet in the household, and having been injured in one of his limbs, he lounged around the house in apparent misery. Mr. Smith took him up into his lap to learn the cause of his suffering, when he was bitten as aforesaid. Mr. Smith, however, thought nothing of this and went about his work on his homestead, which is located in Upper Allen township, about a mile and a quarter south-east of Mechanicsburg. On last Monday evening the first symptoms of the impending malady appeared to take hold of his healthy, robust form, by his feeling a slight pain in his arm, of which he, however, said nothing about, and passed the night in apparent comfort. On Tuesday morning he again felt unwell, but returned cheerfully to his farm labor, hoping to wear off the mysterious pain. He labored all day, keeping silent as to his distressed feelings. On Tuesday night after returning he felt worse, and no longer concealed his distress of mind and body from his wife and family. Getting no better, his wife became alarmed, and at 2 o'clock Wednesday morning she despatched a messenger to Dr. O'Neil, at Mechanicsburg, who promptly [illegible] sick chamber. After taking a [illegible] Smith' complaints, the doctor at once pronounced his disease hydrophobia. On [illegible] him if he had been bitten by a dog at any time. Mr. Smith had no recollection of the 4th of July incident until reminded by his wife. He thought, however, it could not be possible that he was a victim to this dreadful malady, and bravely held to this opinion to the last. From this time on he grew worse and worse, but at no time was he subject to violent paroxisms or other horrible symptons that invariably accompany an attack of hydrophobia. Other physicians were called in consultation, and neighbors and friends hastened to his assistance, but all the medical skill and hopes and prayers could not stay the monster, and at 6 o'clock on Thursday evening our amiable friend and good citizen closed his eyes in death.

The deceased was a member of the German Baptist Church, and was consistent in the Christian teachings of that denomination. He leaves a young widow and child of tender years, and a host of relatives and personal friends to mourn his sad and melancholy death. The funeral on Sunday morning was probably the largest that has yet occurred in the lower end of the county. It was indeed a fitting tribute to the worth and character of the deceased.—About two hundred and sixty vehicles were counted around the mourning homestead, and at Mohler's church no less than six hundred persons listened to the eulogy services, conducted by Elder Eckerman, of Shippensburg, Pa.—*Saturday Evening Journal.*

Correspondence.

These things write we unto you, that your joy may be full.—John.

From Bond Co., Ill.

Dear Brethren:—

BROTHER John Wise is presiding elder here in the Hurricane Creek Church, and tries to meet with us once a month, but we have appointments every two weeks which are filled by brethren living here. We have four ministers, six deacons and about a hundred members. There have been no additions since in the Spring. We have no Sabbath-school here but hope there may be ere long. We have been blessed with a very bountiful harvest of all kinds of grain and fruit, except peaches. Our communion will be on the 30th.

MARY JONES.

From Goshen, Ind.

Dear Brethren:—

BROTHER Loehr was with us a week lately. He is very weak in body but strong in the spirit. He was too weak to preach to the people, but his heart was filled with joy and love to God. Brethren and sisters, let us be more faithful and discharge our duty more and more so we can be ready when death overtakes us. Let us try and raise our children in the admonition of the Lord. I desire to work for Christ. We picture death coming to destroy us, let us rather picture it coming to save us. We think of losing, let us rather think of gaining; we think of parting, let us think of meeting; we think of going away, let us think of arriving, and as the voice of death whispers you must go from earth, let us hear the voice of Christ saying, you are coming to me brother.

THOMAS SELL.

From Mineral Creek, Mo.

Dear Brethren:—

OUR Love-feast on the 28th of August passed off with excellent impressions. The church was built up under the ministry of brethren Lemuel Hillery, A. Hutchison, J. S. Mohler and A. W. Reese. The attendance was good. Our meetings continued until the 31st. Preaching by brother Hillery who labored earnestly and faithfully to impress the hearers with this truth, and we have reason to believe that his work among us resulted in strengthening the cause of the Brethren here. During his stay among the churches, over three months, he labored zealously and traveled from place to place. If we could always have such workers in the field attending to the oft-repeated calls to us to come and preach, we would feel greatly relieved. As we cannot reconcile a refusal of such urgent calls with our sense of duty, we hope that in the providence of Him who heareth His people, brother Hillery, with others, may come among us to do battle for the Lord and replenish the waste places in Zion.

S. S. MOHLER.

Why Did They Fight?

WILL some one please tell us how many times Elder Ray [illegible] "The Tanker churches are not churches of Jesus Christ B. as W. We cannot answer your question, and think some one better know of ten Elder Ray has said, "Mr. J. H. Moore, the leading Tanker editor, Alexander Mack, Swartzenau, 1708—blasphemous? &c. We were somewhat concerned in arranging the Newlonia Debate, and we have often wondered why our Baptist friends fought the idea of an itemized discussion with such untiring zeal. We have concluded that they are like a friend of ours who, when called upon to make a speech, said, "I don't wish to be confined to any one subject, for it takes all that I know on all subjects to make a speech." So with Mr. Ray. He don't know enough against the Brethren on any subject to make a speech, and this will, perhaps, serve as an apology for Mr. Ray's ramble in every effort he makes, also for his numerous misrepresentations of which that article called "Eld. D. B. Ray's 18th reply," is the cap sheaf. Brethren, we should remember that "they that would live godly in Christ Jesus shall suffer persecution." Then let us take courage.

J. T. MASON.

From Michigan.

Dear Brethren:—

OUR communion meeting is now among the things of the past, and we had a refreshing season, with a few exceptions. The Lord had blessed us in sending us a minister, who labored willingly and faithfully, and many times we were permitted to have our spiritual appetites satisfied and our thirsty souls refreshed as we were permitted to drink deep from the wells of salvation, and to hear the blessed truths of the Gospel and learn the way of eternal life under the sound of his voice. But now comes the trial, now comes the time of our separation. We had to take the parting hand and drink the bitter cup to its very dregs and feel the rending smart that Christians feel when they must part. Now we are left without a minister, without any one to cheer us on our journey through the wilderness, and brethren and sisters, let us press forward with more zeal. Let us not be content with an outward form alone, but let us show that we have been born not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. Christ said, "My words are spirit and they are life." If we, then, are born of the spirit, let us discern things in a spiritual way, and ever disdain the thought of an outward form without an internal change. Let us not be ashamed to pray, but may we often bow in Gethsemane, and may we be bathed with the drops that fell from the Master's brow, may our prayers ascend heavenward mingled with the agony and dying groans of Calvary's Lamb.

LYDIA A. KRISE.

Good Hart, Mich.

Missionary Meeting.

THE Missionary Board of the Middle District of Ind., met in the Antioch Church, Huntington Co., Aug. 30th, 1879. Meeting opened with devotional exercises. The Moderator of Board not being present, brother Benjamin Neff was chosen Moderator *pro tem.* Meeting declared ready for business.

1st. Reading of plan of Mission work of Middle Ind., as adopted by District Meeting of 1879, by Secretary. Also reading proceedings of Board chosen to carry out said plan at their meeting June 14th, 1879, in the Ogans Creek District, to organize, and organization stated &c.

2. Report of Treasurer, stating what amount of funds in his hands, and the churches that contributed funds.

3. Setting time for evangelists to start on their work, and where their field of labor is to be. The 6th of October was named to meet in the Monticello Church, White Co., Ind., to engage in prayer and supplication for God's blessing upon them and their work, and to go into the western part of Middle Ind., for this season.

4. Selecting two more brethren as substitutes to fill vacancies in case of sickness of the evangelists. Abraham Rinehart and A. Leedy, chosen.

5. Adjourned, to meet again on Monday preceeding the District Meeting of Middle Ind., of 1880, place of meeting not yet known but notice to be given by Secretary in due time through the periodicals.

B. NEFF, *Moderator.*

J. S. SNOWBERGER, *Secretary.*

Books are the key of the soul.

A Destructive fire at Longmont, Col.

This morning, September 8th, a good portion of our town was laid in ashes by the devouring elements. The fire originated in a livery and soon communicated its ravages to a grain store-house, then to the St. Vrain Hotel and barn and thence it swept every building as it went on the east side of main street, including the post office, one printing office, that of the *Press*, a number of stores, shops, &c. The loss is estimated at $50,000, insurance only $6,000. The most of the mail in the Post Office, books, &c., were saved excepting that in the Lock boxes which was all destroyed. We got the mail matter of three arrivals, that of Saturday evening and two of Sunday. Our correspondents who think it probable their letters were destroyed, not receiving a response in due time should write again. Post Office orders destroyed will be duplicated. Registered letters are all safe. The Post Office safe containing four or five hundred dollars in stamps, and from $500 to $1000 in money, with important books, is yet lying in the smoking ruins, as also near by is a safe containing $4,000 in money belonging to one of our business firms.

The night was very calm or the loss to the town would have been much heavier. Some persons were severely injured but not fatally.

J. S. Flory.

The Debate.

Dear Brethren:—

I AM more than ever impressed with the idea that we should have the Debate published in pamphlet or book form when completed, for those to read who come after us. The historical reference in it thus far are worth preserving. But I must confess that I am very much disappointed upon the one side. Where we should expect sound logic presented in a Christian spirit, we find the reverse; but truth will stand, and taking the evidence thus far presented relative to the practice of the early Christians, it is gratifying to know that we are none too humble or obedient, and although the shade of our "grand-mother's night caps," or the Stanley collar may loom up in the distance, it only proves that the Christian world, to a large extent, has lost its education upon that point.—What the world most stands in need of now, is men and women who have the moral courage to cast out those principles of simplicity and humility which are the outgrowth of the religion of Jesus, and stay the multitudes from rushing into the vortex of financial and spiritual ruin in their blind zeal to do homage unto the god of this world. It would indeed be a glorious reformation and a bright dawn in the history of the nineteenth century of the Christian era if every pulpit in the land would begin to send forth its thundering accents of denunciation against the prevailing fashions and theories of the day.

J. F. Emmert.

From Bro. Balsbaugh.

IT is amazing to what lengths perverted intellection and headlong prejudice will go. The negatives of Mr. Ray are the most remarkable current instance on record. Never did the most contemptible pettifogger save his client at a larger expense of justice and honor, than Mr. Ray essays to save his cause against the overpressure of facts and principles adduced by Bro. Stem. Of all I have ever read in the line of controversy, I have not met with such persistent affirmation of false views and positions in relation to an opponent, as in the present case. Mr. Ray cannot get done reiterating his outrageous falsifications in relation to baptizing children of the devil, and misrepresenting us in the doctrine of remission of sins. I am grieved in my inmost soul that an educated mind can be so estranged from all that is both manly and christian. His attempt to sever our exodus under Mack from our Genesis under Christ, is the acme of polemical legerdemain. "What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—Phil. 1: 18. Ray never gave the truth a mightier upthrow than in this frantic, vain attempt to overthrow it.

Union Deposit, Pa.

From Maria, Pa.

Dear Brethren:—

I WILL give you a little news from our district, Woodbury, Bedford Co., Pa. On the 7th of September there was a council meeting held in the Greenfield Branch for the purpose of holding a choice for a speaker and two deacons. After counseling the church where this choice was to be made, they unanimously agreed to hold their election and the following named brethren were chosen: Chance Dively for speaker, and Thomas Claar and Chance Longenfelter as deacons, who were installed. May God's choicest blessings rest upon these dear brethren, may they be bright and shining lights in their calling and serve the church for which they were called. This branch of the church is separated from the main district by the Cove mountain and is in a prosperous condition. They have now two speakers and seven deacons, and their membership numbers near one hundred. Bro. Michael Claar was promoted to the second degree of the ministry at this meeting. Among the brethren that were called to assist in the council was our esteemed brother C. S. Holsinger, who preached for them in the eve., and on Sabbath forenoon. The meetings were interesting and we believe some lasting impressions were made. On Sabbath brother Holsinger preached a farewell sermon, as he expects soon to leave for his new field of labor in Marshall Co., Ill., where we hope he may be crowned with much success. Brother Christine is zealous and is not ashamed to declare the whole counsel of God and has gained much influence during his short ministry. He is one of those that preach by precept and example, and we are not ashamed to recommend him as such to the brethren of Ills. At this meeting there were four received by baptism, so you see the good work is still going on in this part of God's moral vineyard.

D. S Replogle

From Ripon, Wisconsin.

Dear Brethren:—

AS there is nothing known of the Brethren's doctrine in this part of Wisconsin, I think much good might be done by distributing tracts. Please send me a good supply, and we will distribute them as an introduction, hoping some of the brethren will follow it up by preaching at this place before long. My wife, my son and myself are all the members we know of, nearer than Richland Co. We came here three years ago, from Spring Run Church, Mifflin Co., Pa., where the Brethren were strong, hence we feel our isolated condition and want of church privileges all the more. Brethren and sisters, we ask you to remember us when you meet to enjoy what we are deprived of. Cannot the brethren from Illinois, when they visit the Wisconsin Mission Field, take us in their route as they go or come? We have the grant of a snug little church in the city of Ripon, where we live, for any brother who will come and preach for us. Brother Enoch Eby is acquainted with us and we hope he will do all he can to have some brother stop here. Bro. Jesse Calvert visited us twice a year ago when we lived at Appleton, forty miles north of this. He baptized my son during his last visit, and many others were almost persuaded, and all that is wanted is a further effort on the part of the brethren to do a great work there. Many expressed their sorrow when we moved away, fearing that they would never have an opportunity of hearing such preaching again.

Will some brother in Richland county please inform us immediately, by letter, when their Lovefeast is this Fall and all they know about the distance from here as we contemplate going there.

S. H Swigart.

Ripon, Fondulac Co., Wisconsin.

Notes of Travel.

THE meetings at Rushville, Ohio, are among the things of the past. Fifty-six were added to the church, fifty-four by baptism and two restored. Brother John Hunsicker was also advanced to the second degree of the ministry. We preached thirty-eight sermons and held two Love-feasts in the same church before leaving them. The feasts were held in different houses, about nine miles apart. For several years there has been a very dark cloud hanging over this church, but the Lord has revived his cause in their midst. We were much rejoiced to see the few members that were there when we commenced our meeting, (about forty) so anxious to see the cause prosper, and by their prayers, earnest labors and prompt attendance, we were much encouraged in our work. Notwithstanding the busy season of the year, our congregations were very large both day and evening. We had one midnight scene of baptism. We took him the same hour of the night and baptized him, and when we came into the house the sisters set meat before us. Does that prove that we sprinkled water on him for baptism, as is often referred to in the case of the jailor? The people in general were very kind and manifest great respect for the truth when presented in a Christian-like manner. Those that were received were of a mixed class of brethren's children, neighbors, and members of various churches and of very grand influence. We enjoyed the meeting very much and were treated very kindly by all, and now may the Lord bless and keep all is my prayer.

D. N. Workman.

Ashland, O.

From Pierceton, Ind.

Dear Brethren:—

ACCORDING to previous arrangements, our Harvest Meeting was held last Sunday,—had a very pleasant meeting and a large audience. Our large meeting-house was filled to overflow and the very best of order prevailed during meeting. Services were opened at 10: 30 A. M; lunch at 12: 30 P. M.; preaching at 2 P. M., and Sunday-school at 4 P. M. Eld. Jesse Calvert preached, assisted by Davis Younce and others. Brother Calvert told us many good things, and some very hard things. Why don't you think he told us that it had better not rain for three years and six months, if we only intended to buy us another farm, or buy some more railroad stock, or just fill our coffers, or our carpet sacks, or buy fine jewelry, ribbons and gewgaws for our daughters! But he said we had better give our surplus money to the Missionary cause. Why don't you think he said that each of us should pay fifty cents at least, to the Mission Fund, or even more if we could stand it. Just think of that! But then brother Calvert told us some very good things in his sermon, so that we can look over his blunders without calling him to account. Come again, brother Calvert. The meeting closed with the very best of feeling.

It is now very dry, so dry that farmers can hardly do their plowing, and the weather is warm. Health generally good. Corn will be an average crop. Apples will not be plenty—enough for home use. Peaches are scarce. We contemplate holding our communion on the 24th of October, commencing at 10 A. M Come and be with us. Our Sunday-school is doing finely and is well attended. Over a hundred scholars attend, with a full corps of working teachers. Yours fraternally,

E. Miller.

Aug. 14th, '79.

From Bro. Enoch Eby.

Dear Brethren:—

WHILE waiting for the boat at Reed's Landing, Minn., I will comply with your request and give you a sketch of the habits and customs of Denmark, and in doing so could perhaps give the readers of your excellent paper (especially the aged and middle aged), the most comprehensive idea by saying, if you remember of hearing your fathers and mothers, and grandfathers and grandmothers tell how they did and lived in the early history of the United States, you will have a pretty correct picture of the habits and customs of the people in Denmark before your mind, for they are similar to Germany.

Our ancestors being mostly German, brought their European customs and habits with them and practiced them until wealth facilitated them to adopt better, hence the old sickle, grain-cradle, mowing-scythe, flax-break, spinning wheel, loom, &c., were thrown aside, and instead of wearing sack cloth, we are clothed in purple and fine linen.

The American method of doing business in general is by the velocity of steam and electricity, while Europe must be satisfied with the hand and foot movement. You say must be? Yes, for they are too densely populated to rise much, if any higher, in the scale of enterprise or improvement. This is especially true in reference to the history of Denmark, taking into consideration the fertility of the soil.

I am frequently asked, Do not the Danes or European people in general, lack ambition and enterprise? No, not as much as we often imagine. Where do the American people, which are largely made up of Europeans, get their ambition and spirit of enterprise? I answer from wealth and prosperity, and that comes from the fertility and latitude of the soil which is attainable at sacrificial rates compared with Europe.

Suppose we give every twentieth American with a family, one hundred acres of land, and three-fifths of the balance from five to thirty acres, and two-fifths none, but let them depend on the other two classes for labor and support, having few or no manufacturing establishments to give support, also with rare facilities for marketing, &c., compared with America, and where would America be? Echo answers where? Yet such is a plain picture of Denmark, without any exaggeration; also a good part of Germany and Holland. Next, dear reader, please imagine two-fifths of the inhabitants going around begging for work, offering to work for their board, some asking a mere trifle, and some asking for money, clothing or meals, &c. Such was the case during our stay in Denmark, and it is represented as being no better at this writing. Some of the most wealthy gave some work for their boarding merely for charity sake, for all could do their own work on so small amounts of property.

Now we think the reader will see at least one good unavoidable reason for the support of our dear brother Hope and family. When many others who have no charge, are seeking employment and can not obtain it, how can it be expected that one who must walk from ten to twenty miles to fill appointments on Saturday and return on Monday, can get it, and more especially when we remember that the custom of the country is to hire all, if possible, by the year or half year, so that small jobs, such as a missionary could work at what time he could be at home, are not to be had? While we were there we spared no effort to find out something he might get at to earn something, but we failed for reasons already given. As he is a saddler, the thought of setting up business was suggested, but when we examined that matter we saw it would not justify him because of low prices, much competion and heavy tax. Even if he would devote all his time to the business, and under the circumstances he could only devote four days in a week to work to do anything like justice to the mission, and even in devoting nearly all the time, he cannot fill all the calls for preaching, and it becomes to be an important question in our minds whether we shall neglect a good work which is prospering, (eight souls been baptized since June last), for the sake of the small, yes, very small sum of two dollars to each congregation in the Brotherhood; if two hundred members would only be one cent each, and while many and strong appeals are being made and many favorable responses follow the City Mission, (which we are glad to see) we hope however, the dear brethren and sisters will also remember, (especially the elders) their duty towards the Danish Mission as well as their duty to respect the Annual Meeting, for elders cannot consistently require the members to obey the decisions of A. M., and at the same time be indifferent in this respect, hope therefore that each church or individual will send his small or large donation, to the treasurer of said Mission, C. P Rowland, Lanark, Carroll Co., Ill., for the District of Northern Ill., has made other calculations in harmony with, and on the strength of said decision and request of A. M., but is still willing to do even more than her share.

Another thought we call attention to. According to the laws of Denmark, if brother Hope would set up business, it would make him a local citizen, and consequently he would lose his citizenship to, and his protection from, the government of the United States, and he wishes, and we think it best, for him to remain a citizen of the United States, especially in case of emergency. Should any be dissatisfied with the amount required to support brother Hope and family, and the poor members in Denmark I would say that brother Hope keeps an itemized account of all, and can show where every cent is applied and will send it to the committee as often as required, and by our own experience in housekeeping in Denmark, he is not getting too much. We further remark that the Brotherhood can feel assured we will economize all we can, but we confess we do not like to see the Mission fail because of a little means, and we do not see how it can be carried on without it yet or we surely would. We still entertain the hope that if the mission continues to prosper that it will be self-supporting in a few years, and do not forget a foreign Mission is quite different from a Home Mission in a financial point of view.

Leaf, Ill.

From Elklick, Pa.

TO-DAY we met in council to make arrangements for our first, to be held on the 27th. The business was dispensed with in good time. Bro. Hetrie from Philadelphia was present. There were ten added to our congregation during the day, one by letter, two reclaimed and seven by baptism. It was a day long to be remembered and hope that the labor thus done may be for our good and redound to the honor and glory of God. We were sorry brother Hetrie could not remain and preach for us over Sabbath. May God, the Good Shepherd, keep the flock under his divine protection, and guide us safely on through the voyage of life, and give us a safe and happy anchorage in the port of eternal rest.

S. C. Keim.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Brother Fitz and the writer lately held a few meetings in Adams Co., Iowa. One baptized.
ALFRED BOWERS.

Gettysburg, Ohio, Sept. 15,—Brother Bashor has been preaching in this vicinity for two weeks with quice an interest. Fifteen accessions by baptism. S. B.

Dunkirk, Ohio.—Another accession by baptism to Eagle Creek Church on last Sunday. May the good work go on that we may enjoy this freedom from sin. S. T. BOSSERMAN.

Longmont, Col.—Our communion meeting will be held on the 4th of October. Also a series of meetings commencing one week previous to the communion. J. S. FLORY.

Oswego, Kan. There are three speakess, two visiting brethren and thirty-five members in this church. Our communion will be October 11th, commencing at 5 p. m. We invite brethren and sisters to be with us.
C. H. KINSLEY.

Rock Creek Church, Ill.—Our Love-feast is past and it was indeed a feast of love long to be remembered. Brethren Edmond Forney, John Emmert, J. H. Moore, Henry Martin and Daniel Deardorff, were with us and held forth the Word of Life with power. We were much encouraged, and we think some good impressions were made. Come again, brethren, we are always glad to see you. A. L. GRATER.

From Fairfield, Pa.—The brethren of Marsh Creek, Adams Co., Pa., organized a Sunday-school with the following officers: J. H. Bosserman, Supt., J. F. Kittingar, Asst., John Bucher Treas., C. Byers and Lydia Bosserman, Librarians, J. S. Kittinger, Chorister and Secretary. One member of the school has been baptized. The *Children at Work* is used and gives general satisfaction. A number of Testaments have been distributed.
J. L. KITTINGER.

Edna Mills, Ind.—I left my home on the 20th, and went to Jackson County and commenced meeting next evening with a good attendance. While there we baptized nine at Retreat, and then went to another place where the doctrine of the Brethren never was preached; had three meetings with two more applicants. There are now twenty-nine members in that county, of whom twenty-five were baptized within ten months. May the blessing of God rest upon the brethren and sisters everywhere. Returned home Sept. 8th,—was sick one week while gone.
J. W. METZGER.

Greasy Creek, Va.—On the 6th inst., we convened together for the purpose of looking into the affairs of the church. The visiting brethren all made a report of their visit, and they reported nothing but love. Two brethren who had been going the downward road, came back to the fold, acknowledged their faults and were restored to full fellowship. We will hold our Love-feast on the 4th and 5th of October, and we desire some of our traveling brethren to be with us. If any will come, write to us at Greasy Creek, Floyd Co., Va. C. D. HYLTON.

An Appeal for Aid.

BROTHER George W. Stickelman who lives in the Northwest part of this Salina Co, has a deranged child that has bin so now for about three years, caused by sickness and is a great deal of trouble to the family on account that he is continualy on the go and plundering the house, tearing the bed things off the beds and breaking everything that will brake that he can get his hand on so they have to keep a constant watch over him, and as the present law is of this state he would have to pay his way if he was to send him to the assilum which he is not able, and now it is necessary that he build an additional Room to his house so as to keep the boy in an empty one as the winter is now approaching some special arringements is got to be made, and he is not able to do it so he has concluded to call on his brethren to assist him by donating means so as to enable him to git lumber to build said Room brother stickelman is sorry to have to make this appeal but actual necessity drives him to it and I can truly say that he is worth of assistance. he himself is an open harted kind brother and will do all in the case of needsesity that he can, so let me say to you brethren that but a trifle given by a number of brethren will answer his purpose and Relieve him of his present pressed condition. send all contributions to brother John Umphlet Malta Bend, Saline Co Mo. and a Report will be given of all and a notice will be given to stop as soon as there is enuff obtained. D. L. WILLIAMS.
Brownsville, Mo,

From Mt. Morris, Ill.

OUR LORD'S DAY DOINGS.

THE brethren, sisters and friends met Aug 31st. at 10:30 A. M in Seminary Chapel for dedicatory services. Bro. J. C. Lehman of Franklin Grove being present opened the exercses with an exhortation and prayer. Bro. J. W. Stein then led in discourse by using Psalm 84: 10, 11.—

DAVID'S CHOICE.
(A Synopsis.)

I. He called attention
TO THE HOUSE OF GOD.
That David was a man after the Divine Image —"God's own heart." Therefore he desired close intimacy with Him, because it was most accordant with his inspired longings

II. THE PLACE HE WOULD RATHER OCCUPY, THAN DWELL IN THE TENTS OF WICKEDNESS.—That of the humble position of a doorkeeper. Just so it was in the "House of His God."—A house consecrated to the service of Him whom His soul loved, rather than dwell in the transient tabernacles of ambition, vanity, and the attendant pleasures of a life discordant to the will of God.

III. THE REASON HE ASSIGNED FOR THIS PREFERENCE. "For the Lord God is a *sun* and *shield*, the Lord will give *grace* and *glory*: no *good* thing will He withhold from them that walk uprightly." How explicit and grand his reasons They are the experience of every truly regenerated heart,—the animating influence governing their lives.

The entire discourse was delivered in an impressive manner, with urgent appeals to believers that our deportment be actuated by the deep-toned piety of our profession: also with earnest appeals to the unconverted to accept a position in "God's spiritual House" if it be but an humble one. A few appropriate remarks by brother Lehman and services closed, we believe with a bettered condition of the auditors. In the evening we met again for public devotion. when Bro. J. H. Moore was present and addressed an audience from Rom. 12: 2. Theme,
TRANSFORMATION OF THE HEART.

Sept. 7th, 10: 30 A. M. met again in the chapel for divine service at which hour Eld. Stein addressed an attentive audience, composed largely of students and village friends. Theme, "THE CONSTRAINING INFLUENCE OF CHRIST'S LOVE."—2 Cor. 5:14. He showed in what ways Christ's love has a constraining and restraining influence upon the hearts and minds of individuals, especially those who profess to know Him as their Savior. Brother Stein strikes at popular sins without reserve, and shows the absolute necessity of purity of purpose and chastity of life in all its phases. His remarks tend to incite all to feel they should be more devoted to the cause of right and truth as revealed in the Gospel,—have in them less of earth and more of heaven.

At close of "chapel service" Sept. 14th, we were much delighted to learn that deaconess Mattie A. Lear had consented to address us. Met at usual hour in church capacity when sister Lear delivered an instructive and affecting discourse based upon Eph. 9: 4; after which one of the ministers present closed the meeting.
OUR BIBLE SCHOOL.

On each of the days corresponding with the above dates, "Sem. B. S." met in regular session at 4:00 P. M., and an especial interest was manifested on the part of all in attendance. The number present at our last meeting was 160, at which time there were 60 in 3d. Div., and the little folks seemed much pleased over the tinted *Children at Work* presented them. Thus

"Time is winging us away,
To our eternal home."

T.

Notices.

The District Meeting for the Southern District of Mo., will be held in the Brush Creek Church, three miles south of Osceola, St. Clair Co., October 16th and 17th.
S. S. MOHLER.

There will be a Love-feast in the Crooked Creek Congregation, Washington Co., Iowa, at the house of brother Henry Etter, *seven* miles west of Washington, commencing on the eve. of the 10th of October and continue over Sunday. A. WOLF.

Announcements.

Notices should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

Sept.—26, 27, Bethel Church, Thayer and Fillmore Co's., Neb.
" 27, Antioch Church, Huntington Co., Ind., at 2 P.M
" 26, 27, Libertyville Church, Jefferson Co.Ia., at 10 A. M.
" 30, two miles S. W. Burr Oak Kan., at Bro. P. E. Garman's.
" 30, Paint Creek Church, Bourbon Co., Kan, at Bro M D Watson's, (two be miles west of Ft Scott, at 10 A M. Detrick's at 2 P M
" 27, Salamon Valley, Huntington Co, Ind
" 27, 28, Hoshnell Church, McDonough Co, Ill, at Bro P Carson's
" 26, Urbana Church, Champaign Co, Ill, at 4 P M
" 26 Union Center Church, Elkhart Co, Ind, at 4 P M
" 27, 28, Dallas Center, Dallas Co, Ia, at 1 P M.
" 29, Lower Twin Church, Preble Co, Ohio, at 10 A M.
" 27, 28, Grasshopper Valley Church, Jefferson Co, Kan.
" Clear Creek Church, Christian Co, Sept 18,
" Hurricane Congregation, Bond Co, Ill., Sept 30, at 3 p. m.
" 25, White Water Church, three miles N E of Connersville, Fayette Co, Ind
" 26, 27, Christian Co., Ill, 5 miles west of Morrisonville, at Bro. Peter Dow's, at 4 P. M.
" 27, North Solomon Church, Smith Co., Kan., at Bro. J. Wagoner's, at 2 P. M.
" 25, 26, six miles south of Iowa Center, Story Co., at Bro. Samuel Myers', at 10 A. M.
" 25, Panther Creek Church, Woodford Co., Ill., at 10 A. M.
" 19, Black River, Medina Co., O. at 5 P. M.
" 27, 28, Neosho Church, Neosho Co., Kan., at Bro. J. Garber's, 4 miles north of Parsons.
" 25, Pine Creek Church, Ill., at 3: 30 P. M.
" 27, 28, Peabody Church, Marion Co., Kan., at Elder Samuel Bairigh's, 5 miles north and 5 miles west of Peabody, at 2 P. M.
" 27, Poplar Ridge Congregation, Defiance Co., Ohio. Council Sept. 15.

Oct.—3, Pine Creek Church, St. Joseph Co., Ind, at 1 P. M.
" 1, 2, Shannon, Ill., at 3: 30 P. M.
" 22, 23, Silver Creek Church, Ogle Co, Ill, at 10 A M.
" 23, 24, Log Creek Church, Caldwell Co, Mo, at the house of Friend Reuben and Sister Greene 2 miles N E of Knoxville Ray Co.
" 3, Beatrice Church, Gage Co, Neb, 10 miles S E of Beatrice, at M L Spire's at 2 P M
" 1, Iowa River Church, Marshall Co, at 10 A M.
" 11, Cotton Wood Church, Lyon Co, Kan, at the house of J. M Quakenbush
" 2, Buckeye Run Church, Carroll Co, Ind, ½ mile S E of Flora Station, at 3 P M
" 2, eight miles N E of Marion, Grant Co, Ind, at 2 P M
" 18, Nineskaw Church, Reno Co, Kan, at 2 P M
" 11, Abilene Church, Dickinson Co., Kan, 12 miles south of Abilene, at 2 P M
" 4, Summit Church, Walash Co, Ind, 9 miles south of Wabash, at 10 A M.
" 11, Pony Creek Church, Brown Co, Kan, at Bro Daniel Lichty's, three miles north of Hamlin.
" 8, Lower Miami Church, O, 5¾ miles Southwest of Dayton, at 2 P. M.
" 28, Smith Fork Church, Clinton Co., Mo., 1½ miles north of Plattsburg.
" 4, Pigeon Creek Church, Ill., at 2 P. M.
" 24, Nettle Creek Congregation, Ind., at 10 A. M
" 24, 4 miles North-east of Warren, Well Co., Ind at 4 P. M.
" 22, 23, Washington Creek Church, 8 miles S. W. of Lawrence, Kan., at 10 A. M.
" 7, Glade Run M. H., Rural Valley, Pa. John M. H., Pa., Oct. 10.
" 30, 31, Waddam's Grove, Stephenson Co., Ill., at 1 P. M.
" 2, Franklin Church, 4½ miles N. E. of Leon, Decatur Co., Ia.
" 2, Logan Church, Logan Co., Ohio, at 2 P. M
" 24, Spring Creek Church, Kosciusko Co., Ind., 6½ miles south of Pierceton, and 5 miles N. W. of Collamer.
" 31, Lower Fall Creek Church, Madison Co., Ind, at 10 A. M.
" 4, Mill Creek Church, Adams Co., Ill., at 10 A. M.
" 4, Root River congregation, Fillmore Co' Minn.
" 29, 30, Dry Creek, Linn Co., Iowa.
" 4, Salem Church, Marion Co., Ill., at 2 P. M.
" 4, 5, Thornapple District, Mich., 7 miles S. E. of Lowell, at 10 A. M. Those coming by rail will stop off at Lowell.
" 4, Oak Grove Church, Hancock, Ohio, 5½ miles
" north-west of Carey, at 10 A. M.

Nov.—1, Okaw Church, Piatt Ill., at 10 A. M.

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Day Express	12:13 P. M.
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Accommodation	5:05 P. M.

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., September 29, 1879. No. 40.

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A SOLEMN DUTY, DANGEROUS TO NEGLECT.

BY C. C. ROOT.

THERE is, perhaps no Christian duty of more importance to the success of the church and cause of Christ than that of diligence in assembling ourselves together at the time and place appointed for public worship. Few, indeed, of you, dear brethren and sisters, who are deprived of this blessed privilege, know to what extent your power in the church to do good is curtailed Then, may we not with propriety ask of you, to be the more fervently engaged in prayer in behalf of the services of the sanctuary, though not yourselves present. Your power in the sanctuary, were you present, would consist in these: A word fitly spoken for Jesus, are like "apples of gold in pictures of silver," are not heard there. While the church goeth forth, "as a mighty army with banners, and shineth clear as the sun, fair as the moon; then, a soldier of the army is absent, and a star of the glorious constellation is not seen." Hence the arrow of conviction, by word or by a silent act, was not centered by you into the heart of one who should have there and then died unto sin, but went on in sin, losing, otherwise, its best opportunity. Or that light that did not shine into that heavenly place to be shed abroad in some benighted soul, which, by your influence only, was destined to eternal day, or everlasting night. Then, also your presence might have invigorated the drooping spirit of the minister, who, through sympathy with you in part, and discouraged by the absence of negligent members, and from care of the safety of others absent, he was by no means so well composed and qualified for the solemn task as if all had been present. Hence your absence with that of others may have hindered or curtailed the power of that word which there and then would have otherwise been made effectual in the power of God unto salvation; and saved poor ministers from the temptation of yielding in weakness to the discouragement.

The apostle, saw infinitely more in the COMMAND, "not to forsake the assembling of yourselves together," than we, at once may comprehend. And for this reason this subject was thought worthy of this effort, so that those who are unavoidably deprived of this great means of occupying their talent, might be encouraged to apply every other God-given means in their reach to supply what is lost here. And also to impress upon the minds of those who could attend and do not, the awful responsibility that rests upon and against them, to be answered at the great and coming day. And as it is a growing practice and threatens a formidable approaching danger, the watchman on the walls of Zion must feel it his duty to sound out mightily the alarm. While this is read, which I shall now add, no doubt a thousand and one hundred and ten witnesses will say, Amen. And that is this: That the longer we persistently or negligently absented ourselves from the house of the Lord, the less desire we had to be there, and the farther we found ourselves on the backgrounds of holy rectitude and godliness. Then, is it not an approaching danger as the practice becomes more prevalent?

Now when excuses are to be made for not attending, let such excuses always be made in our consciences to God. For when you make them to your brethren it only disgusts them, for they know if your excuses were laudable you would not need to make them, but would be self-evident. But if you can command a business of a capital of hundreds or thousands and tell your brethren the cause of your absence was on account of not owning a private conveyance, your brother will only lose confidence in your fidelity. You should look to your Maker and Master for an excuse; remember that a mechanic who is worth $2,000 can as easily buy a horse and carriage for $300 as a farmer can who is worth no more; and as to keeping a horse, whenever the farmer sells a bushel of grain at what he can afford to raise it, the mechanic can buy it at that; and the mechanic seldom adheres to a trade that does not hold its own with that of the farmer.

But the poor we have always with us, but they seldom make excuses to men, for they know God knows their circumstances without making excuses to men. But truly devoted, poor Christians will walk as far to church on the Lord's day, and expose themselves as much to the inclemency of the weather to do so, as they will on week days to attend to worldly matters; while some professing Christianity will scarcely ride out and expose themselves as much to attend worship as they would to attend to business affairs Minister's duty require that all of their auditors should know full well that few things can lawfully hinder them. Hence for you to say, won't go to day because there will be but few there," is in virtue to say, "the minister that's there and is wounded, may for my part, be altogether slain; or it is simply more fully to bring about what had been without your aid so far already wrong to be suffered, to wit: a failure in the house of God. The very spot where Jesus has promised to be present with you. Yes, the very spot "Wheresoever." Then that should for your benefit be at your very meeting house, or at the very school-house or private dwelling, or barn, or grove, wherever it is your privilege to meet with the people of God to worship.

In conclusion, I will yet offer as a thought what I, in my short experience, observe to be the mightiest power in the church of God, in disseminating his truth from the sanctuary, and impressing it on the diversified minds of the hearing world. And that is a full attendance and hearty co-operation of every member, that your hearers think could in reason get there, and are not afraid to come up near the altar their children in plainness and apparent zeal, follow close after. Oh, what a power. Now your humble servant feels fortified. If a single soul goes away without conviction or an impression, when all this was done decently and in order, then whose fault is it? But on the other hand, this power to do souls good, and glorify God, forfeited for the want of energy, Oh, what a fault to account for! And when does the apostle in Gal. 6: 9, and 2 Thess. 3: 13, say we should become weary in well-doing? Answer, never. Dear brethren and sisters, think on these things.

FALSE WITNESSES.

BY JOHN FORNEY.

"Thou shalt not bear false witness." Matt. 19; 18.

TO act falsely is a dishonor to any person, for there is always some one deceived by him. And when it comes to bearing false witness in any case concerning any matter, there is always one party deceived, and at the same time the one against whom the witness goes is greatly injured, while both judge and jury are deceived: and by it men of innocency have been condemned to fine, yea, to imprisonment and death. Then we do not wonder why God made it a strict point of law, "Thou shalt not bear false witness against thy neighbor," and though ever so wrong and hurtful to character, yet the evil was practiced in all ages, so that even holy men of God, had to suffer by it. Rev. 35: 11. David said false witnesses did rise up, they laid to my charge things that I knew not, &c. Notwithstanding we are told that a false witness shall not go unpunished, and he that speaketh lies shall not escape. Deut. 19: 16, 20. We can see what God's law required to be done with him that bore false witness against his brother: He was to suffer all the evil, before all, that he had thought to bring on his brethren. So Israel was told to put the evil away from among them, and those which remain shall hear and fear, and thine eye shall not pity, but life shall go for life. Yet men would continue to bear false witness out of envy and malice, when they could not accomlish their object in an honest way, as we see in Matt. 26: 59–60. Here they even sought false witnesses, and it seems they were not so very plenty in that day; but at last they found two that was willing to bear false witness. It seems that false witnesses could be found when sought for, and that by a people professing godliness, to bear false witness against the best person on earth, (Jesus the Anointed One). Though men knew long since that falsehoods and lies were an evil, and the devil its author, and an abominable crime that will not pass the judgment of God unpunished, and will exclude the guilty one from the kingdom of Christ and of God, yet we can trace this evil into the church in an early day. Acts 5: 1, 2, 3. In the case of Ananuias and Saphira his when they bore false witness in their own case and lied to deceive both the church and the Holy Ghost, brought upon themselves swift destruction. There were false brethren in Paul's day from which he suffered perils, 2 Cor. 11: 26, also by his Jewish brethren he was greatly withstood by false witnesses and accusations, and his preaching hindered. Acts 21: 28–38.

Brethren and sisters, let us raise a warning voice against this injurious evil, seeing it is so damaging to the best and holiest men of the church; for if one or two bear false witness against a brother or sister, some one will believe it to be true, and it will have its bearing in all cases, unless positively proven to the contrary. We are aware that the same kind of characters are in the world and in families, yea, in churches that are represented in the above passages of Scripture named in this article. Some of us have learned to know such that spoke falsely for self-gain or to cheat the government out of a few dollars tax, they will say this is all we have. This is like Ananias, false in your own case. Another one brings an untruth to bear against his neighbor, while a third against his brother in the church to hurt his character falsely, or to save some respected friend from his due penalty. I say again, let us raise the alarm to our children, to our neighbors, yea, to the church, that this alarming sin may be rooted up and die. Oh, when will it die? I know when it will be buried, and its burying-ground in the bottomless pit where Satan the old serpent will be sealed up that bore the first false witness, yea, was the first deceiver.

Let us look well to ourselves that we suffer not the sting of this sin and lose our right to the kingdom of God and of Christ.

RELIGION.

WE have seldom read a more finished description of this heavenly principle, in easy language, than the following, extracted from the English *Monthly Review*:—

"Religion— that messenger of Heaven—dwells not exclusively in cells or cloisters, but goes forth among men, not to frown upon their happiness, but to do them good; she is familiar and cheerful at the tables and fire-sides of the happy; she is equally intimate in the dwellings of poverty and sorrow, where she encourages the innocent smiles of youth, and kindles aglow of serenity on the venerable front of age; she is found, too, at the bed-side of the sick, when the attendants have ceased from their labors, and the heart is almost still; she is seen in the house of mourning, pointing upward to the house not made with hands; she will not retire so long as there is evil that can be prevented, or kindness that can be given, and it is not till the last duty is done that she hastens away and raises her altar in the wilderness, so that she may not be seen of men."

SCRAPS.

BY D. C. MOOMAW.

Whenever you "cast about in your mind" "what wouldst thou have me to do," think whether you could not do something for the conversion of sinners by contributing a few pence to the City Mission Service. Now instead of paying five cents for a cigar send it to S. T. Bosserman along with the 95 cents you owe to your Lord.

The *Progressive Christian* suggests that the workers in the City Mission Field be authorized to receive aid from the towns and cities wherein they labor, and thus make that service partially or wholly self-supporting. That is right. The brethren will find that the hospitable Gaius' and Lydias' in every town and city, and they will doubtless avail themselves of every lawful opportunity to forward the Lord's cause.

We knew a Christian, who we supposed to be near death, who was asked if she did not desire to be restored to health, who replied, "I do not know that I have any desire to express in the matter." Suppose the whole question was left to you, what would you say? "Well, if it were all referred to me, then I would refer it all back to Christ." This saint was in perfect harmony with the will of God. This is that life of which the apostles speak, when they say, "The just shall live by faith." "They that trust in the Lord shall never be confounded." They shall be as Mount Zion that cannot be removed

"SOMEBODY'S MOTHER."

THE woman was old, and ragged, and gray,
And bent with the chill of the winter's day;
The streets were white with a recent snow,
And the woman's feet with age were slow.

At the crowded crossing she waited long,
Jostled aside by the careless throng
Of human beings who passed her by,
Unheeded the glance of her anxious eye.

Down the street, with laughter and shout,
Glad in the freedom of "school let out,"
Come, happy boys, like a flock of sheep,
Hailing the snow, piled white and deep,
Passed the woman, so old and gray,
Hastened the children on their way.

None offered a helping hand to her,
So weak so timid, afraid to stir,
Lest the carriage wheels or the horses' feet
Should trample her down in the slippery street.

At last came out of the merry troop
The gayest boy of all the group;
He paused beside her, and whispered low,
"I'll help you across if you wish to go!"

Her aged hand on his strong, young arm
She placed, and so, without hurt or harm,
He guided the trembling feet along,
Proud that his own were firm and strong;
Then back again to his friends he went,
His young heart happy and well content.

She's "somebody's mother," boys, you know
For all she aged, and poor, and slow,
And some one, sometime, may lend a hand
To help my mother—you understand—
If ever she's poor, and old, and gray,
And her own dear boy is far away."

"Somebody's mother" bowed low her head
In her home that night, and the prayer she said
Was "God behind that noble boy,
Who is somebody's son, and pride, and joy."

Faint was the voice, and worn and weak,
But heaven lists when its chosen speak;
Angels caught the faltering word,
And "Somebody's mother's" prayer was heard.

—*Sel.*

A DELUSIVE IDEA.

BY S. M. ENY.

"The gates of hell shall not prevail against it." Matt. 16: 18.

FROM the above passage of Scripture very many get the idea that God's protection over his church is such that it cannot err, that no evil or delusive doctrine can prevail against it, or do it any essential harm. This idea is confirmed by another passage, viz: "Whatsoever ye bind on earth, shall be bound in heaven." (Verse 19.) Church infallibility is proven in the minds of many by these two passages. The Papal Church resorts to the same doctrine to prove the infallibility of the Pope. But this idea is not in harmony with the history of the church, even in the apostolic age; for Paul informs us that the mystery of iniquity commenced its devastating work in his day, so much so that all they of Asia were turned away. And before John, the revelator, left the sphere of action, he gave us a history of the seven churches of Asia, which is rather a sorrowful one, showing that evil, error, and false doctrine did prevail against the church to an alarming extent.

Now the delusion in that idea is this: The church may be engulfed in tradition, and doctrines of men, and many of the isms of the day, and yet feel perfectly secure, just as were the Laodiceans, saying "I am rich and lack for nothing;" none can harm us; hell cannot prevail against us; when they were miserable, poor, wretched, blind and naked, and ready to be spewed out.

God's protection is over the faithful—those who continue steadfast in word and doctrine, but apostates have no claim upon him whatever. The correct meaning of the first named passage is simply this: Christ's soul was in the hell here spoken of Acts 2: 31, "that his soul was not left in hell, neither did his flesh see corruption," but by the power of the resurrection he triumphed over death and Hell, *Hades*, grave, and thereby opened the way for his church to be rescued from under hell's dominion, (which hitherto *prevailed* against it).

In reference to the nineteenth verse, it is said the Jews made a man a doctor of the law, they used to put into his hands the key of the closet in the temple where the sacred writings were deposited, sygnifying that they gave him authority to teach and to explain the Scriptures and law of God to the people.

Likewise Christ gave to Peter this emblem of authority, which he also freely used upon the day of Pentecost and in the house of Cornelius; and further we have no account of any successor, except in the line of Popes, and these *we* do not recognize.

"WHAT BECOMES OF THE SEED?"

BY S. T. BOSSERMAN.

IT is a query in the minds of many why so little success attends the efforts that are being put forth in the conversion of the sinner. The minister who spends his time, talent and a large share of his means in his calling, is sometimes made to mourn over his little success. In looking over his congregation he sees the approving smile, the falling tear and the penitent look. But ofttimes in other visits he sees works of indifference in those former mellowed hearts, and hopes of success not flattering. The members attend church regularly and seem to fill their places with credit to themselves and to the cause, yet their labors are seemingly fruitless. The unconverted even look with surprise at the little successes of the church, little thinking that the cause may lie within themselves. What then is the cause of all this fruitless labor? The reasons are obvious and not a few. It is admitted by all that great efforts are being made for the extension of Christ's kingdom. Time, talent and means, all are expended and everything available brought into requisition for the extension of Zion's borders. But with all this the success does not compare favorably to the means extended. In enumerating some of the reasons as heretofore stated, we will first notice the two kingdoms—of light and of darkness as of the church and of the world. The line of demarcation is so faintly drawn that it is scarcely discernable, hence the advantages of the church cannot be shown up.

It is a natural instinct in man to remain in his original position unless he sees something better, and more desirable, and an advantage in the change. Implements of machinery of ancient manufacture are in disuse and give way to those of modern inventions because of their superior advantages. The farmers or mechanics being convicted of the truth, and seeing the utility of the change readily accepts. We cling to our native country with the utmost tenacity, are willing to live and die there unless we can learn of a better country possessing advantages superior in health, wealth, &c. When those facts are established we change. The line between the church and the world must be very conspicuous. Its advantages must be exhibited; its healthful and saving influences must be taught in order that the sinner can readily see the advantages of making the change. Its saving influences must be seen and felt, then will conviction fall readily, and stepping over the line from the world into the church will be the happy result. "I see no difference between the church and the world." "I am just as good as those in the church," are common expressions by some, and hence see no necessity of a change. "The church has her "festivals," so have we. She has her "fairs," so have we. She has her "public auctions," pretending to sell a thing of great value (?) when she has not, so have we. She has her "shows" and "grab bags" at ten cents a grip, all to raise money for the Lord (?) so have we. They do things just as we who are classed the "world," and we think there is such similarity that we would have but little change.

The fault may lie largely with individual members, who at home or abroad do not show that they have passed from death unto life by that fervent love, godly walk, and holy conversation as they should. In assembling at public worship instead of being earnestly engaged in secret prayer for the cause and for the success of their ministers, will sit and talk about their secular affairs, crops, horses, merchandise, and in this way the seed that is sown by the earnestly engaged saint, measurably, if not altogether loses its effects.

Again, it may be the ministers are at fault. He is a speculative in his deliberations, theorizes much; but the practical part is neglected. In the pulpit he may be effective, but when out he destroys it all by indifferent and thoughtless talk. This is the way the good seed is lost by many unthinking professors of the religion of Jesus. Why not bring about a much needed reform? Cling to the old paths, get the world out of the heart, and more of Christ in, and live separate from the world, then can the line be conspicuously drawn, the church wield a greater influence and produce happier results. The sinner who looks surprisingly at the slow working of the church, let us look at him and see if he is not also at fault. There are too many superficial hearers among them, full of sentimentalism, having no depth. If they find a minister who will preach their pet theories, be full of sensationalism, wit and humor; he is "just the man," but upon a more mature reflection will condemn him for it. They listen to a discourse of one more seriously disposed and are somewhat moved, "with joy receive the word," but on account of having no depth the plant withers and the seed is lost. Some are "compromising hearers." They *hear* the word, but when the thorn of persecution arises or of self-denial will compromise their religion, sell their birthright for a "mess of pottage" and allow the seed to be choked. Again, some are "hardened hearers," when the pearls (the religion of Jesus) are cast (preached) however plain and practical "because of the word, by and by they become offended and trample it under their feet and receive it not." Thus looking at the carelessness of many Christian professors and of the many agents that the enemy has employed we can readily see where the seed is going, and how lost.

We are still glad to know, there are some who are "practical hearers," the ground of whose hearts are ever mellow and receive the truth of Jesus and practice it in honor to his name and to the credit of the cause, and by their holy piety constrain others to accept the terms of the gospel and travel together on the highway to heaven. Fellow Christian, let us ever try to keep our religion pure and undefiled; let us ever be of the "ye are not of this world," that our light may shine and be influential in winning souls to Christ. May we ever make a true exhibition of our faith practically, that others may see and know that there is a reality in the religion of Jesus Christ, and that there is a wide, and saving difference between the world and the church.

PRIDE

BY A. BRICKER.

AND now abideth pride, fashion, extravagance, these three, but the greatest of these three is pride, simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blow; plain exterior may cover up a plain heart. Some rules work two ways, but some will not. We are asked whether a person might not be fond of dress and ornaments without being proud? I reply, when you see the fox's tail peeping out of the hole you may be sure the fox is within. Jewelry, costly and fashionable clothing may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart. But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride and its consequences?

The pulpits have nearly all shut down on that style of preaching. The fact is, we have passed that age and are living in better times. Our fathers and mothers were far behind the times; they were good enough in their way, but they would not do now; they wore plain clothes, and sung old fashioned hymns; they talked and acted like some old pilgrims that were looking for a better country, and when they left the world they contended to the very last that they were going to a city where there is no night. But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and all our singing done to order. Now if this is not singing with the spirit and with the understanding also, then what is it? That is the question.

I know it is a little risky to speak out against pride at this day and age, because the churches are full of it, and hundreds who occupy the pulpit whose duty it is to point out these evils plainly are like "dumb dogs, they don't even bark at it," and in proportion as pride gains in a church spiritual life dies out, they will not, cannot dwell together, for they are eternal opposites. It is a sin for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and six out of twelve have not so much as heard the gospel of Christ. There are many evils in the land and in the church, but I doubt if any evil is doing more harm than pride. It has made its way into the church by degrees, and now rules with a rod of iron. It seems that nearly all creation is kept busy in furnishing fashions to satisfy the errings of the depraved heart. There is no such thing in heaven or earth as a proud Christian. Pride is of the devil. It originated with him, and he is managing it most successfully in destroying souls. The world is running

crazy, the rich lead the way because they can, while the poor strain every nerve to keep with them, and the devil laughs to see them rush on. The angels of God would shrink from the society of many fashionable Christians of this day?

A THOUSAND YEARS WITH CHRIST.

BY JANE ROBINSON.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4: 16, 17. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. 23: 5, 6.

O BLESSED thought to be worthy if dead to come with Christ, and if living to remain with him a thousand years. If a thousand years on earth with our blessed Redeemer were all that we would receive, is it not worth striving for? But this is not all, he still offers us more, and that is eternal life. Oh, what a dreadful thought to think of lying in the grave till the end of the thousand years, then to come forth to be cast into the lake of fire. Rev. 20: 14.

Brethren and sisters, let us be careful that we do not set our hearts too much on the things of this world, and so entangle ourselves as to be deprived of the first resurrection. To the sinner I would say, stop in your downward course, and think what a dreadful thing it would be to be cast out from all that is good and holy. Think, sinner, and flee to the Lord for safety, for he stands with outstretched arms to receive you. I ask you in the name of Christ to take his yoke upon you, for he says, "my yoke is easy and my burden is light." Matt. 11: 30. The day will come when you will say, blessed day that I fled to Jesus for relief, for then you are safe from the storms of this life, and when the monster death shall claim you as his, you can say, "I have fought a good fight, I have kept the faith." Oh, what a blessed thing to be able to say this, and to enter into the rest of the Father which art in heaven!

Brethren and sisters, may God help each and all of us to say this. Let us be sober and temperate in all things, and not let the filth of this world spot our garments; let us love one another as Christ loved us, ever looking to him for strength, for without him we can do nothing.

Unionville, Iowa.

GO, TEACH, BAPTIZE, WHO? WHERE? THE PROMISE?

BY W. J. H. BAUMAN.

FIRST, the Savior's command is to go. This is imperative, and as long as we refuse we disobey one of the most positive commands of the great Law-giver. "If any man have not the Spirit of Christ he is none of his." When Christ was yet with the Father, the Spirit said, "Go." Yes, go and save a perishing world. Did not say wait till you are sent for; but go and be aggressive: force yourself upon them. The command to go there is given, not only by precept, but by example. No squirming, brethren, it will not do.

The second command of the great commission is just as imperative as the first. It says, "Teach." Let them strike, but make them hear. "Cry aloud, spare not." "Tell my people their sins and the house of Jacob its transgression." All this is applied in the command, "Teach." Teaching the world the ways of the Lord requires the same aggressive spirit that we find inherent in the command, "Go." The carnal mind being enmity against God, not subject to his will, &c. Men are not going to urge us to come and teach them a doctrine so contrary to their natural disposition. The world did not want Christ to teach the doctrine he did, but still he taught it, having their good in view. Children, when sick, don't generally want to take medicine, and nurses must often use force.

In teaching the gospel we are not to use physical but spiritual force. Pierce the hearts of men with "the sharper than any two edged sword"—the word of God. Baptize comes in number 3. This is also imperative like the rest. No promise given without it, and if men like thieves and robbers want to climb into the fold some other way and claim the promises of God, aggressiveness on our part is also required in keeping them out. It may bring upon us frowns; but if these things were done in the green tree, what else need we expect in the dry. But who is to go? We answer, men full of the Holy Ghost—full of power—men who are apt (qualified) to teach. Men sound in the faith "once delivered to the saints." In short, men who have a saving knowledge of Christ. But who are they to teach? Answer, those who are susceptible of being taught, old or young, rich or poor, king or peasant, black or white. The dwellers in cities, towns, or country, whether found in Asia, Africa, Europe, America, or Australia. But what is to be taught? Answer, the everlasting gospel of Christ.

The object of going, teaching, and baptizing is to liberate men from the thralldom of sin, and as the gospel of Jesus is a perfect law of liberty nothing else is necessary to be taught for that gospel. Yes, that gospel *alone* can save men. Paul says it is *the* not a power of God unto salvation, &c. Teaching the gospel is what Jesus meant when he said, "teach them to observe all things whatsoever I have commanded you." The promise, lo, I am with you alway, even unto the end of the world. Glorious promise, why should we fear to go teach, &c., when he who has *all* power in heaven or earth will be *always* with us—stand by us in six troubles, and not forsake us in the seventh.

With us when we toil in sadness,
Sowing much and reaping none.
Telling us that in the future,
Golden harvests shall be won.

With us when the storm is sweeping
O'er our pathway dark and drear;
Making hope within our bosom,
Stilling every anxious fear.

With us in the lonely valley,
When we cross the chilling stream,
Lighting up the steps to glory
With salvation's radiant beam.

Going to law with a neighbor is not only unpleasant, and often mischievous, but dangerous. The cost, taking time into the account, often amounts to more than the principal. It might be well to take a lesson from a certain judge who, when calling cases for trial, came to one of debt. He asked the attorney the amount in dispute and was answered "two dollars." The judge said, "I will pay that" and handed it over.

Wisdom is the olive that springeth from the heart, bloometh on the tongue, and beareth fruit in the actions.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

MY PUPILS.

BY MARY J. STEES.

THIS morning as I started to school I felt both happy and sad. Happy because I am anxious to begin my new "wreath," sad because I must soon say good-by to the dear boys and girls with whom I have spent so many happy hours. Happy hours did I say? Yes, happy hours, for I assure you I have very good boys and girls. I have not heard a bad word on the play-ground, nor any reported as having used bad words. I have had no quarrels, or disputes to settle during the term. All seemed to be perfect harmony.

It is lovable to watch them at play, for they play with all their might and strength and when they hear the bell ring to call them to work, they are all prompt in getting to their seats with their faces all aglow; and as the gentle breezes sweep through the room they seem to kiss each red cheek and wake the urchin's mind to study. O! to see these beautiful little faces, and, too, the sweet sound of each voice as it joins in singing, lights and awakes the admiration in any hearer or looker on.

But with these, as with everything else I love on earth, I must sooner or later part, only to remember. Oh, could every parent and teacher only know that each child would attain to wisdom's ways, what a happy consolation it would be! But this is impossible; we must part, wondering, for the future alone can tell. The good and industrious will find his friends among the wise, the honorable and learned. While the indolent will find his among the careless, the ignoraot, and the uncouth. Reader, will you be industrious, or idle?

THE RIGHTEOUS DEAD.

SINCE the transgression of our first parents death has passed upon all mankind. Who has not stood by the death-bed of a relative or friend and watched the sinking form as death stole a march upon his victim?

The mother's tears of affection moisten the infant brow of death. Her farewell kiss is planted upon the lips that so often have been pressed to hers for the good-night kiss, and then the little one is laid away in its dusty bed to rest. The mother weeps for the child, the child weeps for the mother, the brother for the sister and the sister for the brother. All weep at the portals of the grave.

But why weep for the righteous dead for they have gone "Where the wicked cease from troubling and the weary are at rest." Beautiful thought! no feelings of animosity can pierce their way through that lonely mound. No cruel darts of sorrow, no keen arrows of false friendship can penetrate that pulseless heart. We often retire to the graves of our loved ones and the thirsty dust that covers their affectionate forms drinks the scalding tears of sorrow. But mourner, look up through that blinding mist of tears and see the eye of pity that looks down from above. Hear the comforting words that so many long years ago fell from those lips that once were silent in that mighty sleep: "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live." The ear that has so long been deaf, will catch the sound of the Life Giver's voice as it reverberates through the chambers of the dead, and those moldy eyelids that have been so long pressed down by the finger of death will open to behold their glorious reward. "The aged Christian who has plodded his way along the mazy thoroughfare of life until way-worn and weary he fell asleep, will hear that voice that bids the righteous dead from their dusty beds arise. The youthful voyager whose bark sank beneath the waters while sailing in the Master's service, will respond to its welcome tones, and changing his shroud for the glistening robes of white, will meet in mid air, him who unlocked his prison cell." Then will be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"—*Sel.*

GOOD CONDUCT.

Y. J. G. SNYDER.

GOOD conduct is one of the most important things in life. It matters not how beautiful persons may be, how well they may dress, or how much wealth they may have in store, if their conduct is not good, their place in society is scarcely ever as they would desire. Knowing that this is true, we should ever strive to control our conduct, and thereby gain the respect and esteem of all surrounding persons. In order to do this we have many things to notice, a few of which we shall mention. We must attend to our own business, and if we do this aright, we will have enough to do without attending to other people's business. Avoid talking about ourselves, and praising our own works, or proclaiming our own deeds. If they are good, they will proclaim themselves; if bad, the less we say about them the better. Never tell falsehoods. There is no higher virtue than the love of truth. Avoid manifestations of ill temper; reason is given for our guide, and passion is the tempest by which reason is overthrown. A moment's passion has frequently cut off life's friendship, destroyed a life's hope, embittered a life's peace, and brought on unending sorrow and disgrace. We must be honest, for this is a duty to God and man. Avoid idleness, for it is the root of many evils. Be kind, polite, and sociable; remember that thought illumines thought, and smiles win smiles. Be punctual. One moment too late has lost many a golden opportunity. Behave in the presence of all company with a feeling of high respect to all. In conclusion, we must ever strive and hope for the best, think only of the worst, and kindly bear whatever happens.

Decatur, Alabama.

The course of a drunkard is like a great stone started from the top of a hill. It first moves slowly, and a slight obstruction will often stay its course, but after it is fairly in motion it rolls, plunges and tears its way down, down, crushing and destroying whatever may be in the course of its flight, until the forces which draw it downward are exhausted, and it lies motionless and dead at the foot of the plain. There is but one exception to this rule, and that is when the grace of God enters the heart of man, and interposes its mighty power to save him.

Resolve to perform what you ought, and perform without fail your resolve.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, S. J. HARRISON, J. W. STEIN, } Editors.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. Contributors in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. The Brethren at Work will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - SEPTEMBER 29, 1879.

In sending Prospe tuses to our agents some of them may have been overlooked. If so they will confer a favor by notifying us.

Brother Sharp informs us that "Ashland College opened last Wednesday with seventy-five students and prospects for many more."

What has become of Doctor Ray? Has he retreated? * * * We cannot tell why he is so slow in starting out on his affirmative. We hope to hear from him soon.

From the *Gospel Preacher* we learn that Bro. A. J. Hixson will visit Kansas soon with a view of locating there. We are glad that Bro. Hixson has an eye in that direction, for his services are very much needed in that new country.

Brother John Shup says: "If I keep and read the B. at W., I shall stay in the narrow way of life which leadeth to the heavenlyh ome. May the Lord help us in our pilgrimage that trials and troubles will only make us root deeper into godliness and come out conquerers at last."

Brother S. T. Bossehman wishes us to say that the committee on "City Mission Service" has secured the services of Brethren R. H. Miller and Jesse Calvert as city evangelists, and as soon as the necessary means and place to commence operations may be secured, they will be called upon to enter the contest. May God's people all pray for the success of Zion.

We are pleased to have associated with us editorially, our beloved Brother J. W. Stein. Our only regrets are that for a while he cannot take up regularly topics apart from the debate. The duties of the College, and his part of the discussion, will engage most of his time for a while. We trust, however, that, notwithstanding the work before him, the Lord will open the way for an article from him occasionally.

We must, if we would have eternal life, accept Christ, or nothing. There is only one thing for us to do. If a drowning man refuse the plank or rope, he is lost. If the prisoner on the way to the gallows, rejects the offered pardon, he dies. If the dying beggar refuses the loaf, he starves. It may seem courageous to go down the third time, and drown. It may seem heroic to tear the pardon into pieces, or refuse the loaf, and starve—but in the light of common sense it looks like insanity.—*Woodsworth.*

Why is It?—Saloon-keepers put up a screen before their doors; home players shuffle their cards out of sight when the minister calls; and young men put their cigars behind them at the sight of a lady. Why is it, unless they are ashamed of what they are doing? Now boys, if saloon keepers think what is done inside too bad to be thrown open to the world, don't go behind the screen. If cards are not fit to shake hands over with the minister, let them alone. If the cigar in your lips offers an affront to the lady approaching, don't smoke it.

An Asylum for the aged and infirm, or a home for the homeless, is an enterprise that is being agitated among some of our more philanthropic brethren and sisters in a private way. Who will make the start in so noble an enterprise? Our columns are open for the setting forth of every good work and deed, and we stand ready to give a hearty God-speed. The time for us doing good may be short, therefore, we ought to take home to ourselves the timely admonition. "Whatsoever thy hand findeth to do, do it with thy might."—*Primitive Christian.*

When a man takes more pains to separate himself from saints than from sinners, and yet claims allegiance to the "one body," we suspect that there is something wrong with him. He is then a subject of pity, prayer and Christian sympathy.

The New Testament Revision Company, meeting at Westminster, the *Athenæum* states, have made such progress in their work that the New Testament is likely to be published by the University presses early in 1880. It is intended to issue in the first instance two editions—a large, handsome octavo; and a small, cheaper volume, for more general use. The English and American companies are now busy with the final revision of passages in which the same Greek words are found, so as to bring the translation into greater harmony.

Three persons were baptized on the 9th inst. in the North Manchester Church, Ind., and on the 19th four more. The Spirit of the Lord is moving the hearts of the people in that church. About sixty have been baptized since Jan. last. Somebody is *at work* there, and we will not promise not to tell our readers some time who it is, that is going about pleading with sinners to turn to God and live. A man need not necessarily be a minister, so-called, to persuade sinners to cease their evil ways. O what mighty work may be done in the name of Jesus, if we work diligently!

The *very opposition* one meets ought to cheer his footsteps and gladden his heart. As long as lions are prowling around and the frantic yelp of wolf is heard proceeding from the flock—though it comes from beneath a sheepskin—we know we are on the highway that leads to the golden city; for out of "great tribulations" the blood-washed, white-robed throng must come. "In the world ye shall have tribulations," applies only to those who earn them. It is rather easy to appropriate a Christian title without provoking persecution by "good works;" though after the bitterest maledictions proceed from the body of saints.—*Gospel Preacher.*

For some time we have given considerable space to the description of different portions of the West with the hope that the cause of Christianity might be promoted. If proper caution be observed, much good may be done by brethren going into new settlements and building up churches. To facilitate this work we have permitted correspondents to give their views of the country in which they live, and we believe in the great majority of cases they have endeavored to be fair and impartial. We must, however, all be careful not to permit ourselves to become too much concerned about lands and wealth, but remember that we shall "first seek the Kingdom of God and his righteousness and all these things shall be added unto us."

We clip the following from the Carroll County (Ill.) *Gazette* of Sept. 12th:

In Stein's debate of the 11th of Aug., he said that, according to grammatical construction of the commission in Matt. 28: 19, "We should baptize into the *name* of *each person* of the Godhead or trinity." This we most heartily indorse. D. Gans.

Mr. Gans indorses what? Why that "We should baptize into the *name* of *each person* of the Godhead or trinity." He not only "indorses" this, but "heartily" indorses it; and more, he "*most heartily*" indorses the fact that "we should baptize into the *name* of *each person* of the Godhead or trinity." We "most heartily" accept his indorsement of trine or Bible immersion.

A brother wishes to know whether plainness of dress should not be enforced upon all members of the Church. Our answer to this question would be decided "No." In religion we do not believe in coercion. God does not force it upon us, neither should we try to force it, or any of its characteristics, on anybody else. Plainness, like all other Christian characteristics, is the outgrowth of principle and a regenerate heart, therefore, to inculcate correct principles should be our first care, and plainness of dress will follow as a natural result. While we do not believe in *forcing*, or using coercion, we at the same time *do* believe in plainness as taught and commanded in the Scriptures, and we further believe that every one who has been truly converted, correctly taught and surrounded by proper influences will take to plainness as naturally as they will to any of the other Christian graces. It is convenient, economical, right and reasonable and is so considered by every intelligent and sound thinking mind.—*Primitive Christian.*

OUR PURPOSE.

Gentle Readers:—

In accepting a position upon the Editorial staff of the Brethren at Work, it is my purpose, by the help of the Lord, to cling to the primitive tenets of our holy religion, and "contend earnestly for the faith once delivered to the saints." We need to "stand in the ways and enquire for the old paths, where is the good way, and we shall find rest unto our souls." In our Christian principles we need steadfastness. In maintaining those principles we need kindness, courage and fidelity. In all our co-operative efforts to advance our Master's cause we should "*abound* in the *work of the Lord*." Here we need not only integrity of purpose, but humble minds, gentle and forgiving spirits, loving hearts, holy and consecrated lives, ever emulating the lovely character and life of our adorable Redeemer.

It is proper to state here that other pressing engagements and labors will likely prevent other editorial contributions, from me, than the debate until its close. In the meantime I ask an interest in your prayers that grace and strength may be given me for every day and duty.

May "GLORY BE TO GOD IN THE HIGHEST, ON EARTH PEACE, GOOD WILL TOWARD MEN."

J. W. Stein.

PITY THE POOR PREACHER.

The time for beginning an active and energetic campaign against the enemy of souls is near at hand. True we should at all times be found fighting the good fight of faith, and we trust each in his particular way is, but the season of the year is approaching in which about all have retired from the more active physical labors and are living upon the fruits of their summer work. During this period ministers will go forth in the name of Jesus and declare his grace, sinners will believe and turn to God and live. Perhaps not a few will feel from the depths of their souls that at a certain place they might awake some to righteousness, but circumstances forbid their going there. Some will be invited to "come over and help," but being "straitened" cannot. One thing we must plead for, and that is the poor minister. Do not ask him to spend his daily wages for your benefit. Do not ask him to give you the bread which belongs to his children. Assist him. Help bear his burdens. Railroads as a rule do not work for nothing. Pay the fare of your minister; put bread into the mouths of his children and clothes on their backs. This will hardly puff him up, nor enlarge his stock of pride and vanity. If it does, send him home to stay. I would a thousand times rather put a dollar into the poor ministers hand to help feed and clothe his family than to consume it upon the lusts of my children. Poor preacher! It is expected that he bear all the load while others go free. Let there be at least a shade or semblance of equality in this matter. I should be sorry indeed, to hear that a poor minister was compelled to spend his substance for the church while his family suffered for the necessaries of life. I do not know that a minister is obliged to do this, but if he answers not the calls he is regarded as disobedient, and if he answers the calls and loses all he has, he will be tried for mismanagement. Hard lot, for you poor minister. God bless you with patience and steadfastness! O is it not soul-cheering to know that in the world to come there will be no property distinction? Will it not be gloriously grand when men's standing will not be measured by the amount of acres he possesses? Look up to God, poor minister, trust him, hope on. He will abundantly reward. I know it is very unpopular to take your part, or to bespeak for you the sympathies of all who cry "Lord, Lord," but whether men will hear or not we must speak. I do not look for perfect equality in this life. Sin abounds; and this fact prevents perfect equality. But we may approximate to it; and only by meekness and piety, by unceasing devotion to principle can any one succeed with God. Do not boast of your preaching nor speak evil of you co-laborers. Do the work of an evangelist, and leave the result with God our Father. I wish you all abundant success.

M. M. E.

Send a donation to Brethren's Tract Society.

THERE WILL BE WEEDS.

The wheat and the tares grow in the same field. Take the impurites out of the water, and it is refreshing to man. The good and the bad are seen by the same eye, felt by the same heart, heard by the same ear, and spoken by the same tongue. The soil that will produce good wheat will also produce weeds.

Said a dear brother, "I will try your paper a few months." The manner in which he said it, told me that he was expecting more in the B. at W. than he would find. I concluded that he was looking for a paper in which no "weeds" might be found. We therefore conversed on the subject about thus:

Are you are a farmer?

"I am."

You then know how to raise corn, do you not?

"I do."

You are careful to keep down the weeds so that you may have a good crop?

"I do my best in that direction."

Well, after doing your best, and you think the weeds are all destroyed, do you not find some there when you go to gather your corn?

"Yes, I do."

Now since you find weeds in your cornfield after doing all you could to keep them down, you will not reject the corn because a few weeds are found among it?

"O no, of course not; I shall be sure to gather the corn. I do not think the few weeds have injured the corn any."

Very true, dear brother, the corn is not injured, the land is only a little impoverished by the weeds, and it would have been desirable that some good plant be nourished instead, but *the weeds are there*. So it is in a religious paper. The editors perhaps try to keep out all "weeds," and do their best to cultivate pure grain, but a weed will spring up now and then. The brother immediately extended his subscription, and saw that even editors ought to be borne with sometimes.

M. M. E.

SIGNIFICANT.

Infidels have sounded the call for a union of their forces, and propose to step into the arena of politics for the advancement of their work. On the 13th and 14th of Sept., a convention was held in Cincinnati, in order to take political action. A similar meeting was held in the Astor House, New York, Aug 8th, at which one of their leaders urged that "the liberals of the United States should organize, and become as far as possible, a political power." They propose sending out 1,000,000 copies of thier paper called *Man* to business men, ministers, lawyers and teachers. They do not lack means to do this, but with "liberal hearts" liberally contribute, while thousands of professors of Christianity fold their hands and look on. These movements are significant, and we can view it in no other light than we are entering the time when Revelation 13:5 shall be fulfilled. Many of us are inclined to look upon the rapid increase of skepticism with indifference. Its rise has been significant and its marvelous growth no less so. There is a cause for this as well as for all other things. What is it? Nothing less than *hypocrisy*. Men profess to love God with vehemence on the Lord's day in the house of God, at the prayer meeting, and wherever people meet to worship, and the balance of the time is generally spent in driving sharp bargains, in devouring neighbors, or pulling down those who really walk according to the commandments of God. Such unholy living produces large crops of infidels; and God above knows what the end will be. We warn our readers against the pernicious evil. We plead with all the "born of God" to *watch*—not for black spots in others, but that no spots come upon you. *Live right;* follow the Master; be weaned from the world, and you will be ready when Jesus comes. He will come soon.

M. M. E.

LABETTE COUNTY, KANSAS.

In giving an account of this portion of Kansas, I shall confine myself to facts, and not attempt to color these nor exaggerate. I have not been all over Kansas, nor will I say that *Kansas* is so and so simply because I have been in a few counties. We should be careful how we represent a country. To go into a few

counties in a State, and then regard the whole State from that standpoint is like reading the devil's words to Christ, and then condemning the Bible. There are, no doubt, disadvantages in Kansas as well advantages; poor land as well as good; careless farmers as well as thrifty ones; but the *whole* should not be condemned because all is not gold and sunshine. Men sometimes run into Kansas at a few points, stay a couple of weeks, then go away and write naughty things concerning the whole State. That man manifests poor judgment, and thinking people have their thoughts about such men. On the other hand, some will visit a county or two become a little excited and say all manner of nice things for Kansas. These have set themselves down on the other side of the fence, and, like those who condemn all from a single standpoint, are not safe counsellors.

Many of our readers are contemplating a change of location, believing that such a course would result in advantage to their familes and to the cause of Christianity. It is a serious thing to leave old associations and the ties of kindred and go out to a new country to endure the hardships that usually attend those who strike the first blow. To aid those who desire to come west, and to build up the cause of Christ the writer came to Kansas, and now after considerable observation, and much interviewing, he is ready to lay before the readers something which may benefit.

Labette county is in the south-eastern part of the State. It is bounded on the east by Cherokee county; on the north by Neosho county; on the west by Montgomery county; and south by the Indian Territory. The population in 1870 was 9,973; in 1878 it was 19,752, being an increase of 9,779 in eight years. There must be a cause for this rapid increase of population. Certainly people will not move into, remain, and improve a country unless there be inducements. The fact that so many have come here and remain is proof that it is a desirable part of the State.

Last year 33,135 acres of wheat were sown; 65,785 acres planted in corn; 1,312 acres in potatoes; 1,900 acres in castor beans. There were 209 acres in clover meadow and 1 739 acres in timothy. There were 255,707 apple trees; 10,975 pear trees; 228,640 peach trees; 31 986 cherry trees; and 821,286 rods, or nearly 2,600 miles of fence, the principal part of which is hedge. There are 95 school districts organized, and 92 school houses, and about 7 000 persons of school age. The average wages of male teachers is $35.00; of females, $30 00. This county in 1878 stood second in the State in acreage of all kinds of crops. These are facts gleaned from the second Biennial report of the State Board of Agriculture.

FACE OF THE COUNTRY.

Eighty-eight per cent. of the county is upland prairie; two per cent. bottom lands, and ten per cent. timber. The bottom lands lie along streams and are from one half to a mile wide. Timber consists of black walnut, hickory, hackberry, sycamore, red and white elm, burr oak, cottonwood, maple and willow. The Neosho river is the principal stream, clear with rock bottom. Abounds with fish. Labette river, Turkey creek, Deer creek, Soow, Big Hill, and Pumpkin creeks with many other smaller streams may be found.

BUILDING STONE AND COAL.

Coal is found in abundance in the south and east part of the county. Lime and sandstone are found in abundance We never saw prettier building stone. They are smooth, large and of superior quality. They are found in layers from one to five inches in thickness.

TOWNS AND CITIES.

The principal ones are Parsons, Oswego, (the county seat) Chetopa and Labette City At Oswego, the M. K. & T. R. R. crosses the Missouri and Western branch of the St. Louis and San Francisco Railroad. Parsons, is the "Infant Wonder of the West." A little over eight years ago, the present site was selected for a town and named after Judge Parsons of New York. It now contains about 4,000 inhabitants, and is noted for its thrift and enterprise. The machine shops of the M. K. & T. R. R. are located here. The branch extending north to Junction City on the K. & P. road connects with the main line at Parsons. It is also the western terminus of the Memphis, Kansas & Colorado Railway. There are six church buildings, two large school-houses which cost $15,000 each, and quite a number of brick business blocks, two or three stories high which denotes thrift and enterprise on the part of the citizens. In fact brains, culture, ambition and business tact are about as highly developed here as in most eastern cities; and he who comes here with a view to show the people how to do, will find his fancy flitting away like moonbeams. The people are bright, intelligent, obliging and business-like. They have settled down here to stay; and have built fine business structures, commodious dwellings, and seem to enjoy themselves remarkably well.

HEALTH.

The faces tell that. I was pleased, on stepping from the cars, to see such fair and healthy countenances. True, here as in all new countries, there are some chills and fevers, especially along the rivers, but I have not seen nor heard of any yet, and we all know that this is the season for chills. From what I can glean from physicians and others, I conclude that chills and fever are the exception instead of the rule. In fact people who have chills do not have rosy cheeks, fair countenances and hardy constitutions. Several have told me of their being cured of lung and throat diseases by coming here; and I confess that I have been considerably benefitted by my short stay in Labette county.

SOIL AND COUNTRY.

There is the black limestone, the red limestone and white or ashen soil. The black soil is most abundant. Each kind has its friends, and I presume when compared with some of the "barrens" in other parts of America, it will be found remarkably fertile. The best corn is on the black soil. We were informed that wheat does well on the white soil. The average yield of wheat this year was about 16 bushels; oats about 40; corn estimated at 45. Castor beans 15 bushels.

WATER AND FUEL.

Water in places very good; in others not very fresh, though not as hard as in some parts of the west. People say they like it, and by appearances it must be healthy. But in this there is much in usage. When we have become accustomed to the water in our "home places," water elsewhere does not taste so sweet. Coal from three and a half to ten cents per bushel. It is found in large quantities in the eastern and southern portions of the county.—Good hickory wood delivered for $3.00 per cord. Posts seven cents.

MARKETS.

Freight rates are less from here to Chicago than from western points to Illinois in Chicago. Dry goods, groceries and the staple articles of life are about the same as in Illinois. Nearly all grain that shipped goes to Texas. Stock-raising is a leading busines, and this generally pays. Mild climate, abundance of feed and other material advantages combine to make this branch of business remunerative.

FARMS AND FARMERS.

The first settlers, or rather most of them are still here. About nine-tenths of them mortgaged their land thinking they could not get through safely otherwise, but alas! that was their short-sightedness. The mortgages are now coming due, and the land must be sold. Farms, hedged and ready for the plow, drill and planter may now be purchased for $10.00 $15.-00 per acre. Dwellings not very good; but most farms have good orchards which are just beginning to bear. No fruit this year. Here and there you will find a prudent farmer who would not mortgage his farm nor make debts, hence he is contented, and happy. Such do not want to sell their farms. And then, too, in this as in all countries you will find those who seem to have been "born tired" and are not rested. These are the ones who work two days on the farm and spend four loafing in town. These will sell cheap. Any one having from one to two thousand dollars may do well here. But bear in mind that you can not reap here unless you plow, and plant. If you expect to pluck well-baked loaves of bread from stalks of wheat you will be disappointed. But by industry, economy and contentment you may do well—And then if you think you can endure the hardships of opening up a new farm, you can find such chances in Labette County, Kansas. If you cannot leave your old associates to find new ones; if you cannot pluck from your eyes the scenes of childhood, better not go west. Personally I could live in south-eastern Kan., or rather Labette county. Those who have been in Ogle Co., Ill., or Cedar Co., Iowa can have some idea how this county looks. The better way for those who think of moving there is first to go there and spend a few weeks. J. B. Cook, of Chetopa, will show you the country in the south part of the county, and S. M. Burket and the Brethren and others will take pleasure in showing you the country in the north part. These persons will take you out free of expense, and when you go, observe soil, water, crops, fruit trees, stock, improvements, grain &c. Talk with some of the old and most experienced farmers, and ask for the truth without any coloring. Avoid bruggarts. Brethren should select a good vicinity and settle there in order to build up a church. Houses to worship in are needed, and there are plenty of places where sound doctrine and holy lives can be made to blossom as the rose. There is also a church about eight or ten miles west of Chetopa. Brother Andrew Culp, near Montana, lives in a good country, and would rejoice to have Brethren visit him. Should any one wish more information relative to this county and south-eastern Kan., send for *Settlers Guide*, Chetopa, Kan. To Col. J. B. Cook, A. Wilson, J. Grimes, S. M. Burket, Jos. Garber and J. J. Solomon I am indebted for favors while in Kansas, and to the Kansas & Texas Railroad for favors in getting there. We found the officers of this road gentlemanly and kind, and as a through line to Texas and Kansas is worthy of our patronage. The company has about 200,000 acres of land for sale, and their agent A. M. Sommers of Emporia, Kansas, will take pleasure in giving information concerning their lands. This road passes through some very fine country, especially south of Missouri River. Usually Railroads pass through the roughest portions of the country, but I cannot say this of the M. K. & T. R. R.

M. M. E.

AMERICAN BIBLE SOCIETY.

Abstract of the Sixty-third Annual Report. MAY, 1879.

DISTRICT Superintendents engaged in the Society's work in this country, 18; County Agents employed at the expense of the auxiliaries, 97; unpaid Volunteer Bible Distributers, 5,929.

The Receipts for the year were $462,274.66. Of this amount $263,460.53 were received in payment for books, $112,205.74 from legacies, $142,069.87 from donations and other sources. The total receipts exceed those of the previous year by $15,320.72. For the foreign work of the Society to be expended during the current year, the amount of $107,176 has been appropriated but not yet paid.

Translations and Revisions.—The year signalized by the completion of a translation of the whole Bible in Turkish, and its publication in both the Arabic and Armenian characters, making it accessible to the millions who use the Turkish language. Considerable progress has been made in Japan in translating the New Testament. It is hoped that this work will be completed during the present year. In China, the revision of the Bridgman and Culbertson Bible and of the Gospels in the Canton and Shanghai Colloquials is in progress. Five new books in the Foochow Colloquial have been published during the year. The Book of Genesis has been translated into the Swatow Colloquial, and steps have been taken to secure a version of the Old Testament in the Ningpo Colloquial. The Book of Genesis in the Marshall Islands language has been translated and printed at Ebon. A revised edition of the Zu-New Testament has been printed. Parts of the Old Testament in Mpongwe, and the Book of Acts in Muskokee are now in press. Six Books of the Old Testament in Dakota are also in press, which completes the Bible in a language spoken by fifty thousand Indians. A new version of the Psalms in Spanish will shortly be issued.

New Books.—Editions of the four Gospels in Arabic, and of the Gospel of Matthew in German and in Italian, the two Epistles of Peter in Portuguese, and the four Gospels, Ecclesiastes, Song of Solomon, Daniel, and the Minor Prophets in Mpongwe, have been printed.

Copies Manufactured at the Bible house, 1,505,761. Printed abroad, 145,560. Purchased abroad, 65,637. Total, 1,266,958.

Copies issued at home 949,814; abroad, 238,040. Total, 1,187,854.

Bible for the Blind.—Volumes issued, 356; making an aggregate of 11,592 volumes in thirty-seven years.

The issues of the society during 63 years amount to 36,052,169 copies.

The Bible Society Record, with the monthly receipts from all sources, and its extracts from the domestic and foreign correspondence of the Society, is sent to each Life Director and Life Member who requests it, and to the pastor of every church taking an annual collection for the Society, upon his application. Copies circulated during the year, 209,270, or an average of 16,689 each month.

The Gratuitous Work for the year amounted to $263,786.73 Of this amount $109,815.77 was in cash appropriations to foreign lands, besides 34,520 copies of Scripture sent from this country.

Number of Auxiliaries Reported as engaged in supplying their fields during the year, 211.

The Parent Society has employed 117 colporteurs, chiefly in Alabama, Florida, Georgia, Missouri, Michigan, Nebraska, Iowa, North and South Carolina, Tennessee, Texas, and West Virginia. The combined results of these agencies for seeking out and supplying the destitute are as follows:

Number of families visited	445,034
" " " found without Scriptures	77,314
" " destitute families supplied	52,862
Individuals supplied in addition	27,020
Sabbath Schools supplied	703

Operations in other Lands.—The preparation and distribution of the Scriptures in foreign lands are every year becoming more systematic and satisfactory in connection with the agents employed to devote their time and energies to the work. Dr. Isaac G. Bliss remains in charge of the Turkish agency, assisted by the Mr. Edwin M. Bliss, who during the year has made several long journeys, visiting Egypt, Syria, Persia, and the Caucasus. In Greece, Egypt, and Syria Dr. Bliss has had special aid from M. D. Kalopothakes, S. C. Ewing, and E. R. Lewis. G. H. Prince, Esq., of St. Petersburg, has rendered valuable service in superintending the publication and distribution of the Reval-Esthonian Scriptures. Mr. Andrew M. Milne has had oversight of colportage work in the Rio Plato agency, and A. L. Blackford has been carrying on a similar work in the empire of Brazil. Dr. L. H. Gulick resides in Yokobama, but divides his time between Japan and China, having visited the latter country twice during 1878. The Board have established an agency in the city of Mexico, through which they hope for a largely increased distribution of Scriptures, H. P. Hamilton having been appointed to that field. The cordial co-operation of missionaries in foreign lands in promoting the object of the Bible Society is highly appreciated. One hundred and thirty-nine colporteurs have been engaged in distributing the Scriptures.

A million of Bibles and Testaments circulated through the agency of the Society in a single year, means more than words can tell. Every one of those copies bears the impress of its Divine Author. Every one of those volumes repeats and proclaims the record, the commandment, the warning, the promise, given to men, ages ago, by inspiration of God. Through those printed pages the law of the Lord has been published. Through those instrumentalities, which have no articulate voice, it has pleased the Most High to have the gospel preached. They are more potent than the stars of the firmament to declare the glory of God. They have gone into all lands, converting the soul, making wise the simple, rejoicing the heart and enlightening the mind.

The Board of Managers in dispensing the charities of their constituents, have been doing a service for the King of kings. And in closing the record of another year's stewardship, they give thanks to God for the trust committed to their charge, and for the manifold good consequent upon this large circulation of his book.

MANUSCRIPTAL.

"THE Bible vs. Jails and Penetentiaries."—"Decoys."—J. F. Ebersole. "Force."—"Skepticism."—Prof. Sanford.

ON the 25th inst. Brother Eshelman and wife left Lanark for Parsons, Kansas. They will probably not return for two or three weeks.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

As the numbers seventy, forty, and three are very often in Scripture, can any brother or sister tell me through the BRETHREN AT WORK how often these numbers are in the Holy Bible? And have they any particular sacred meaning?

A. NELSON GRAYBILL.

QUERIES ANSWERED.

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the least in the kingdom of heaven? JUSTINA MILLER.

I WILL offer my opinion in regard to Matt. 11: 11. As Christ said "I am the resurrection," and as Paul says in 1 Cor. 15: 20 "But now is Christ risen from the dead, and became the first fruits of them that slept," it seems by these passages that no man had gone to heaven before Christ's resurrection. And as Christ was teaching, a multitude of Jews prior to his resurrection, therefore the least that was in heaven was greater than he, notwithstanding he was considered the greatest man of earth. But as Christ does not any where teach who was the least and why the least, I thus judge it is not for us to know.

Will some brother or sister please explain what things were done in Bethabara. That which is spoken of in St. John 1: 28.

SAMUEL W. YOST.

The Jews sent priests and Levites to Bethabara, where John was baptizing, asking him, "Who art thou," etc. Also John's preaching was done in Bethabara.

Will some one explain Heb. 1: 7? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

Angel in Hebrew and in Greek means messenger. We read in Revelation 1: 4 that John wrote to the seven churches, and in the 20th verse, that the seven stars which he saw are the seven angels, and the seven spirits which are before his throne, (verse 4) are the seven angels, to each church an angel. These angels signified unto John what he should write unto the churches. Therefore he maketh his angels spirits.

A minister is one who attends or waits upon another; therefore who attends to the preaching the word of God are his ministers. As God is a consuming fire, (Heb. 12: 29) his gospel is the burning which consumes the wicked, and his minister which spreads the gospel is compared to a flame of fire. C. H. A.

WATER BAPTISM AND THE BLOOD OF CHRIST.

Please explain Acts 2: 38. If this means water baptism, what power was the blood of Christ in the salvation of man? W. H. ROOSE.

"IF we say we have fellowship with him (God) and walk in darkness, we lie, and do not the truth; but if we walk in the light as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sins."—1 John 1: 7.

It is expressly stated by the Holy Spirit that if we *say* we have fellowship with God, and *walk in darkness* we lie, and when we lie we *do not* the truth, do not *obey* the truth, do not *accept* the truth. But on the other hand if we *walk in the light*, do the the truth, as God is in the light or truth, then we have fellowship. And more, the blood of Jesus Christ cleanseth us from all sin. One thing is here required of us, viz.: To walk in the light just as God is in the light; and the result will be fellowship one with another; and the blood of Christ will cleanse us from all sins. Here remission of sins is promised on conditions that we *do* something—that we walk in the light; and when we obey the command to *be baptized*, do we not walk in the light?

The Light, the Truth, the Word of God contains every *fact* that God wants us to believe *in* order to salvation; it contains every command that we should obey; every promise, that we need to our joy. The blood of Christ cleanses us from sin whenever we comply with the conditions. Would the blood avail us if we did not *believe* in Christ? Would the blood cleanse us if we refused to repent? Certainly not; then the cleansing by blood is on condition that we believe, repent, and are baptized. Salvation is not reached by blood alone, nor by faith and blood, nor yet by faith, blood, and repentance, but by the blood of Christ, as his work, and by faith, repentance, and baptism as *our* part of the work. We cannot shed blood for ourselves, but Christ could and did. He did his part; and more, he tells us what we *can* do and *may* do to obtain the benefit of what *he* did *for* us. The things which we could not do he willingly did for us; and the things that we can do, he requires us to willingly perform.

Of Christ it is written, "He by the grace of God tasted death for every man—Heb. 2: 9. "Unto him that loved us, and washed us from our sins in his own blood * * be glory and dominion forever and ever. Rev. 1: 5, 6 He tasted death, died for us, that the way of life might be opened to us. This is the first salvation. The second salvation is from our own evil acts, and from these we are cleansed by the blood of Christ whenever we comply with the conditions. The blood cleanses only when we do as we are bidden. In Acts 2: 38 Peter commanded the people to repent and be baptized. They already believed, and desiring to know what to do, the Holy Spirit by the mouth of Peter directed them to repent for the remission of sins; yes more, to be baptized for the remission of sins. Mark, it says *sins*, more than *one* sin. If they obeyed, then they complied with the condition of cleansing, and were approved of God. All are willing to admit that the blood of Christ is essential to salvation and while this is a fact, it is no less a truth baptism "into the name of the Father, and of the Son, and of the Holy Ghost," (Matt 28: 19) is at least essential to cleansing in the blood—If what Jesus did for us is absolutely necessary, is it not equally necessary that we do our part in order to obtain the benefit of his work?

Without faith, repentance, and baptism we cannot reach the blood, and without blood we reach not Christ, the life. M. M. E.

FROM PALESTINE.

NUMBER XXIV.

Jerusalem.

[From the "Christian Standard" by special Arrangement.]

IF you enter the city from the eastern side, you enter through Stephen's gate, so called from the tradition that the proto-martyr Stephen was stoned a short distance outside of it. This tradition is probably true; for this is the nearest gate to the temple; and if Stephen's trial took place in the temple court, they would naturally drag him to the nearest gate when they hurried him away to be stoned. This gate, and indeed, all the others entering into Jerusalem, are so near like the Joppa gate, that I need attempt no further description of them. It stands about 200 feet north of the temple area. When you are inside of it with your face westward, there is a narrow street to your left running close to the wall and passing a small gate into the northern end of the temple inclosure. Before you is the street called Via Dolorosa, leading from Stephen's gate through the city parallel with David Street. As you go forward you first pass on your left the miscalled pool of Bethesda. A wall three or four feet high guards against the danger of falling into it. Next after the pool come the military barracks and the residence of the Governor. This immense structure occupies the remainder of the space along the northern wall of the temple court, and two narrow streets pass through its lower story, under arches, two other small gates through that wall. This structure stands on the site of the ancient tower of Antonia, and tradition has it, not without strong probability, that a portion of the latter was the residence of Pontious Pilate. The Via Dolorosa is spanned at the upper corner of the building, by an arch; and this marks the spot, according to tradition, where Pilate brought Jesus forth, and delivered him up to be crucified. The tradition then very absurdly assumes, that from this point he was led westward along the Via Dolorosa to near its west end, where the Church of the Holy Sepulcher now stands, and that he was both crucified and buried within the space now occupied by that church. In contradiction of all this, the Scriptures clearly show that he was crucified outside the city, though near to it. (Jno. xix. 20; Heb. xiii. 12) If, then, Pilate's house is correctly located, the opposite direction is the one that would be naturally taken, so as to get out of the city by the shortest distance; and outside of Stephen's gate, as I say by a careful examination of the space with reference to this very question, is a most suitable place for all the incidents of the crucifixion

On the right of the Via Dolorosa, as far as the arch mentioned above, and for a short distance further, is the hill called Bezetha, the north-eastern part of the city. It is the Turkish quarter, while the north-western part, through which the remainder of the Via Dolorosa runs, is the Christian quarter, occupied by Roman and Greek Catholics, with their churches and convents.

Across from Via Dolorosa to David Street are two streets running at right angles to these. The more western one, into which you turn from David Street, about fifty yards below the Mediterranean Hotel, is Christian Street. Its shops are occupied by the so-called Christians, and they constitute the Christian Bazaar.

The other is Damascus street. It commences at the Damascus gate, the only gate on the north side of the city, runs southward between the hills Acra and Bezetha; crosses the Via Dolorosa in the Tyropœon valley described above; ascends thence to David street, which it crosses, and then it continues upward and southward until it reaches Zion gate, the larger of the two gates in the southern wall of the city. That part of it between David Street and Zion gate, is called Zion street. That portion of Damascus street which is near David street, and on both sides of the latter, is occupied by the Turkish Bazaar.

These are all the streets in Jerusalem which have a name, and which run to a considerable distance with any directness. Even they have a few crooks in them which I have not thought it well to mention, lest I should confuse the reader by introducing too many details. Besides these, there are many narrow and crooked pass-ways, in which the stranger who attempts to traverse them without a guide will almost certainly be lost.

We had a little experience of this kind one day, and although we were not completely lost, we walked three times the distance necessary to reach the point at which we were aiming.

Hoping that I have now imparted to the attentive reader a general idea of the interior of this singular city, I will next devote a few lines to its walls, and draw this letter to a close. I walked around more than half the city on the top of the wall, with compass and tape-line in hand, and by the assistance of my three faithful companions, I supplied some measurements and bearings which are omitted from all the books that I have read. But this is not the place for elaborate details. The wall is about forty feet in height on the average, but at the south-eastern corner of the Temple court it is seventy-eight feet high. Its thickness at the bottom is nine feet. Within about eight feet of the top, on the inside, it drops off, leaving a standing-place for soldiers two and one half feet wide, and four feet higher it drops off again, leaving another standing-place four feet wide, while above this rises the parapet, four feet high, over which the soldiers hurled their weapons, and by which they were protected from the weapons of the enemy. Of course such a wall would be worthless as a protection against modern artillery, and it now serves the city no good purpose that I can see. The course of the wall is not straight except on the eastern side, where the steep slope of the valley of the Kedron renders it almost unassailable. Elsewhere its course is varied at short intervals by angles and square towers, which both strengthen the wall and enabled the defenders to fire upon the flanks of an approaching enemy. The entire circuit of the walls is two and three-quarter miles, and within this space is crowded a population of 20,000 souls. This is about the estimated population in the latest books which I have read, but our consul, Col. Wilson, and some other intelligent persons with whom I conversed, estimate the present population, including that outside the walls, at from 40,000 to 45,000. No correct census has ever been taken; such a thing is unknown in the Turkish Empire.

In my next letter I will give some account of the Temple mount, and, if space allows, of some of the valleys and hills about Jerusalem, and then bid the Holy City farewell. This letter is written in Damascus, June 23.

J. W. MCGARVEY.

The Wisconsin Deaf and Dumb Asylum, at Delavan, Wis., was destroyed by fire Sept 16th. All the furniture and property of the pupils was saved. The loss to the State will be about two hundred and fifty thousand dollars, and no insurance.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

LINGENFELTER.—In Jefferson Co., Penna. May 8th, 1879, Susannah, daughter of Abraham and Margaret Lingenfelter, aged 68 years, 8 months and 14 days.

She was the mother of twelve daughters, sixty grand-children and eight great grand-children. She was a worthy member of the church about thirty-three years, and departed this life in the triumphs of a living faith. Funeral services by the writer, assisted by Levi Wells and Robert Whittacre, to a large and attentive congregation. J. B. WAMPLER.

ARNOLD.—In the Limestone Church, Washington Co., Tenn., Aug. 17th., '79, brother Solomon G. Arnold, aged 46 years, 8 months, and 17 days.

He was loved by all who knew him. He was the father of seven children and one grand-child, one had preceded him to the spirit world, and three have united with the church. Brother Arnold and his wife united with the church in 1858, and in January 1863 he was elected to the deacon's office, and in 1860 he was elected to the ministry. He is greatly missed from the sanctuary. He traveled a great deal, preaching what he believed to be the truth.

H. M. SHERFY.

LEES.—In the Fall River Church, Kansas, Aug. 11, sister Victoria J. Lees, aged 31 years, 6 months and 21 days. Sister Lees came west 13 years ago from Etna Green, Kosciusco Co., Ind. Her maiden name was Thomas.

BEAR.—In the Lower Cumberland Church, Pa., Samuel Bear, aged 81 years, 10 months, and 20 days. Funeral services by the Brethren, from John 5: 28, 29.

A. MILLER.

MILLER.—Near Waterloo, Black Hawk Co., Iowa, September 6th, of diphtheria, Mahlon Elsworth, son of J. W. and M. Miller, aged 16 years, 5 months, and 21 days. Funeral occasion improved by Friend Sterns (Christiadelphian) and the writer, from Psalm 103: 14, 15, 16. WM. IKENBERRY.

HOUSTON.—In the Oakland Church, Darke Co., Ohio, sister Emma Jane, wife of brother Wm. Houston, aged 21 years, 3 months and 28 days. Disease, Consumption.

The day before she died she said to her husband, "I am soon going home, and O, William, be faithful and then you can meet me there." Let this be a warning to us all. Before she died she sent for me and when I got there she requested prayer after which she soon fell asleep. Funeral services by the writer, assisted by Nathan Groff, from Heb. 4: 9, 10, 11, 12.

DEDA.—In the same church, Curtis, son of Israel and Elizabeth Deda, aged 14 years and one month. Funeral services by Jeremiah Katherman and the writer from 1 Peter, 1: 24. ISAIAH RAIRICH.

KEMPER.—Near Lena, Ills., Sarah Ellen, daughter of brother Isaac and sister Rebecca Kemper, aged 22 years, 6 months and 15 days. She died on the 7th of Sept. 1879. Occasion improved by the brethren from John 11: 25, 29. ALLEN BOYER.

WILSON.—In the Bushnell Congregation, Fulton Co., Ill., brother James Wilson, aged 64 years, seven months and 27 days. Disease Typhoid fever. He leaves a wife and seven children to mourn their loss. He was a very consistent member. Funeral services improved by the writer to a very large congregation from 1 Peter 24, 25.

JOHN L. MYERS.

(*Primitive Christian, please copy.*)

BOYD.—In Linn Co., Iowa, Aug. 8th, 1879, of flux, Harlie, infant son of Peter and Anna Boyd, aged 1 year and 3 months. Funeral discourse by Solomon Stamy and Daniel Holsinger.

MENTZER.—In same congregation, Abraham Stamy, only son of George and Susan Mentzer, age 13 years, 1 month and 10 days. Funeral services by elder Daniel Holsinger and Thomas Snyder from the 8th Psalm.

REINHOLD.—In Harrisburg, Pa., Aug. 16th, '79, sister Mary B., relict of the late Benjamin Reinhold, of Lancaster Pa., aged 57 years. She was buried at Lancaster on the 19th. Funeral services by the writer from John 11: 25. M. MILLER.

Topics of the Day.

THERE are two thousand, eight hundred and eighty-six students in the University at Berlin.

Sixty-one More.

ON Tuesday thirty-eight cadet mid-shipmen and twenty-three cadet engineers were graduated at the Naval Academy at Annapolis, and turned over to the people to support for the remainder of their natural lives. Sixty-one young men of exceptional physical soundness and vitality, who ought to be especially well able to earn their own living, after having been maintained by the people for four years, during the period of their education, paid by them at the rate of $500 year each, and trained at the public cost, with a corps of officers and professors to instruct them, doctors to physic them, and pay-masters to pay them, all drawing large salaries from the Treasury, and numbering about one hundred in total, are sent forth with loud huzzas to continue a charge on the people at an increasing scale of expense.

All of these sixty-one young men, with the exception of four only, who at once go to fancy duty, are now at their homes awaiting orders—that is, waiting for the Ancient Mariner to scare up the semblance of something for them to do. While they are loafing away their vacation, they will each draw from the treasury the handsome salary of $600 a year, more money than they could make in these days if they worked from morning until night at a trade or profession. It will thus cost the people to keep them the pretty sum of $36,600 a year, though they do nothing more in return for the money than show their paces at the watering place hops. When the Ancient Mariner is able to make room for them on ships, even now loaded down with officers, the pay of these boys will be raised to $1,000 a year, each or $61,000 in total.

What do the people think about this? Do they feel themselves able to undertake such a charge in addition to the millions laid on them for the support of the crowd of officers already in the navy, who are treading on each other's toes in the few wardrooms afloat, or jostling one another in the useless navy yards?

They must bear in mind, too, that these sixty-one pampered boys are only the graduates of a single year. Next June we shall have another lot turned out at Annapolis, and the expensive mill will keep on grinding. Let it work long enough, and instead of one navy officer to three or four seaman, we shall have three officers to a seamen, making our maritime establishment something unparalelled in history. With a score or so of ships fit to go to sea, we already have officers enough to fill nearly all the space they afford for the stowing away of a human cargo, and if the Annapolis mill keeps grinding, we shall be called on before long to build vessels to hold the steadily increasing surplus. When the executive officer bawls out his orders they will be repeated along a solid epauletted line which will stretch from the poop to the bow, while the engine room will need to be spacious to hold the machinery doctors.

But, good for bad, we do not need the Naval Academy. We want no more navy officers, for we already have too many of them. If we stopped this costly business of turning them out at Annapolis for a quarter of a century, we still should have a full supply. But the sound of drums, the glitter of epaulettes, the flashing of swords, and the booming of canons are very apt to turn the heads of silly Congressmen, and the military people know it.—*New York Sun.*

Correspondence.

These things write we unto you, that your joy may be full.—John.

Information Wanted.

WE desire to know of the whereabouts of a person by the name of Joseph Frump, and one by the name of William Ludlam. Please give us their address by dropping us a card, and oblige.

J. P. KINDER.

Arcadia, Hamilton, Co., Ind.

ON the 24th of last March my son Josiah Holsopple took a trip West from Johnstown, Pa. Since that time we heard nothing from him. He either neglected writing, or something has happened him. We are very anxious to know where he is. Any information in regard to him will be thankfully received.

JACOB HOLSOPPLE.

From English River Church, Iowa.

Dear Brethren:—

OUR Sunday-school was reorganized in April with eleven teachers, nearly all members of the Church. They are generally punctual in attendace and seem to take an interest in the work. Our average attendance has been 36. I think we have a good school, and one of its attractive features is, the interest that is manifested by our older members. It is very encouraging for us who are young in years and young in the Church to see our old fathers and mothers come and assist us in gaining knowledge from the Bible. I think much good has been accomplished through the influence of the Sunday school. We should remember the words of our Savior, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Success to the Brethren's Sunday-schools everywhere.

LIZZIE M. BROWER.

From Ceylon, Ind.

Dear Brethren:—

OUR Love-feast is among the things of the past, and we can truly say we had a season that will be long remembered. We are a young church but our brethren and sisters of Ohio sympathize with us and came over to help to encourage us. Several ministers were with us. Four were made willing to accept Christ as their captain, hope they may be bright and shining lights in the church. On Sunday following brother G. F. Yount preached on the subject of baptism, and made it plain to those who want to see. He is still among us; baptized one last Sunday, and we have hopes of more coming to the fold before he leaves us. Brethren, pray for us that we be faithful.

EMMA WATSON.

From Alexandria, Mo.

Dear Brethren:—

I WAS thinking this evening of the many precious souls that are starving for the Bread of Life, and of the numbers that are dying without Christ, or even hearing the Gospel preached in its purity. We would be so glad to have some brother come here to preach. It would not cost as much as to send a missionary to a foreign land, and much good might be done. I stand alone here, and I sometimes feel like one cast on an island to live and die alone. If any of the congregations in Iowa or Illinois will please drop me a card and inform me when they will have their Love-feasts I would be glad. I cannot take the paper and therefore do not know, and I would like to attend some of them. If any of the brethren think of coming to this part, come to Alexandria, inquire for R. W. Rose. We will be glad to see any one come.

M E. ROSE.

Notes of Travel.

I LEFT my home near Toddville, Linn Co., Iowa, on the morning of the 9th of Sept. for a trip to Missouri to preach the Gospel and visit some relatives. Thus far we have had six meetings, mostly well attended. Am now near Lacona, Warren Co., Iowa, at the house of Bro. Nathan Miller. There is a small group of members living here as sheep without a shepherd, having no minister to preach for them only as one passes through. This is a good country, plenty of coal and timber and rich land, though some of it is somewhat broken. A large field and plenty of material for ministers who preach the pure Gospel to work on, and I would advise such as contemplate moving West to come here as they are needed as much as any place they can go.

JOHN C. MILLER

The Debate.

WE have been watching Messrs. Stein and Ray for some time as they have been discussing the Tunker question and have examined their arguments from an independent standpoint. We thought we would be impartial and pass our judgment according to the merits of the arguments, and we think we have. Mr. Ray has acknowledged his defeat by his style of language. No man will resort to such expressions as he has when they are on the right side and has solid proofs and unsurmountable facts at their disposal. No man can or should expect to win in a contest by using maligning epithets and slanderous phrases. Ridicule has never brought any one out of a conflict victors honorably. "Let everything be done decently and in order." I am glad to see Mr. Stein go on in his work so faithfully. Surely he has great patience and forbearance. He seems to realize that he has a Captain who will, by the assistance of the army of God, bring him out more than conquerer. May he go on in the noble work he has assigned to him, ever trusting in him who is able and willing to help for God's word must prosper in the things whereto he sent it.

W. H. ROOSE.

Carson City, Michigan.

From Buchanan, Michigan.

Dear Brethren:—

IN my letter to you, written some two months since, I wrongly expressed thoughts in one of my sentences. I said that I desired the companionship of a sister in Christ "who would not leave me when I was sick and my husband absent to visit the ball-room." I should have said, who would not leave me to visit the ball-room when I was sick and my husband absent. My husband has been a minister of the Brethren Church for eleven years and his absence from home since that time has been to respond to the calls of the church. I desire to say to sister Lydia J. Allen that I am as well as I could expect. I am yet without a suitable girl who will stay with me.

On the 13th the communion meeting of Berrien Congregation was held at brother Jacob Weaver's barn, five miles west of this place. I listened, with much interest, to brother Thurston Miller speak of the duties incumbent upon the faithful followers of the Lamb of God, of the hope we have in Christ, and of the rest that awaits the children of God. Brethren Moon and Brocons were advanced to the offices of minister and deacon.

LILLA C. INGLERIGHT.

From Farragut, Iowa.

Dear Brethren:—

YOU will please send some pamphlets that will explain the Brethren's doctrine. I had a conversation with a man from Missouri, and I discovered that he had very bright ideas about the dealings of God with man. I asked him if he belonged to a church, and he said he did not nor he did not think he ever would, that he could not find a people or church that obeyed the principles of the Gospel as taught by the Savior and the apostles. I asked him to state what he understood these principles to be, and I do not think any of our brethren could have drawn a better picture of the Brethren's doctrine than he did. I then told him he could find such a people, and we would like to have him go with us. He said he was raised in the State of New York and traveled so far West and I was the first one of our faith he had ever met, said he had heard that there was such a people but did not know their doctrine.

Dear brethren, can it be possible that we claim to be the Church of Christ, the pillar and ground of the truth and do not heed the great and last commission of the blessed Savior when he said "Go, preach my Gospel?" I fear that this is a matter that we as a Church, when put in the balances, will be found wanting, and would it not be a lamentable thought if in the eternal world it would be said to us that we grasped the dollars and cents too hard and would not let them go to help the poor ministers preach the Gospel? May God help us to awake from our lethargy and do our duty towards perishing souls around us.

J. M. REPLOGLE.

From Good Hart, Michigan.

Dear Brethren:—

MANY times have I thought of the trials and sufferings of our dear brother Hope, who is laboring for the Master in a foreign land, and as thinking and praying alone will not meet the approbation of God, can we not do something for him? That it may be said of us, "Come ye blessed of my Father, enter the Kingdom, for I was a hungered and ye gave meat; I was thirsty and ye gave me drink; I was naked and ye clothed me." I have a proposition to make. On the first Saturday afternoon of each month let us meet at some suitable place for prayer and fasting. Let no supper be eaten that night, and at said place collect from each member the value of one meal and send the money to Bro. C. P. Rowland, Lanark, Illinois, for the benefit of brother Hope and family, and what remains over let him use for the Lord's cause. Brethren and sisters, this is for you who love the Lord enough to sacrifice one meal. We should rejoice for the blessed opportunity when we think of the joy and fruition of eternity in which we hope to participate. I offer this to the prayerful consideration of the Brotherhood hoping to hear from such as are like-minded and are willing to bear the cross and make the sacrifice.

LYDIA A. KRISE.

She Hath Done What She Could.

To a lone Sister in Missouri.

A HIGH encomium. Coming from the Omniscient Mind, and the Heart of Essential Truth, it is worthy a record as part of the Everlasting Gospel for the study of all the christian centuries. Although you are fifty miles from christian fellowship, you need not go that distance to find the feet of Jesus, nor expend three hundred pence to fill "your alabaster box with ointment of spikenard very precious." The Mission of Jesus in His vicarious ministry was local—"to the lost sheep of the house of Israel." His feet never trod any part of the United States of America. But the ministry of the Holy Ghost is ecumenical. Missouri is His no less than Palestine. He has a temple there if you live in the import of your baptism. Let it be your ambition, your unceasing effort, your peace and glory, to keep the "earthly house of your tabernacle" for the unhindered occupancy of the Pure and August Representative of Jehovah-Jesus. Ever dwell on the sublime and astounding truth that God was and *is* manifest in the flesh, and "as He *is* so are we in *this* world." 1 Tim. 3: 16. 1 John 4: 17. This is lost sight of by many who name the "name of Christ," and "for this cause numbers are weak and sickly among us, and many sleep." 2 Tim. 5: 19. 1 Cor. 11: 30. Let the soil of Missouri be holy ground because God is there manifest in your flesh. Let this great, central, saving thought take hold of you as a violent, all-dominating Divine apprehension.

You can do much for Jesus, if you allow God to work in you both to will and to do." Let the Holy Ghost be sentinel at every avenue of the soul, and then you will not forget Matt. 12: 36, and Mark 9: 43–48, and Prov. 4: 23, and Ps. 139: 23, 24. Ever keep your alabaster box ready, and be on the lookout for the feet of Jesus. If your eyes are anointed you will see them everywhere. Often recur to Mark 14: 8, and solemnly ask yourself: *Does this commendation belong to me?* It is a "*high* calling," but not higher than "God manifest in the flesh." The Divinely only-begotten, and the humanely first-begotten, is the first-born *among many brethren.*" A marvelous generation takes place, an uncreated life is infused, before we can claim filiation with the Everlasting Father, and kinship with the Elder Brother. A christian is one whose celestial Paternity and citizenship can no more be hid than a city set upon a hill. To be "partaker of the Divine Nature," is to have "the mind of Christ," the "life hid with Christ in God," "holy, harmless, undefiled, separate from sinners." "Your body is the temple of the Holy Ghost." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 17, and 6: 19. "Be ye holy, for I am holy." "Without holiness no man shall see the Lord." 1 Peter 1: 16. Heb. 12: 14. The conditions are stringent and inexorable, but God Himself is our Pattern in the flesh, and our power in the Holy Spirit. "God is love," and "behold *what manner* of love." 1 John 3: 1. O the height, the depth, the length, the breadth! A perfect cube. As long as broad, and as high as long! Eph. 3: 18, 19. John 3: 16. Matt. 18: 23–35. 1 Cor. 13: 4–7. 1 John 4: 16. Rev. 21: 16.

With such a Basis, such a hope, such an inspiration who would not glory in tribulations and trials and crosses, just because we may be sure of the manifestation of Jesus in them.—Work on silently, hopefully, and above all, *live* the winning beauty of a daughter of Jehovah, and a sister of Jesus. The beauty of holiness is fascinating, and a fair evidence of the Divine indwelling will inspire some of those around you with "hunger and thirst after righteousness," and bind them to you in christian bonds. There is no argument so mighty as a *life* radiant with the meekness and beauty and attraction of a Cross-magnifying religion. Throw all the powers of your soul into the sublimest work of *living* the Divine Incarnation. "To *me* to *live* is *Christ.*" Philip. 1: 21. Glorious words. It is only another way of saying, "SHE HATH DONE WHAT SHE COULD." All this of course seems dreamy mysticism to those whose religion is ritual, and those who pretend to no sort of religion. But to those who have found Christ, the wisdom and power and love of God, it is "meat and drink," "joy unspeakable and full of glory," the "substance" of all the ravishing reservations of the Heaven of Heavens. This may be yours in your Missouri sahara, although you hear no sermon and see no saint all the year round. The Holy Ghost can create a most Paradisiac Oasis in the wildest, darkest desert.

C. H. BALSBAUGH.

Union Deposit, Pa.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Mt. Vernon, Va.— Two were baptized on the 24th of August, the old brother 83 and the sister 80 years old. Sept. 2nd., baptized two more, young man and wife living in the same house. On the 14th baptized an old lady of 70 years. May the Lord bless them all.

J. R Gish.

Oakland Church, Ohio.—We, too, had a season of rejoicing and encouragement. Bro. S. H. Bashor met with us on the evening of the 30th of August, preached 21 sermons. There were twenty-one baptized. We hope this will encourage others to do likewise. Mary Hardman.

Burr Oak, Kan —Our Love-feast is past and I hope will be long remembered. Brother Switzer from White Rock, and brethren Deeter and Montgomery from Dinestone, were present.—Two were received into the church, one by letter and one by baptism. H. E Farley.

From Brother Bashor.—Our meetings closed at Oakland Church last week with over a score of additions, and others who promised to come, but promises are easily broken. We can depend on what men *do*; what they promise is uncertain.

We came here on Tuesday night and have labored only in the evening since. Yesterday we went out to the water where several believers were buried in baptism. Our meetings close here to night just as a good interest is being awakened. I am sorry, as it would be wiser to stay, but appointments ahead call us on. Accept our Christian regards for all the workers with you.

Pleasant Hill, Ohio.

Notices.

The District Meeting for the Southern District of Mo., will be held in the Brush Creek Church, three miles south of Osceola, St. Clair Co., October 16th and 17th.

S S. Mohler.

Missionary Meeting.

THE Board of Evangelism of North-eastern Ohio will meet at Oak Grove church, five and one half miles north-west of Carey, Oct. 4 at 10 A. M., to transact business and exchange views. By order of a majority of the Board. S. W. Lindower, Sec'y.

From Burr Oak, Kansas.

THE scattered members of the Burr Oak Church, situated on the Blue in Adams Co., Neb., at Silver Lake, fifteen miles from Hastings, purpose holding a communion meeting at the residence of friend W. Grabill. We heartily desire and request brethren and sisters to be with us, especially ministering brethren as we have no ministers among us. Brethren, remember us, and come over and help us.

H. P. Brinkworth.

From St. Martins, Mo.

Dear Brethren:—

OUR Love-feast is past. Brother Hillery was with us—came to us on the 4th and preached two telling sermons, besides officiating at our Love feast. The church has been built up and many good impressions made upon those out of the fold. The meeting closed when a good interest prevailed, and could he have stayed longer we believe there would have been an ingathering. Yours in the hope of eternal life. D. Bowman.

From Marshall Co., Illinois.

MANY brethren expressed themselves anxious to hear of our arrival in our new field of labor. We landed in Henry on the morning of the 15th, all stood the trip well. The brethren here of the Pigeon Creek Church, will hold their Love-feast on the 4th of October. Hope we may have a good meeting together. Would be pleased to meet Bro. D. E. Price, or some of the brethren from the north end of the district. We would feel at home and be glad to meet some of those whom we met last Spring.

C. S. Holsinger.

Fragments.

WE have had three succe-sive frosts but no serious results.

Our Lord has blessed us with good crops, and having railroad facilities, our coal shippers are availing themselves of the opportunity which brings labor to the laborer and cash in his pocket, which brings prosperity to our homes. May we not forget our dues to God.

Old brother Joseph Fike, of the Meyersdale Congregation, was buried to-day, Sept. 14th, after a few days illness. He was taking his horse to pasture, and on the way found he was getting dizzy, and trying to get off the horse he partly fell, and in that condition, with a paralytic stroke, he was found, able to tell the story but was soon again taken and thus remained a few days and passed away.

S. C. Keim.

From Bremo Bluff, Va.

Dear Brethren:—

ENCLOSED find $1, subscription to the B. AT W. This is all I am able to send now. Not having seen the paper for more than twelve months I do not now know the present price. I think it is the duty of all lovers of Christ to read all papers in their church, whether for or against them, that they may see and know for themselves, and thus "prove all things."

The *Progressive Christian* has been shamefully served; and some of the progressionists have fired unmercifully—too unjust to contemplate! God will defend the right,—He can "save by many or by few." I neither jump at conclusions nor guess at things. Calmly, zealously, prayerfully, perseveringly and most tenaciously I stand at my post of Christian duty to "spend or be spent" for "judgment, mercy, faith."—These weightier matters of the law" have been sadly and glaringly neglected in some sections, and that too by those who rank as patterns! I operate upon facts, providentially opened up for me. I know that much unhappiness in this church was begun by evil speaking, evil imagination, speculation, &c., &c., and this was too often agitated by stealthy means, and for subtle policy. Such corrupt doings in any church is so offensive to a just God that He will execute judgment through or by whom He choses to send. God is Judge.

When I have great reason to feel that I am doing God's will, I can endure anything even if it be martyrdom. I know whereof I speak. Naturally I am timid; but for truth, justice and mercy, I am as bold as a lion; but feel as harmless as a dove. May God bless all lawful efforts for good is devoutly prayed by your well-wishing sister in Christ. Julia A. Wood.

Announcements.

Notices should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

Ind.—2, Pine Creek Church, St. Joseph Co., Ind, at 4 P. M.
" 1, 2, Shannon, Ill., at 3:30 P. M.
" 1, Iowa River Church, Marshall Co, at 10 A M.
" 2, Bachelor Run Church, Carroll Co, Ind, 2½ miles S E of Flora Station, at 3 P M
" 2, eight miles N E of Marion, Grant Co, Ind, at 2 P M.
" 2, Franklin Church, 4½ miles N. E. of Leon Decatur Co., Ia.
" 2, Logan Church, Logan Co., Ohio, at 2 P. M,
" 3, Beatrice Church, Gage Co, Neb, 10 miles S E of Beatrice, at M L Spire's at 2 P M
" 4, Pigeon Creek Church, Ill., at 2 P. M.
" 4, Mill Creek Church, Adams Co., Ill., at 10 A. M.
" 4, Root River congregation, Fillmore Co Minn.
" 4, Salem Church, Marion Co., Ill., at 2 P. M.
" 4, 5, Thornapple District, Mich., 7 miles S. E. of Lowell, at 10 A. M. Those coming by rail will stop off at Lowell.
" 1, Oak Grove Church, Hancock, Ohio, 5½ miles north-west of Carey, at 10 A. M.
" 1, Somerset Church, Walash Co, Ind, 9 miles south of Wabash, at 10 A M.
" 4, Silver Creek Church, Cowley Co., Kan.
" 7, Glade Run M. H., Rural Valley, Pa. John M. H., Pa., Oct. 10.
" 8, Lower Miami Church, O, 5½ miles South-west of Dayton, at 2 P. M.
" 11, Pony Creek Church, Brown Co, Kan, at Bro Daniel Lichty's, three miles north of Hamlin.
" 11, Abilene Church, Hickinson Co., Kan, 12 miles south of Abilene, at 2 P M.
" 11, Cotton Wood Church, Lyon Co, Kan, at the house of J. M Quakenbush.
" 18, Ninneskaw Church, Reno Co, Kan, at 2 P M.
" 22, 23, Silver Creek Church, Ogle Co, Ill, at 10 A M.
" 23, 24, Log Creek Church, Caldwell Co, Mo, at the house of Friend Reuben and Sister Greene, 2 miles N E of Knoxville Ray Co.
" 22, 23, Washington Creek Church, 8 miles S. W. of Lawrence, Kan., at 10 A. M.
" miles north of Plattsburg.
" 24, Nettle Creek Congregation, Ind., at 10 A. M
" 24, 4 miles North-east of Warren, Well Co., Ind at 4 P. M.
" 24, Spring Creek Church, Koscinsko Co., Ind., 6½ miles south of Pierceton, and 5 miles N. W. of Collamel.
" 28, Smith Fork Church, Clinton Co., Mo., 1½
" 29, 30, Dry Creek, Linn Co., Iowa.
" 30, 31, Waddam's Grove, Stephenson Co, Ill. at 1 P. M.
" 30, North Fork of Wild Cat, Fyrmont, Ind.

Books, Pamphlets, Tracts, etc., for Sale at this Office.

Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1st. The name of the book. 2nd. The name of the author 3rd. The address of the publishers.

The Gospel Preacher Vol. 1.—A book of twenty well prepared sermons By Benjamin Franklin. $2.00.

Certificates of Membership in Book-Form.—They are neatly printed, and put up in book-form. One of these books should be in each congregation, as they are so arranged as to enable the clerk to keep a record of all letters of membership given. Book No. 1, containing 100 certificates, 75 cents; No. 2, 50 certificates, 50 cents.

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary; by J. H. Ingraham. $2.00

Through Bible Lands.—Notes of travel in Egypt, the Desert and Palestine. By Philip Schaff. Finely illustrated. $2.25.

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A Scriptural Manual.—Alphabetically and systematically arranged designed to facilate the finding of proof texts on any given subject. $1.75.

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One Baptism.—A dialogue showing that trine immersion is the only ground of union, in baptism that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore. 10 cents; 12 copies, $1.00.

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That the Salutation of the Holy Kiss, or Kiss of Charity, is binding upon the followers of Christ:

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ:

That a Non-conformity to the world in dress, customs, daily walk, and conversation is essential to true holiness and Christian piety.

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In short it is a vindicator of all that Christ and the Apostles have enjoined upon us, and aims, amid the conflicting theories and discords of modern Christendom, to point out ground that all must concede to be infallibly safe.

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Vol. IV. Lanark, Ill., October 6, 1879. No. 41.

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SHADOW AND SUNLIGHT.

BY MARY LOUISE HOPWOOD.

SHADOWS dark and gloomy often gather around life's pathway, and bright visions of happiness are not always realized. Our faith is sometimes sorely tried, and all that we possess is requisite to sustain and keep us from falling by the wayside; but our shield and comforter in every hour of darkness and gloom, is ever near, to support and strengthen, if we out lean confidingly on his all-sustaining arm.

In every age of the world's history, and in every life, there are, and have been shadows mingled with sunlight. The first great shadow gathered over the fair garden of Eden, enveloping in its gloom our first parents, and since that hour, every day of sunlight has had its corresponding shadow..

The greatest benefactors of our race have had their hours of anguish and bitter trial, when fondly cherished visions for the future seemed ready to be blasted, and the day star of hope had grown dim; but they toiled on, contending with almost superhuman strength, against the dash-tide of adversity, and finally surmounted every obstacle. The sunlight which to them had long been hidden, they were at length permitted to behold,—its splendor appearing greatly enhanced, since it had just emerged from behind a dark cloud. Shadows always become darker just before dawn.

There are many joys mingled with the cup of sorrow that it will he ours to drink while journeying through this vale of tears. There are enjoyments within the reach of all, which but few experience, because they are not ardently and perseveringly sought for. That which we greatly desire, we will make strenuous efforts to obtain, and seeking earnestly for happiness, we will experience much, even in this world. Here and there, along life's pathway roses bloom, but we must diligently search, if we would find them amid the thorns.

Did not our existence extend beyond this life, it would not be worth our while to patiently endure the trials to which we are subject. There would be no incentive to good and noble deeds, for with life all would be ended. But we have the blessed assurance that there is something beyond all the strife and turmoil of this life that is worth striving for. A fadeless crown, and a spotless robe await those who in the end prove worthy. Beyond the fleeting shadows and sunlight of earth, there is a land where flowers never wither, but where all is unfading sunlight. Then there will be sweet rest for the weary feet that have walked in the narrow way. Earth's sunlight we know is not unfading; but that which radiates from the great white throne and the Lamb, shines with undying luster, illumining Jehovah's boundless empire with a light that will dazzle the eyes of earth-born spirits; while the clear crystal stream that flows from underneath the throne shall quench all thirst, and the white robed throng of redeemed ones, shall forever enjoy his sunlight.

GOD IS LOVE

BY D. S. T. BUTTERBAUGH.

LET us read and think on the mysteries relative to our eternal welfare. The exercise of the mind is one great blessing God has given to his creature, and when brought into action by reflecting upon heavenly things, it is employed on primary purposes. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." Matt. 6: 33. Let us call on God, the disposer of all blessings that he will have mercy on us, and teach us the proper mode of worshiping him that is most pleasing in his sight, and ask him to point out to us that which is right, and to teach us that holy wisdom that discovers our truest interest, and imparts his heavenly grace to strengthen our resolutions to perform his will, and walk in his ways with sincerity, then

"If I am right, thy grace impart,
Still in the right to stay;
If I am wrong, oh, teach my heart
To find a better way."

Yes, our first thoughts should be the care of the soul, and our first treasures laid up in heaven. Our souls never die, but our bodies daily hasten to the grave. However, we know that if "our earthly house of this tabernacle were disolved, we have a building of God, a house not made with hands, eternal in the heavens." 2 Cor. 5: 1. If so, we should quicken our hearts, and no longer sit in darkness and in the shadow of death, but we should ask God to forgive us our unworthiness, help our infirmities, and prepare us for his abode; and beseech the Lord that we may fix our hearts, our thoughts, our hopes and our desires upon heaven and heavenly things. Yes, ask him to teach us to pray with sincerity, to hear with humbleness and docility of mind, and profit by his holy Word, and keep alive in us a true spirit of devotion, and preserve us from the great sin of praying to him with our lips only, and not with our hearts.

Let us not forget to ask God to give us power from this time to lead a life of faith and holiness, and to make it the great business of our lives to keep ourselves in his fear and love, and wean us from the pleasures of this world, and keep us from its evils and temptations, and draw us (by grace) to do his will, so that we may serve him in spirit and in truth forever

I entreat the good Lord to assist every reader of this article to prepare for the dying hour. O! how necessary it is for all of us to think of death, and yet how few consider their latter end till it is hastily approaching. We see others dying around us, we witness our friends and relations sinking into the grave, and because we are strong, we imagine that our turn will not come, or be at some far distant period. But my friend, the strongest may in a moment be cut down, by accident, or disease. Yes, the command of God may summon our spirit in the twinkling of an eye before his eternal majesty. "It is appointed unto men once to die, but after this the judgment." Heb. 9: 27.

North Manchester, Ind.

PLAIN VS. FASHIONABLE DRESSING.

WE are pleased to learn that plainness in dress is beginning to be considered good taste in some fashionable circles. It always has been admired by intelligent, thinking people: and the reason there has been so little said against it is, because the masses of the people refuse to think fairly on the subject, and thinking people refuse to condemn it because it is popular. It must be very encouraging to that class of Christian professors, who labor so zealously against the sin of foolish, fashionable dressing, to see the prominence that plainness is beginning to occupy in the minds of the people; and the outspoken way in which they assail this fascinating, soul-destroying evil—fashionable dressing. Below we give a remark in reference to the marriage of a certain couple which we copy from a secular paper of Virginia:

"The bride was attired in the plainest possible style, a handsome dress of white tarleton, and some pure sweet flowers in her hair being the only ornaments of her person. The beautiful simplicity and modesty of her plain wedding trousseau was in striking contrast with the absurd and ridiculous exhibitions of costly dresses whose elaborate description has sometimes occupied the columns of some of the city and rural press to the disgust of all sensible, well-meaning persons. If we could have our way, we would abolish the 'fuss and feathers' of fasionable, costly weddings, in which silly descriptions of ladies' wardrobes occupy so much space in the rural press, some of whose editors display the weakness of their brains in their miserable fawning at the shrine of fashion."

—*Sel.*

NATURE AGAINST SKEPTICISM.

THAT brilliant genius, Thos. Starr King, said: If I were in danger of becoming skeptical, I believe that a fresh and vivid appreciation of the scientific revelations concerning our globe would apall me into faith. To think of this ball whirling and spinning about the sun, and to be an atheist; its covering less in comparative thickness than a peach skin, and its pulp a seething fire, and to feel that we are at the mercy of the forces that lash it like a top around the ecliptic, and of the raving flames that heave and beat for vent; not more than an eighth of its surface inhabitable by man; seas roaring around him, tropic heats smiting his brain, polar frost threatening his blood, inland airs laden with fever, sea winds charged with consumption; hurricanes hovering in the sky, earthquakes slumbering under our feet; the condition of life dependent on the most delicate oscillations of savage powers over which the wisest man is powerless as a worm, to think of these and not to have any confidence or belief in a power superior to these pitiless forces, not to have an inspiring faith that the land was made for human habitations and experiences, and is sheltered by a ceaseless love from the hunger of the elements! Why, I could as easily conceive of a person making his home unconcerned in an uncaged menagerie, as of a man at rest in nature, seeing what it is, and not feeling that it is embosomed in God! Go to nature, my brother; go to the unroofed universe; go to the awful pages of science, not to learn your religion, but to learn your need of it—to learn that you are homeless without the sense of God as overarching you by his power, pledging his care to you, twisting the furious forces of immensity into a protecting tent for your spirit's home. —*Sel.*

THE DOCTOR AND HIS PATIENT.

BY W. Q. CALVERT.

NOT long since we heard a Dr. relating that he had told one of his patients that he must die; yet, the patient persisted in cursing at a great rate, saying that he knew they were scared about him, but at the same time swearing that he was not afraid. A Universalist who was listening to the doctor's talk, remarked that the patient must have been beside himself. The Dr. said that he was not beside himself, but that he had the right use of his mind.

The Universalist thought it impossible that one in his right mind would curse and swear while death was staring him in the face. The doctor said, "that was nothing." "If it would do to live by, it would do to die by."

This last remark seemed to contain quite a good moral. Would to God, we could induce all persons to turn their attention to the manner of living, rather than the manner of dying. Life is that which we have to do. The care of death is not in our hands, any farther than it is governed by the way we live. The management of death is in wiser hands than ours. Then it is ours to mold our lives, and let God determine what death shall be.

It is to be feared that we are too often prompted to right acts through fear of death. True, it is enough to frighten us when we think of dying unprepared, but the promptings of the Christian should be of a higher character. The love of God should constrain us. We should live, not to see how we can die, but to see how well we can live.

Reader, did you ever think what your life is worth? Ask yourself this question: When I am gone, will the world be any the better that I have lived? Will my life leave a mark on the sands of time, or will it be said that I lived and died, and that is all of my record? Did you ever think that any thing that will do to live by, will do to die by? Or in other words, that which will not do to die by, will not do to live by. No one expects a tree that has grown crooked to be straight when it falls. We never think of a man who has always had some disease, dying hale and sound; yet these are no more absured than to make calculations to live wrong and die right. Let us devote our attention to making life what it should be, and death is sure to be what it should be.

A single word may destroy a soul. It is not impossible that a single utterance may be the means of destroying a soul. Such may not be the intention of him who speaks, but the words may, nevertheless, go forth to save or destroy. They fall on the ear and reach the heart. A child is, perhaps, the hearer and the speech from the father's lips. They are words full of sin, but, nevertheless, are the words of father, and, as such, sink deep and poison the character of the child. The germ is sown and it springs up, bringing forth much fruit, but, alas! evil fruit—the fruit of death, eteroal death. When the final exposition of human deeds is made—when all things come vividly back to memory, what must be the agony of that parent, who was thus instrumental in the eternal ruin of his child. The possibility of such a result is a fearful warning.

Great is peace; it is to the land what leaven is to the dough.

ALWAYS LOOK ON THE SUNNY SIDE.

ALWAYS look on the sunny side.
And though life checkered be,
A lightsome heart bids care depart,
And time fly pleasantly.
Why sit and mourn o'er fancied ills,
When danger is not near?
Care is a self-consuming thing,
That hardest nerves can wear.

Always look on the sunny side,
And though you do not find,
All things according to your wish,
Be not disturbed in your mind.
The greatest evils that can come,
Are lighter far to bear
When met by fortitude and strength,
Instead of doubt and fear.

Always look on the sunny side—
There's health in harmless jest,
And much to soothe our worldly cares
In hoping for the best.
The gloomy path is far too dark
For happy feet to tread,
And tells of pain and solitude,
Of friends estranged and dead.

Always look on the sunny side,
And never yield to doubt,
The ways of Providence are wise,
And faith will bear you out,
If you but make this maxim yours,
And in its strength abide;
Believing all is far the best,
Look on the sunny side.

Selected by MARY M. BROWN.

IS SIN HEREDITARY?

BY LEWIS O. HEMMER.

IT will no doubt seem strange that a man that was schooled to the affirmative side of this question should come forward and face all the theological learning of this advanced age by taking the negative. And while I am engaged in tearing down what I formerly helped to build up, I am acting from convictions of years of hard mental labor, and a thorough analysis of all the facts; and not from hasty conclusions. To my reader who perhaps never thought that there is a negative side to this question, and who may not fully understand my *position* will consider my efforts very weak. But unless there is something at the bottom of this matter that I have overlooked, I am sure I am right. I do not claim perfection, and I know that it is an easy matter to be mistaken—yet there is such a thing as reducing argument into axioms.

I will now state my *position* so all can understand me. Adam was a *poor, weak* creature just as we are, and *fell at the very first temptation* that presented itself. The Serpent implanted *false heads* which *formed* the false *impression*, and the false impression *produced* sin—this sin *marred* the conscience of Adam, and this stain was not transmitted to his offspring. Organic hybridization is impossible; so that if Adam was born holy, his offering must also be holy. While the fruit of a tree may be hybridized, the tree itself remains unaffected; and the kind may be perpetuated by using *scions* instead of the *seed* of the apple. If God intended Adam to multiply, the *seed* in *embryo* was in Adam at his creation, and not put there by the Serpent. We are not *hybrids*, but *scions*. We are not from a seed produced by the Serpent's *pollen*, but belong to the old *original stick*. Was not this the fact, Christ never could have redeemed us. It is after all the seed of the woman that bruised the Serpent's head. It requires a perfect human sacrifice to redeem a sinful nature. We are sinners by nature, not by virtue of being born a sinful man or woman, but by virtue of being born susceptible to sin.

A child when it is born has no inherent power to conduct either good or evil influence, and therefore succumbs to its environments, hence the necessity of correct training—"bringing our children up in the nurture and admonition of the Lord," and keeping them from evil influences. The child is born susceptible of impressions, but not *impressed*; susceptible of *education*, but not educated. At our birth there is no predisposition to either good or evil, so that our *environments* really *form our nature*. The child *adapts* itself to its *environments* and not the environments to the child.

And as we are surrounded by the atmosphere of evil as well as of good, we inhale both—which really composes our individualities. If there were no law there could be no abnormal relation. "I had not known lust except the law had said, Thou shalt not covet." Rom. 7: 7.

I admit that Christ meets us with salvation at the same point where Adam meets us with corruption, for there is no such a point in existence. I say Christ meets us with salvation at the same point where the Devil meets us with corruption, and that point is in the schoolroom, and not in the loins of Adam and Christ. Do we revert through the loins of Christ as we come through the loins of Adam? Can you run sin through the loins of Adam, without running salvation through the loins of Christ? If sin is inherited, what becomes of our free agency? I would like to know how Adam's organization was affected, so as to make the transmission of sin possible? What kind of a body had he? Was he composed of flesh and blood just as we are, or what kind of a being do my Christian brethren who believe in this hereditary sin imagine that he was? If sin changed the organism from incorruption to corruption then salvation must also change the organism from corruption to incorruption, and obliterate death. Did Christ die to redeem a depraved human nature, or did he die to give efficacy to a law whereby a corrupt soul may redeem itself from the pollution of sin, and transform itself into the life that now is, and is to come, or a glorious immortality? Herein lieth the mystery of godliness. Herein lieth the justice of God in executing judgment.

It certainly ought to be apparent to all, that Adam's intellectual faculties were corrupted, and not the organic man. What we learn we receive through the organs of sense, and the soul is the governor of the immaterial attributes, as the stomach is of the material. I can see no way to make sin hereditary and salvation optional. Had Christ not fulfilled the law, he never could have abolished it and instituted a new and living way. "My yoke is easy and my burden is light"—all may come that will and partake of the water of life freely. It is easy to go to Jordan and be immersed in the name of the Father, &c. This is the salvation of Jesus, and if there is any other, where is it to be found? If infants need a Savior, how does Christ save them? If a well person needs a doctor, how will he save him? If infants are born into the kingdom of Christ, and need no Redeemer until they get lost, or get out of the kingdom, they need no one to plead their case while unconscious of sin. The law is imperative where there is no knowledge of law. Infants belong to Christ by creation, but not by redemption. If knowledge and conscience were innate then no just grounds of adjudication can exist. If sin is transmissible, would not faith and repentance also be transmissible? Consistency, fellow Christians. Our nature is not the soil from which springs sin in its relation to instituted law, but the soil is susceptible of germinating and manifesting fruits of the seed that is sown on the soil. Incorrupt seed is not in the child at birth, but the Devil sows it, and when it has once been germinated and its roots fully developed, God alone can save us, and that by grace that it might be by faith.

When we arive at the period of capability of choosing and refusing, individual responsibility sets in, and not before. God holds the parents responsible for the manner in which they bring up their children, and not the children. If there is any way to run sin and death through the loins of Adam, without running life and immortality through the loins of Christ, I will thank any one for the lesson. If one is a natural result of Adam's transgression then the other is a natural result of Christ's obedience—which is universal salvation. If sin is inherited, how can a man repent? You might as well try to repent of the finger nail or hair on your head, as of sin. I understand that all law on the Deific side is the same, and that they are opposites to us on account of our abnormal relation; but the relation does not exist in an unconscious child. We are by nature the children of wrath, and yet this nature is not inherited, but is a second nature formed by our environments. In sin are we conceived, not because the mother had inherited sin, but because she arived at that period when we were born, as to constitute her a sinner. There is no one that lives to be 18 or 20 years old but what is a constitutional sinner—but this constitutional sin is not caused by being born of sinful parents, but by being surrounded by sin and our adaptation to these surrounndings. If any one can point out a sinful sin that is not produced by our environments let them do it, and I am ready to be converted. "As in Adam all die, so in Christ shall all be made alive." We die in Adam by disobeying like Adam, and we are made alive in Christ by obeying like Christ. I know of nothing that looks like hereditary sin, yet I have no desire to be odious, for it is nothing to me more than to all others that desire to know the truth. Get this idea of hereditary sin out of the minds of the people, and infant baptism is at an end, as well a host of other errors that are husks for skeptics to feed upon.

OF REVOLUTION.

BY PROF. W. E. LOCKARD.

IN looking back through the history of civilization and noting the great revolutions in forms of government and religion, in modes of thought, social sentiments and methods of education, the thoughtful mind will be deeply impressed with the fact that no *one* man ever yet accomplished a revolution natural in its influence.

The names of Galileo, Columbus, Luther and others stand out on the pages of history as great discoverers and reformers, as men, who, by their own individuality, changed the supposed facts of science, re-drew the geography of the world and changed the religion of nations.

To the superficial reader, hundreds of years after the events described, so it doubtless seems. But to the careful student of history, who dives deep into the thoughts and feelings of the people among whom these men lived, a different state of affairs will be apparent. Instead of being the *originators* they were themselves the outgrowth of revolutions having their origin in the wants and wrongs of the people. The theory that the world was stationary and that the sun revolved around it, was found to be inconsistent with known facts before Galileo startled the nations and called down on himself the anathemas of the church by proclaiming that the world moves.

Columbus had doubtless heard the traditions of the Northmen in reference to a strange land lying to the west across the seas before he launched his bark on the stormy Atlantic. And Luther but echoed the voice of generations of priest-ridden people when he started a rolling the ball of the Reformation. He but touched the spark to the train that had been laid, little by little, through ages of silence and suffering.

Lying just beneath the surface of the water in New York Harbor, rocky shoals had existed for ages. They had long been the dread of seamen, and a source of great loss to merchant princes whose vessels were dashed upon the hidden rocks. It was determined to remove them. For weeks and months science gave her best resources, and labor her sweat to undermine them. At last when tons of giant-powder were enclosed within the rocks and wires from all the blasting holes were connected with a powerful battery on shore—it was the tiny finger of a little child that loosed the electric spark and sent it along the trembling wires on its work of destruction. Instantly an explosion occurred. The sea was tossed like mountains high, and for a moment all was dismay and confusion and dread. But when the tumult subsided it was found that the largest ship could ride in safety through the hitherto dangerous passage. The shoals were gone.

As the little child loosed the electric spark that blew up the shoals of Hell Gate after the mines had been laid deep beneath the placid surface of the water; so these Luthers and Galileos but lit with the fire of their own genius and enthusiasm, the hearts and minds of millions who indistinctly felt the truth, and waited only for a leader to free themselves from the bondage of ignorance and superstition. There must be a long accumulation of grievances before the sluggish nature of man will arouse and throw off abuses. Eruptions of Vesuvious occur but once in centuries; but when they do occur the face of nature is changed, the bowels of the earth are purged of its noxious gases; and though ruin marks the course of its rivers of fire, and buried cities tell to future ages its destructive power, yet who shall say that greater peace and security and happiness shall not thenceforth dwell around its base and within its influence!

Reformations are moral volcanoes. Reforms are the craters through which the seething, boiling fires of the popular mind find vent. We hear the rumbling and feel the trembling long before the upheaval comes. Long abuses require a long time for their correction; that is, it takes a long time to get *ready* to correct them. But when the time of action comes, it comes like the burst of ocean in the earthquake, like the belchings of Vesuvius, like the bursting of a thousand tons of giant-powder. And if we do not read amiss the signs of the times, the time is not far distant when very much of our present system of popular education will be relegated to merited obscurity along with the false and barbarous of fast ages.

The winds of truth begin to blow. Already we hear the low swash of the breakers as they beat upon the rocks of error. The best of our modern thinkers are taking up the cudgel against a system which they claim is false in theory and harmful in practice. And when the times are fully ripe for action, when the undercurrent of thought becomes sufficiently strong, it will bear to the surface some man, who, embodying himself the best thought of the age, will lead a successful revolution and lead the people up and out of the present, into a true, a more natural and a rational life.

CHOOSING MINISTERS.

S. L. THOMASSON.

THE office of a minister is a laborious but a good work; they who desire it as such from proper motives, do well, and if duly qualified they should be encouraged, assisted in obtaining their object; but to desire authority in the church by intruding into the sacred office without qualifications suited to its important duties is a vile prostitution, and merits the deepest condemnation. Let none who desire this office or have entered into it, or who have any concern in admitting others, forget that nothing can compensate for the want of proper motives, or a blameless conduct. The ministers of the Lord's flock should be vigilant, sober, of good behavior, given to hospitality, apt to teach, and remote from violent passions, and every kind of covetousness. No man can be a fit person for this office in the most obscure situation, who is unwatchful, frivolous, licentious, given to wine, greedy of filthy lucre, disposed to furious anger, selfish, averse to hospitality, and unable to teach.

It however behooves us to look to ourselves and those with whom we are concerned. It is incumbent upon ministers to rule well their own houses, and to have their children in subjection with all gravity. If they find this too difficult for them, how shall they take care of the church of God? The folly of ostentation, conformity to the world, or ungodliness will surely lessen his influence. It is also very wrong for novices, however, eminent for abilities and gifts, to be pushed forward prematurely into this sacred work. This has ruined many promising men, by puffing them up with pride, and casting them into the condemnation of the wicked one. Another great concern that ministers have a good report amongst those that are without. Professed Christians should therefore be proved, and found blameless before they are admitted to any office of the church. The wives of ministers should be grave and sober, no slander, but faithful in all things. They who have acted faithfully and diligently in inferior matters are best qualified for more important duties, especially when by enduring hardships and facing danger, they have attained to great boldness in the faith. The importance of these things is therefore unspeakable; and our watchfulness ought to correspond with it. If so, they may be instruments in the hands of God that they may hold forth and adorn the doctrine of truth as pillars and supporters of it. Let us remember that God was manifest in the flesh to take away our sins, to destroy the works of the evil one; to redeem us from all iniquity, and to purify us unto himself, a "peculiar people, zealous of good works."

Knowledge is power.

EXPECTATION IN GOD.

BY PHEBE A. FRANTZ.

THE less we expect from this world the better for us. The less we expect from our fellow-men whether of spiritual help or of inspiring example, the smaller will be our disappointment. How often do we feel that our dearest friends forsake us in time of real need! Those whom we think are true and best of all, will sometime forsake us in time of adversity; therefore we should not expect so much from earthly friends. He that leans on his own strength, leans on a broken reed. We are always going to something stronger, purer, and holier; somewhere in the future there always hangs in the air a golden ideal of a higher life that we are going to reach, but as we move on, the dream of better things move on before us also. It is like a child running over a hill to catch the rainbow; when he gets on the hill top the rainbow is as far off as ever. When our day-dream of a higher Christian life keep floating away from us, we are left to realize what frail unreliable creatures we are. We rest on expectation of growth and victory over evil in ourselves. "My soul wait thou only upon God!" My expectation is only from him. God never deceives us. When we pray to him aright, that is, with faith, with perseverance, with submission and with an eye single to his will. Our heavenly Father makes no mistake in his dealings with supplicants. He is a Sovereign, but not a despot. If it pleases him to keep us waiting for the trial of faith then we must wait.

POSITION AND ABILITY.

HE who would have position should first seek fitness for it. Many persons forget this, and hence we see incompetent men depending upon their subordinates for skill and wisdom to exercise their proper functions. Such men are generally despised by those beneath them. He who would control and direct matters needs to have, not perhaps all the special knowledge which the whole of his subordinates combined possess, but a general understanding of the management of affairs, more extensive than that of any one of those beneath him. In that case, instead of looking upon him with disguised contempt, as an intruder and interloper, they turn to him with confidence for direction and for aid in time of emergency. He who fills any place of responsibility should have such acquaintance with its affairs as to be able to respond to any call which shall be made upon him by adverse or dangerous circumstances. He should be a man to whom men can cling, and in whom they can trust in time of trial and calamity; unshaken in his integrity, unblemished in his life; with a mind quick and ready for any special need. Such a man will command the respect and win the love of his associates, for they will see that he has ability as well as position, that he occupies a place of honor because he is fit to bear its responsibilities.

A college student being examined in Locke, where he speaks of our relation to the Deity, was asked, "What relations do we most neglect?" He answered, "Poor relations, sir!"

Do not stand in a place of danger, trusting in miracles.

The salt of money is almsgiving.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

LOOK UP, NOT DOWN.

LIFE, to some, is full of sorrow,—
Half is real, half they borrow,—
Full of rocks and full ledges,
Corners sharp and cutting edges,
Though the joy bells may be ringing,
Not a song you'll hear them singing,—
Seeing never makes them wise,
Looking out from downcast eyes.

All in vain the sun is shining,
Waters sparkling, blosoms twining;
They but see, through these same sorrows;
Sad to-days, and worse to-morrows;
See the clouds that must pass over;
See the weeds among the clover;
Everything and anything.
But the gold the sunbeams bring.

Drinking from the bitter fountain,
Lo! your mole-hill seems a mountain;
Drops of dew and drops of rain
Swell into the mighty main
All in vain the blessings shower,
And the mercies fall with power;
Gathering chaff, ye tread the wheat,
Rich and royal, 'neath your feet.

Let it not be so, my neighbor,
Look up you love and labor;
Not for one alone woe's vials,
Every man has cares and trials,
Joy and pain are linked together,
Like the fair and cloudy weather;
May we have, oh, let us pray,
Faith and patience for to-day.

—*Sel.*

CHILDREN OR DOGS.

MODERN fashionable society by some tacit agreement, limits the household to one or more, and shrugs its shoulders at families as large as its fathers had, as if there were some shadow of the unbecoming thrown over the past by its great households. And so it becomes apparent, in the numerous examples before us, that there must be an agreement in this direction; and thus society is in conspiracy against God's creative fiat, substituting childless households, or next to these, as the proper order of a well bred family. But akin to this, and proceeding from this conspiracy in public sentiment, is the substitution of dogs in the children's place. The Savior said to the Syro Phœnician woman, "It is not meet to take the children's bread and cast it unto the dogs;" and, and what seemed to have only a local application, has come, through the mutations of custom, to be a command which ought to be accompanied with the thunder of Sinai. It is a wrong against childhood to bring the dog into the place in the family circle that God has, ever since creation, given as the home of infancy and childhood life.

To see a dog on the lap of a man or woman who has the ability to support a child is a crime that the judgment will avenge. Children are as accessible and abundant as pups, and as good-looking, and require no more care than multitudes give their dogs. Nor do they cost any more to support; and in the possibilities of their natures for good, why, an angel would be outraged if required to make the comparison. In the one case it is to preserve and hand down the course of time the image of God; in the other it is to bestow the time and pains which ought to be devoted to his glory and the good of the race on worthless curs.

How have the mighty fallen! How has the fine gold become dim, and the divine image become marred, when men and women become foster-mothers and fathers to rat terriers! And these worthless beasts have driven the children into the houses of refuge or orphanages. We are confounded and disgusted, in public conveyances, in being compelled to see a woman, who ought to be leading or caressing a child of her own, or one of hers by adoption, carrying a long-haired, brindle looking dog in her bosom, sometimes kissing the despicable thing, or lifting it on the seat where some child ought to be; or to see a great, stalwart man, who ought to have brains to be absorbed in human affairs, holding to a chain, at the end of which is a dirty-footed, soulless Spitz, while hundreds of children are homeless, who are putting out their little hands for some one to do for them a mother's or father's part. Or what is, if possible, more pitable, is to see an unmarried woman of health and cultivation, at that age when she ought to be interested in her kind, walking behind a dog with a chain in her hand, worrying herself in keeping the dog on the sidewalk, or in extricating the limbs of her fellow travellers on the wayside from the chain by which she attempts to guide the beast according to the latest style. Is there no orphan, with tears lying on its cheeks, motherless and neglected, that could take that dog's place redeemed by the love of that woman's heart from its wretchedness, and led to Jesus Christ to ever bless the queenly person and noble heart that re-enacted the generous impulses of Pharaoh's daughter? No! If the Queen of the Pharaohs had lived in this age, the baby Moses might have shrieked until his face was as red as a cherry; and if he had been offered to her favor she would have said, "Servants, pitch him back to the alligators. I would rather have a tailless poodle, with a blue ribbon round his ears."

Sometimes we are compelled to see these wretched dogs carried out on their airing expeditions. A grand turn out whirls by and gay and dashing steeds prance along the highway. Two stalwart men guard it in front and back. Inside a richly-robed beauty, with dainty fingers and immaculate gloves. The richest silk covers this splendid make-up of dust and ashes, and in her lap lies an exhausted dog, so overcome that it can scarcely raise its languid eyes to the loving face that is pouring her motherly instincts upon it. And how many babes there are, the very beauties of creation, God's divinest work, pining in asylums or wretched homes, to whom a breath of fresh air would be as the balmy breath of Paradise, who could smile even though the face were marked by pain if chirped by a loving woman. But no, she prefers to chirp to her inanimate dog. One-half the children might be taken from the dreary hospitals and have homes where love reigns did the dog-catchers do their duty. It costs no more to feed and clothe a child than a dog. Why, then, is the children's bread cast to the dogs?—*Sel.*

Adam Clarke, when once requested to give thanks at a repast of which pork constituted a conspicuous part, used the following words: "Lord, bless this bread, these vegetables, and this fruit; and if thou canst bless under the gospel what thou didst curse under the law, bless this swine's flesh."

It is a heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, S. J. HARRISON, J. W. STEIN. } Editors.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. Contributions in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. The Brethren at Work will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - OCTOBER, 6 1879.

Will some one please send us the address of Jestina Miller?

The Brethren at Work and *Children at Work* to one address one year, $1 20.

Brother F. P. Leair's address is changed from South Bend, Ind., to Bloomingdale, Mich.

James Rogers wishes his address changed to Bell, Norton County, Kansas, but fails to give his former address.

Hereafter, the report of Brethren's Tract Society will be published in the first issue of each month.

Thanks to agents who report "earnest work already begun." Invariably those who send the most names are those who *begin first*.

In the obituary notice of Euzabeth J. Adams, it should be Beaver Creek, Va., instead of Beaver Creek, Ind. And also 37 years, 11 months, and 11 days, instead of 3 months.

Brother W. C. Teeter and wife of Mt. Morris gave us a call on the 20th ult. Brother T. preached in the Lanark Church on Saturday evening. He is a zealous, intelligent young minister.

Certificates to Brethren's Tract Society have been sent to all donors as per specifications. They should have been sent sooner; but we could not get them ready. We defer the time for filling orders this year a month—until Nov. 1st, 1879.

We call special attention to the article entitled, "Little Tricks." It is so replete with truth, so full of sound instructions that we wish all our readers may not fail to read it. It will do an innocent soul good as well as the guilty.

Brother W. C. Teeter, Mt. Morris, Ill., Oct. 2nd, says: "Last Sunday 210 were in attendance at the Bible School, and, much interest manifested by all. Sister Lear performs her part well as teacher of so large a class as 140. One hundred and five students registered and more coming."

The pleasant weather, completeness of arrangements, the union and sympathy existing between the members, made the Lanark Love-feast of 27th ult., one of the most enjoyable occasions we have ever witnessed. Foreign ministers present, S. Holderman, J. J. Emmert, H. Martin, P. Eisenbise, H. Crouse, and F. McCune.

Dr. J. B. Thompson, a citizen of the United States, but for several years a resident of Berlin, attended as representative of this country the Evangelical Alliance at Balse, Switzerland. While from home a sensational paper in Berlin secured some of his private letters and garbled them so that Dr. Thompson's character was made to look black as death. When he returned home and learned how his character had been unjustly assailed, he gave way to grief and died in a few days. Upon his tombstone should be inscribed, "A good man killed by slander." O the wickedness of the slanderer! May God help the innocent to endure.

Now that the crops are gathered is the best time to take subscriptions for the Brethren at Work. You want to do your neighbor's family a real good. Is there any better way than by securing for them a weekly visitor of the power and attractiveness of the B. at W.? Is there a thing easier to do which can be compared with this real value to them? By a proper word in season—only a word, costing you nothing but a little effort for the sake of the good it may do to one of Christ's little ones, you may induce them to subscribe. And we shall hope by God's grace to strengthen the Christains among them, and bring the careless ones to a knowledge of saving power. Let us make one or two suggestions. Better by far get them to subscribe for themselves than to send the paper to them, for it is universally true that men prize those things that cost them something far more than what does not. And if you can only by skill and perseverance get them to pay $1.50 for the B. at W. you will have created in them an interest in the paper at once. Where a man's treasure goes, there goes his heart. Another thing, get them to subscribe for a year, if possible. Better get them to send 40 cents and take the paper for three months than not at all, but this sum is so small and the time is so short that we can probably do them much more good under a yearly subscription. A silent little tract often works a conversion. We believe that the B. at W. is doing just that kind of work; and we propose making it more and more useful under God to this end; but while we labor to make the paper good, our friends must see that its circulation is extended. You can secure the congregations, and we will preach to them.

KANSAS KERNELS.

By the blessing of Providence, the writer and companion arrived in Parsons, Sept. 26th, and by Bro. Garber was conveyed to place of meeting four miles north. Here a large canvas tent had been erected for meeting purposes. Not arriving at the time appointed, Bro. Martin Neher, of Crawford county entertained the congregation on Wednesday evening, and on Thursday evening Bro. David Bare, of Ind., preached an acceptable discourse. On Friday evening the writer had the pleasure of talking to an attentive audience. On Saturday at 11 A. M. we met again for public worship. By this time quite a number of earnest, active ministers had arrived. We remember the following: A. J. Hixson, of Ohio, David Bare and Bro. Plummer, of Ind., Moses Bare, of Bourbon county, Martin and John Neher, Robert and Samuel Edgecomb, of Crawford county, Bro. Ikenberry and D. Kingery, of Labette county, John Hess, of Wilson county, Jacob Buck, of Lyon county, Kansas. At the conclusion of the forenoon exercises one came forward and was received by baptism. In the evening met to attend to the ordinances of God's house. Bro. David Bare officiated, and the meeting was truly an enjoyable one. We were informed that two hundred and thirty members were seated at the tables. Reader, do not say that there are no brethren and sisters in Kansas. Here were members who had come forty, fifty, sixty, yes ninety miles to partake of the Feast. Some came long distances in private conveyances, and they gave unmistakable evidence of being refreshed and strengthened. O it does one good to meet these hungry, zealous, and humble brethren and sisters! Hard pressed as they are sometimes by the world, and away from the main body of the church, they cling to the good old ship, Zion, with a tenacity which demonstrates true conversion and loyalty.

On Sunday at 9:30 A. M. met in children's meeting. The tent which was about 60 feet long and 25 wide, was completely filled with people. One hundred little boys and girls were there, eager to hear what the children's friend had to say. See their smiling faces, their ready ears and willing minds! Fathers and mothers were there to hear something to comfort their hearts. Brothers and sisters were there to learn something that would do them good. Old and young longingly and attentively listened for that which would edify and strengthen. A half hour was spent with the children and then Bro. Edgecomb closed the exercises in an impressive manner. Bro. A. J. Hixson also did good service in the opening exercises. After prayer we distributed a lot of little folks paper, the *Children at Work*, and had not near enough. May these meetings in behalf of the dear youth prove beneficial to old and young. More than one old person's affection is strengthened by seeing the attention and interest of the young. Is it any wonder that young men and women misbehave in the public assembly? Were they in their youthful tenderness pointed to Jesus in all sympathy and kindness? Perhaps the minister never stopped to talk with them, never gave them a word of sympathy and kind admonition but rather scolded or reproved them. If you want a child to love you, first show it *how* to love. Do not ask it to love you, to come to Jesus while anger and coldness and peevishness heaves in your bosom. So long as God spares me and bestows grace upon me for the work, so long shall I urge children to love their parents, to be kind to each other, to read the Bible, and early seek the Lord. God forbid that any of us should follow the latter clause of Mark 10: 13. If you are inclined to rebuke those who bring children to Jesus, go and read that Scripture. It will cure your diseased heart.

At the conclusion of the children's meeting, preaching to the older ones commenced. Some excellent discourses were delivered at the close of which two aged persons came forward and requested to be baptized. This was a season of rejoicing. Now came the time of parting. All seem to have enjoyed the hallowed occasion, and it was a trying time to leave for the old battle grounds again. A number remained for meeting in the evening which was held in a school-house near by, the tent having been taken down and conveyed to Bourbon county where it will be used for Love-feast purposes Sept. 30th. We like this tent arrangement. They are convenient in more ways than one.

M. M. E.

ANGER.

"Be ye angry and sin not." What a glorious time the people of earth might have did they obey this admonition. Paul knowing man's nature and the influence of circumstances—understanding that there can be no cause without an effect—well knew that certain things would of necessity displease man and cause him to become angry, cause his soul to writhe and revolt; and therefore he provides a way that he may escape the dreadful evils of anger. To be angry and sin not is what every child born of God and guided by the Holy Spirit will do. Although his feelings may be wrought up, and his spirit burning in agony, yet he need not sin—he need not violate God's law—he need not injure his fellow-man; but his anger simply indicates his displeasure with sin and wickedness. Lot's righteous spirit was vexed from day to day by the filthy Sodomites, yet we do not learn that he ever did them any harm; that he ever sinned—transgressed God's law. To be angry and hate our brother is to put ourselves "in danger of hell fire;" and close observation would teach us that many, both in and out of organized churches, are exposed to this great danger. Few, indeed, are those who get angry and sin not.

I have felt many times that this admonition has not been so carefully obeyed and enforced by the church as its importance demands. Brethren and sisters are not always required to conform to it. They are allowed when they get angry to *sin*, transgress God's law, to hate their brother. I say we deal too lightly with this; we are too indifferent about it. Things of much less importance consume our time and talent. A great deal more time is often spent to see that externals according to decisions of general councils are enforced than to see that brethren who get angry sin not. This is not a demand of man nor church-creed but of God. Were we more careful with the fundamental principles of our holy religion we would have much less trouble with some minor things which are the outgrowth of character. To be angry and sin not is according to divine nature. We spend time in adjusting business transactions between brethren and when the work is done neither one is any better than he was before. His character is not one whit better. In such cases instead of taking into consideration the transaction itself, it should be the brethren. If we would direct our efforts in such a way as to kill sin we ought to strike at the *root*. As long as the root is not destroyed evil fruit will continue to be produced.

When anger grows into hatred of our fellow-man, it debases the soul, engulfs in misery and wretchedness, home, society, church, and government. Its seething foam and fury burns before it all that is lovely, sweet, and tender. A mad man! What a sight! Nothing on earth horrid and mean enough to liken him unto.

S. J. H.

Send a donation to Brethren's Tract Society.

SHANNON LOVE-FEAST.

On the first instant a very large audience assembled at Shannon to participate in the service of the Communion and those attending upon such occasions. In examination service, Bro. D. Fry said we should examine ourselves to see if we were in order. Do sisters wear the covering at the table as commanded? Do brethren wear the hair as Jesus did? Jesus wore his hair as the Nazarenes, and they wore it long and parted in the middle. Bro. D. B. Eby spoke, saying that we give too much attention to externals and not enough to that which regulates them. He said he heard about a man that had been stealing, who, one day, while in a machine shop, placed his hands in a pair of shears which, when they closed, cut them off. These hands have stolen many things, but they will steal no more. He now thought he would be much better. He did not seem to realize that he would not be any better unless his motives were changed; that cutting off his hands only deprived him of the means used in stealing without changing his desires. He had no better heart after his hands were cut off than before. We have no regard for anything we do, if it be not done from the heart. We only make ourselves hypocrites—wolves in sheep's clothing. To become better we must begin at the heart. Then what we do will be done from the heart, and we will be better by the observance. Brother Henry Martin then said we should follow no one further than he follows Christ. Do you all pray? If you do not you disobey one of the commandments of God. Ministers should have family worship. We must pray at home. Christ was a pattern of prayer. Brethren do not always conduct themselves at funerals as they are directed by the word of God. They sometimes worship with their hats on and do not, even in prayer, kneel. This we consider very wrong. Before going to prayer, Brother M. said that it was the custom of the church always to give the liberty on such occasions to any brother or sister who had anything on his mind that he wished to take to God in prayer. Indeed I should be very glad to hear some sister lead in prayer. I believe it would have a better effect than prayer from a brother, because it is a common thing to hear a brother pray.

From notes taken by S. J. H.

MORE PREACHING.

With every issue of the Brethren at Work there goes out the cry for preaching. Never in the history of the Church has there been such a demand of our brethren to preach their interpretation of the Bible as now. The call comes from the high and low; from the learned and unlearned; from the rich and the poor. The cry goes up from the inhabitants of the barren mountain, the desert plain, from lowland and highland, from the smallest country town to the metropolis of the world. From every age, sex, color, rank, and state, comes the wailing cry, "Come over and help us."

It has ever been the boast of our ministers that to the poor the Gospel is preached. But have we any just cause to be elated? Do our ministers preach to the poor? We are afraid not many do. To whom do they preach? Generally to their brethren and sisters and their families. Are they poor? They are not. The Brethren Church, in proportion to its size, is estimated to be one of the wealthiest churches in the world. Just think, in Chicago there are 213 churches besides about twenty missions and eleven Adventist and Spiritualist societies, but not one of them the Brethren's Churches. Now if the people of that great city know nothing of the Brethren, whose fault is it? If they are all Roman Catholics, Lutherans, Methodists, Episcopalians, Presbyterians, Congregationalists &c., who is to be blamed? Can they believe a doctrine which they have never read nor heard? We heartily endorse the sentiments of a letter from Farragut, Iowa. We neither lack food nor raiment. To go to the waste places was ever the Master's precept and example. "Go to the lost sheep o' the house of Israel." How many counties are there in the United States over *all* of which the Brethren travel and preach?

"Ho reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round thee
And day begins to fade?

Why stand ye idle waiting.
For reapers more to come,
The golden morn is passing,
Why sit ye idle, dumb?"

Arouse! awake! "Go and teach all nations."
See that "to the poor the gospel is preached."

"Thrust in the sharpened sickle
And gather in the grain,
The night is fast approaching,
And soon will come again.

The Master calls for reapers,
And shall he call in vain?
Shall sheaves lie there ungathered
And waste upon the plain?

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.

If you cannot give your thousands,
You can give the widows mite.
If you cannot be the watchman,
Standing high on Zion's wall.

* * * * * * * * * *

You can do what Heav'n demands,
You can be like faithful Aaron
Holding up the prophets hands."

A man who has become a victim to cancer would spend the world, if he had it, to be cured of his disease, that his life might be prolonged just a few years; but he would not give a cent to have his neighbor cured of the cancer of sin, when he knows the wages of sin is death, when he knows that a cure would not insure life for only a few years, but for a never ending, cyclessless eternity.

To be consistent, one of two things we must do: either we must cease our profession, or we must try to win others to it. If we do not we show an insincerity, an abscence of faith in our teachings, and are the vilest and most debased hypocrites of which it is possible for the most extravagant imagination to conceive. If we would see our fellow-man go down to eternal ruin without making any effort to save him we are no more charitable, no more benevolent, no more merciful, no more humane, no more Christ like than the devil himself. Is this plain? It takes plain speech to cut through the heavy crust of selfishness out of which grow pride, arrogance, covetousness, envy, jealousy, and hypocrisy.

If God, the Bible, Christianity mean anything at all, they mean as many times more than anything in this life as there are sands on the sea shore, drops in the ocean, or atoms in the Universe. If eternal life was bought at the expense of a sacrifice of every earthly comfort, solace, or joy and the most dreadful tortures to mind and body were each endured night and day—if our bodies were receptables of the most excruciating pain and our minds of the greatest grief and gloom of which one minute could not be endured, even then we would obtain salvation on easier terms—would make a better bargain than though we should buy the "earth and the fulness thereof" with our shadow. S. J. H.

THE COMING MAN.

HE is coming. You may all know him; in fact you will have no trouble in learning to know him if you are not now well acquainted with him. He is humble, unpretentious, kind, sociable, tender-hearted, long-suffering, charitable, lovely, truthful, punctual, and contented. He takes advantage of no one. He is losing no sleep, losing no physical strength on account of station in life. He is not fretting and worrying because he is not a minister or an editor. Perhaps he is thinking of starting a paper, but then he is not telling it around, and adding "It will be the *best* paper in the Brotherhood." He is not saying, "*My* paper will be the *cheapest; my* paper will be the *cleanest* and *brightest*." No, he is not using adjectives of such high degree, but modest-like says nothing of the kind. He does not say, "I'll make things jingle if I ever preach." Nor do you hear him say, "I was to the District Meeting last week. I made a speech there and it made things ring." No such boastful language proceeds out of his mouth. He is not all the time trying to hoist himself to the top of the pinnacle at the expense of his fellow-man. The vanity of self-exaltation is not in him. You are not always annoyed by his allusions to his own work. You are not made ashamed at his pretensions to learning, when you know that he is even below the medium. When you present an idea, you are not mortified by any such remarks, "O that is old to me." "I guess you borrowed that somewhere." He is glad when you speak, and patient in hearing. He is not arrogant, self-willed, ambitious to be foremost, but believes that his work must determine the estimation in which he is to be held by his brethren. In fact, he is just so modest and unassuming that he cannot fail to occupy a very eminent position in the church. He has the qualities that make men worthy of our confidence. He takes delight in making others useful and happy. He does not say much, but when he speaks you are made glad. Such is the coming man. For aught I know there may be many just like him on the way. I pray God that their number may be legion. The name of the coming man I do not know. The qualities of the successful man have been named. Shallowness, arrogance and self-exaltation may flourish for a season, but the end will come. No such work can remain, for God will overthrow it. Ignorance and self must boast a great deal in order to hold a position, but sooner or later their hollowness will be apparent to all. M. M. E.

LITTLE TRICKS.

OF all the things which dishonor the cause of God and disgrace the name of Christ, perhaps we should assign the first place to little meannesses practiced by men professing godliness; and especially by ministers of the Gospel. There are some things which are hardly big enough to be called sins, and which, if a man were proved guilty of them, would in single instances hardly afford ground for disfellowshipping him, yet which, if allowed to go on unchecked, work ruin to his reputation, and dishonor to the name and cause of Christ.

It is scarcely necessary and perhaps hardly possible to define the things of which we speak, but unfortunately most persons know what they are. There are few neighborhoods where the name of Christ is not dishonored by some petty example of meanness and littleness on the part of some church member, or deacon, or pretended minister, which really causes more reproach than would be occasioned by some solitary act of outbreaking sin. When Moses speaks unadvisedly with his lips, we consider the provocation and pity his weakness, but when Achan brings reproach and defeat upon the armies of Israel for the sake of a Babylonish garment or a wedge of gold, we acquiesce in the justice that blots him out of existence. When David commits a crime we wait to witness his repentance and hear his penetential cry; but when Gehazi lies through covetousness and hides his talents of silver and his changes of raiment, we see with just indignation the leprosy smiting him as with the curse of God. There were many of Israel's kings that sinned and repented, or who, even in their iniquities had something of nobleness about them, but when Ahab and Jezebel conspired by fraud and falsehood to rob a poor man of his little heritage, we feel a satisfaction when we see the dogs licking his blood upon the very ground which he had so wickedly appropriated. Peter denies his Lord and curses and swears, and at one glance from the eye of his Master goes out to weep in bitterness over his fall; but Judas who carried the bag, who handled the funds, who stole the money, who pleaded the cause of the poor that he might pilfer his percentage of the gifts bestowed upon them, and who finally betrayed his Lord for thirty pieces of silver, went to a suicide's grave with few to pity him or lament his end.

The petty meannesses of covetous men, open the way to the worst of crimes. Their littleness does not measure their importance. A fallen tree may be gashed and cut and shattered, and still have soundness and strength in it, but if we see emerging from it little fungus growths, if the evidences of decay are manifest, we know then that though the trunk may seem fair, and the bark entire, and every branch be broken, yet the whole tree is far gone in decay, and is fit for nothing but the fire, and hardly fit for that. These minute tokens tell of inward decomposition, and are a thousand fold more ominous than any cut or cleavage which violence may cause. An oaken post may be shattered or riven, and yet every fibre of it may be sound and fit for an age of service, but if we see another in whose smooth surface we detect only here and there a little worm-hole which it would seem could not affect its character or strength, we know that through all its fibres from top to bottom worms have wrought their way, until the interior is but mass of worthless powder, and is destined to be crushed by the first pressure that rests upon it. So there are men who in appearance and reputation seem sound and strong; they stand high in the Church and in the world, and will stand so until some sudden revelation smites them and crushes them to the dust: but in spite of all their pride of appearance, their little petty tricks show that borers are at work; that there is present the leaven of the Pharisees, which is hypocrisy, and which once lodged into a man's heart and life, does not cease to operate until it has thoroughly perverted his moral constitution, and utterly eaten out everything within him that was manly and noble and godlike.

Christian minister, beware of little tricks. You may save a penny and lose a friend. While you pride yourself upon your keenness, others may be talking about your meanness: and one thing remember, these little wrongs are likely to be unrebuked; the man who observes them despises them, but he says they are not worth speaking of, and so he says nothing about them, and they remain until, like a fungus growth, they indicate the decay of moral vigor, and the utter and hopeless ruin of all true manhood.

There are men and ministers of the Gospel in good and regular standing, about whom almost every man that knows them knows some little mean contemptible trick of which they have been guilty, which in itself is a small matter,—and so a grain of sand is a small matter,—but when the grains of sand become numerous enough the ocean itself cannot break through them. So no excellencies of character can make amends for these petty exhibitons of human frailty and depravity. It is not that the things themselves are of such importance, but they are the straws which show which way the wind is blowing; they are the things which make every man doubt the integrity of those who are guilty of them, and which prepare every man who knows them to believe that a man who could do such things could do other things which are far meaner and far worse.

We recall with satisfaction an instance where a near relative when brought before a court on some trumped up charge of wrong-doing, summoned an old gray-haired minister who had lived more than forty years within half a mile of him. "How long have you known this man?" said the lawyer. "I have known him ever since he was born." What do you know about him?" "I never knew a mean thing of him in my life." Such a testimony as that stands out in marked contrast with many petty tricks and discreditable transactions which so often need to be explained and apologized for; the explanation frequently being more harmful than the accusation, and the apology more discreditable than the fault.

O man of God, if you would be honored of God and man, put away from you once and forever all craftiness, deceitfulness and guile, and stand in the name and strength of the Lord, spurning everything which partakes of littleness and trickery, and living so blamelessly and uprightly that you shall ever enjoy the sunlight of the Maker's smile, and the favor of those who love righteousness and hate iniquity. Then you can say with the apostle, We have "renounced the hidden things of dishonesty not walking in craftiness, nor handling the Word of God deceitfully."—2 Cor. iv. 2. "Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man." 2 Cor. vii. 2.—*The Armory.*

MANUSCRIPTAL.

"A MIGHTY Hunter Before the Lord."—C. H Balsbaugh. "Degredation and glory of Death."—C. H. Balsbaugh. "Sanctification."—W. H Miller. "The Bridegroom and the Bride."—C. H. Balsbaugh.

THE *Primitive Christian* came to us last week in regular newspaper form. They send it out as a sample number, but think of adopting it another year. We think it looks well and although not so convenient for binding, presents a good appearance.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

As the numbers seventy, forty, and three are very often in Scripture, can any brother or sister tell me through the BRETHREN AT WORK how often these numbers are in the Holy Bible? And have they any particular sacred meaning?

A. NELSON GRAYBILL.

Will some one please explain Jer. 12: 5 It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan."

C. E. M.

Will some one please explain Rom. 11: 20 which reads as follows: "Therefore if thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head.

C. J. HEAD.

What is fasting? How and when must it be observed, how long continued? Is it a command? If so why is there not more preaching and writing done on that subject? And why is it not observed more by us and especially by some of the elders. If it is not a command what does Matt. 9: 14,-15, Mark 2: 18-21, Luke 5: 33-36, Acts 13: 2, 3, Matt. 17: 21, Mark 9: 27, Luke 2: 37, Acts 14: 23, 10: 30, 1 Cor. 7: 5, 2 Cor. 6: 5, Matt. 6: 16-18, 4: 2, and Luke 1: 2 mean. WM. CHROWL.

QUERY ANSWERED.

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the least in the kingdom of heaven? JESTINA MILLER.

The verse reads as follws: "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.

THOUGH John was the greatest of prophets having advantages superior to any who had preceded him, inasmuch as it was his great privilege to stand at the very threshold of the gospel dispensation, yet his advantages were far inferior to those which are accessible to the humble trusting obedient disciple of Christ. Who is the least? The most humble, those that are the least in their own estimation. The Savior says: "Blesed are the poor in spirit, for theirs is the kingdom of heaven." Again, "For he that is least among you all, the same shall be great." Again it is written, "But to this man will I look, saith the Lord, even to him that is poor and of a contrite spirit, and trembleth at my word." Or it may mean those who have the least advantages, the least opportunities for acquiring knowledge in the kingdom of Christ, has opportunities far superior to those who possessed the greatest advantages under the law. Either, or both ideas would hold true, for the humble disciple, the poor in spirit, those who live by faith on the Son of God have advantages superior to John, and then the most lowly have, for to them also are the blessings of faith made accessible.

MATTIE A. LEAR.

QUERIES ANSWERED.

Will some brother or sister please explain what things were done in Bethabara. That which is spoken of in St. John 1: 28.

SAMUEL W. YOST.

WILSONS translation reads: "These things occurred &c." It refers to the facts and conversation set forth at the 19th verse.

Will some one explain Heb. 1: 7? "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." R. T. CROOK.

This refers to the mission that angels were sometimes sent to perform. Abrahum entertained angels who announced the birth of Isaac. Angels proclaimed the birth of Jesus. His ministers (*Diener*) or workmen are represented as a flaming fire because of their holy mission to moralize and christianize the people to be an ensample to the flock, a terror to sin.

J. F. EBERSOLE.

SOW THE SEED.

SOW ye beside all waters,
Where the dew of heaven may fall;
Ye shall reap if ye be not weary,
For the Spirit breathes o'er all.

Sow, though the thorns may wound thee,
One wore the thorns for thee;
And though the cold world scorn thee,
Patient and hopeful be.

Sow ye beside all waters,
With a blessing and a prayer;
Name Him whose hand upholdeth thee,
And sow thou everywhere.

Sow when the morning breaketh
In beauty o'er the land;
And when the evening falleth,
Withhold not thou thine hand.

Sow, though the rock repel thee
In its cold and sterile pride;
Some cleft there may be riven,
Where the little seed may hide.

Fear not, for some will flourish,
And, though the tares abound,
Like the willows by the waters
Will the scattered grain be found.

Work in the wild waste places,
Though none thy love may own;
God guides the down of the thistle
The wand'ring wind hath sown.

Sow by the wayside gladly,
In the dark, damp caverns low,
Where sunlight seldom reacheth,
Nor healthful streamlets flow.

Watch not the clouds above thee;
Let the whirlwind round thee sweep;
God may the seed-time give thee,
But another's hand may reap.

Have faith, though ne'er beholding
The seed burst from its tomb;
Thou know'st not which may perish,
Or what be spared to bloom.

Room on the narrowed ridges
The ripened grain will find.
That the Lord of the harvest coming
In the harvest sheaves may bind.

Work while the daylight lasteth,
Ere the shades of night come on—
Ere the Lord of the vineyard cometh,
And the laborer's work is done.

RELIGIOUS KNOWLEDGE.

BY WEALTHY A. CLARKE.

WE, as individuals, are not satisfied with our present attainments; we are daily striving to acquire more knowledge, and thus store our minds with that which will prove of great benefit to us. The student who longs to become proficient in the sciences toils incessantly, and often burns the midnight oil that he may gain knowledge and reach the summit of greatness to which his aspiring mind desires to attain. Worldly people labor long and cheerfully that they may increase their knowledge and thus prepare them to appear as members of society, but often that knowledge is not of the proper kind. A knowledge of some things does not better our condition any whatever, but rather the reverse. It is the *kind* of knowledge that we seek that is of real benefit to us. A knowledge of the world and its maxims and fashions will not afford us any *real, true* enjoyment, for the world and all that is therein will pass away, but there is a knowledge that enriches its possessor, and which will, while life lasts, prove to be a continual feast, and finally lead the mind to higher enjoyments—those that will be realized at God's right hand.

"Knowledge is power," is an old adage, but a true one, and especially is it true of religious knowledge. We may possess a knowledge of the arts and sciences; we may study the heavens and learn to call the stars by name, and through that knowledge look up with reverence to Him who created them, and whose works so often impress our minds with His omniscience and power, but at the same time our *hearts* may be entirely destitute of the knowledge which is intended to cause us to *feel* the near and endearing relation we can sustain to Him. We want a religious knowledge in order that we may be better prepared for the work that is devolving upon us, and equip us for life's battles. Religion is intended to make us better;—it will soften and subdue our cold and indifferent hearts if we will submit to its gentle influences, and this added *to* our knowledge, gives us power in the world—a power that cannot fail to be felt, although it may work its way silently.—There is power in religion and it will be realized in all the walks of life, and we need it that we may more successfully meet the many conflicts that obstruct our pathway.

Worldly knowledge often affords us pleasure;—there are many things that a knowledge of gives us hours of enjoyment, but nothing can be compared to religious knowledge. It alone is sufficient to soothe the distressed mind and comfort when earthly knowledge no longer satisfies.

The Bible is a casket of rare jewels and we can possess them if we are willing to search for them. Let us delve down *deep* after the rich treasures and apply them to the shaping of our lives. And while we study the blessed volume we should not only do it with a view of storing our *heads* with knowledge, but our *hearts* should feel the influence of its sacred teachings. Jesus says, "Search the Scriptures, for they are they that testify of me, and therein ye think ye have eternal life."

Those who have never felt the sweet peace that a religious knowledge affords, delay not to procure the "pearl of great price." While you are laboring to attain to worldly greatness and to store your minds with such knowledge as will better enable you to live and act in this world, do not forget that in order to be truly happy, and useful to yourselves and others, and that the object for which you were created be answered, you *must* possess a knowledge of heavenly wisdom, which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." This knowledge will enable you to be more useful while in this world, and when your life-work is ended, will prove a pass-port into the beautiful world on high.

Lamark, Ill.

FROM PALESTINE.

NUMBER XXV.

Jerusalem.

[From the "Christian Standard" by special Arrangement.]

MOUNT MORIAH.

IN my last letter I endeavored to give the reader a general idea of the present city of Jerusalem, apart from the temple mount. In the days of David, and at the beginning of Solomon's reign, the city was limited to Mt. Zion. Its northern walls ran close upon the present David street, and the other walls encircled the remainder of the mountain top. It was so completely surrounded by valleys, that only at the north-west corner, where the Joppa gate now stands, was it approachable on level ground; and at this point stands the strong castle now called the tower of David. I suppose that this is the fortification mentioned in II Sam. and I. Kings, under the name Millo. At that time Mt. Moriah was outside of the city, and separated from it by a narrow ravine about 100 feet deep, with precipitous sides. On its top was the threshing-floor of Araunah, a Jubesite, who was still allowed to live at Jerusalem; and perhaps its terraced sides produced the grain which was threshed on its summit. The threshing-floor was purchased by David in order to offer his sacrifice there at the time of the plague, and perhaps the entire mountain was included in the purchase. It was there that Abraham had offered Isaac, and there Solomon determined to build the temple. But the mountain top, as it was, furnished insufficient space for the courts of the temple, and a temple built there without a wall surrounding it, would be exposed to the attack of his enemies. To supply these two defects was the principal work of the seven years during which he was building the temple. He first dug down to the solid rock, all around the base of the mountain, except at the north-west corner, where a narrow ridge connected this mount with the one next north of it. On the rock thus laid bare, he built his inclosing wall, laying the foundation stones in a bed cut into the solid rock. This wall was built up perpendicular, until its top was higher than the top of the mountain inclosed within it. He then filled in the open space lying between his wall and the slopes of the mountain, and thus obtained on the top of the mountain a level surface for the temple and its courts, of equal extent with the mountain's base. The space thus filled in, according to Capt. Warren's estimate, amounted to 70,000,000 of cubic feet. To avoid part of the labor of transporting earth for the purpose, a large part of the space was occupied building very lofty piers, on which was turned an arched roof, and upon this was laid a comparatively thin surface of earth. This method was adopted chiefly at the south-east corner, where was the largest space to be filled. I went down among these piers, and explored, by the light of candles, the space which they occupy to the extent of 200 feet north and south, and 270 feet east and west. They are about 50 feet high above the present earth floor, but they reach down many feet below this, to the solid rock. Broken places in the arches above have allowed earth to fall in, from time to time, and fill up much of the space.

On the solid rock of the mountain's natural summit, Solomon built his temple; and in order that this fortified hill might be accessible to the city, he ran the city walls across the intervening chasm, and built a vast bridge from near the southern end of the temple courts, across to the side of Mt Zion. The spring of the arch of this bridge, is still seen in the ancient wall on the west side of Mt. Moriah, and Capt. Warren, whose excavations have fully established all of the above mentioned facts, discovered the foundations of one or two of the piers of the bridge. It was probably this bridge which the Queen of Sheba so much admired, as the ascent by which Solomon went up to the house of the Lord. (II. Ch. ix. 4.).

In order to supply the temple and its court with water, and to secure an adequate supply in case of a siege, Solomon constructed the pools and the aqueduct which I made the subject of one of my former letters. There are now within the temple inclosure thirty-three cisterns, for the purpose of holding water. One of these, first explored and measured by Dr. Barclay, is 42 feet deep and 736 feet in circuit. It is dug in the natural rock, and pillars of the same are left at intervals to support its roof. Its water is reached by a flight of stone steps, and the water was about four feet deep when we saw it. Another, first explored by Capt. Warren, is 42 feet deep, 63 feet long, and 57 wide. It was dug in the earth, walled, and plastered, and covered with arches. How many of these cisterns were dug by Solomon is not known; but he certainly provided as many as he thought useful.

The reader is aware that everything above ground on Mt. Moriah was frequently torn down and rebuilt after Solomon's day. When the city was taken by the Mohammedans, in the 7th century, this mountain entered upon a new phase of its history. It was a sacred spot to the Mohammedans as well as to the Jews, both on account of its earlier history, and because Mohammed had started from its summit when he made his celebrated flight to heaven and back. He had stood upon a certain rock there, which began to follow him as he started up, but the angel Gabriel laid his hands on it and stopped it. The prints of Mohammed's feet and of Gabriel's hands were left in the rock, and there they are seen to the present day. I saw them myself, but I never would have known they were hand-prints and foot-prints if the Sheik who showed them to me had not told me so. They reminded me of a place which the priest showed me in Rome, where Peter, when in prison there, happened to strike the side of his head against the stone wall, and left a deep dent in it. I afterward saw, in a little chapel in the Mount of Olives, a depression in the solid rock made by the feet of Jesus when he took his last step before the ascension. People's feet and hands and heads were very hard in these early days.

J. W. McGARVEY.

Topics of the Day.

COSTLY CHURCHES.

WE give two items of news which show something of the cost of religion to some classes in a great city.

"Plymouth Church, Chicago, through the personal solicitation of its pastor, Rev. C. H. Everest, and a few leading members, undertook to secure pledges for the payment of $60,000 debt. The subscriptions, ranging from $100 to $10000, were all made on condition that the whole amount should be raised. Lately the money was in the bank, and the checks were made out for every dollar of the indebtedness."

"Grace Episcopal Church, Chicago, recently celebrated the close of the twentieth year of the pastorate of Rev. Dr. Clinton Locke. During these twenty years there have been 1,002 baptisms, 405 confirmations, 463 funerals, 370 marriages; and there have been contributed for objects, inter and extra parochial, in round numbers, $420,000."

These items were written for another purpose, but show the fact we mention nevertheless, and what is said of these two churches, is true of many others in Chicago and in other large cities.

Here the annual expense of one church is shown to average $21 000 for twenty years. Thus $420,000 would have built and suported a full half dozen plain but commodious churches of the same capacity as Grace church, or better still, had the excess over the reasonable cost and support of one fair church for themselves been judiciously put out in small sums, a hundred struggling congregations might have been helped to erect churches of the same size where the masses in Chicago could be induced to attend upon the Gospel. It is a fact that the churches of Chicago cannot accommodate one-half of the population, and there is need not only of more room, but some change in the present conduct of the churches which will induce the masses of the people to attend; and probably if Christian people would content themselves with plain houses and simple modes of worship it would go far to bring about this desirable end.

A CHRISTIAN VIEW OF THE JEWS.

THE *Christian Union* says: It is wonderful to contemplate that while 10,000 Jews hover about captive at Jerusalem, and millions look wishfully Zionward, the Rothschilds—Jews—can count up their $35,000,000,000, and to-day the two prime ministers of Great Britain and France, Benjamin Disraeli and Jules Simon are both Jews. Jews are the bankers of Europe's kings; Jews the premiers of 70,000,000 of civilized people. All this, too, where a century ago the poor Jews were hunted from nation to nation like wild beasts. How this once despised people are marching to the front in riches and honor.

The North-west Passage Found.

PROFESSOR Nordenskjold, of Sweden, has made the voyage so long dreamed of thro' the North-east passage. Voyaging along the shores of Europe and Asia, and passing from the North Sea to the Arctic Ocean, and through Behring Strait into the North Pacific, he reached Yokahama in safety Sept. 2—having sailed from Gothenburg on his expedition July 4, 1878. He says:

"I fully accomplished the object for which the expedition was sent out by Dr. Dickson, namely, a practical proof of the existence of a northeast passage. Then the Asiatic coast was followed, and St. Lawrence Bay was crossed to Port Clarence, Alaska. Thence we crossed the Koniyan, dredging carefully in order to determine the formation of the bottom of the sea, many specimens of the fauna and flora being obtained. The location, breadth, velocity and approximate volume of the currents of the Arctic and Pacific Polar currents were chartered and calculated."

He claims that he has found a practical Summer route between America and Siberia, but it is yet problematical whether any solid advantage to commerce will result. Scientifically, this successful expedition will be found to possess unusual interest.—*Christian Standard.*

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

HARDON—In Philips Co., Kansas, Aug. 20, of Diptheria, infant daughter of S. and A. Hardon, and grand-daughter of S. and C Shuck, aged 7 months.

DRURY.—In Bristol, Fillmore Co., Minn., of old age, brother Thomas Drury, aged 85 years. Funeral services by elder Joseph Ogg.
S. M. SHUCK.

HENRY.—Near Dresdon, Poweshiek Co., Iowa, Sept. 2nd, 1879, little Millie, daughter of friend Jasper and Sophia Henry, aged two years, three months and sixteen days. Funeral services by the writer from Matt. 18: 2. S. S. MILLER.

APPLEGATE.—In the Maple Grove Congregation, Newton Co., Kansas, Sept. 18, of Diptheria, little Mattie, daughter of Mr. and Mrs. Applegate, aged 3 years, 6 months and 15 days.

Sweet child has gone to rest with her Savior. May God help the parents to prepare to meet her in glory. Funeral thoughts by the writer from 2 Cor. 5: 1–6. N. C. WORKMAN.

ZUMBRUM.—In the Walnut Creek Church, Johnson Co., Mo., Sept. 17, 1879, sister Susan M., wife of Bro. David Zumbrum, aged 54 years, 4 months and 28 days. A large congregation assembled at the house expecting Bro. Hutchison to preach the funeral, but sickness prevented him from getting there. The occasion was improved by——Literal of the Cumberland Presbyterian Church.
ISAAC WAMPLER.

FAHRNEY.—In the Nineveh Congregation, Reno Co., Kansas, Sept. 2, 1879, Blanche M., daughter of brother F. E. and sister F. Fahrney, aged 4 months and 23 days.
C. SECRIST.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From D. N. Workman.

Dear Brethren:—

ON the 5th of September wife and self, accompanied by brother Henry Keller, visited the Jonathan Creek Church, Perry Co., O. Had a very pleasant communion season. Two additions, one by baptism, and one restored. On Monday the 8th had a pleasant council. Brother Orr and Bradley were advanced to the second degree of the ministry, and Bro. Samuel Deffenbaugh elected deacon. On the 18th I was called to the same district but at another house. Preached three sermons, baptized one. On Saturday the 20th, eldest daughter and self visited the Rush Creek Church, Fairfield Co. Met many kind brethren at the depot in Bremen. Preached four sermons, and baptized nine.

We expect to attend our Sunday-school Convention and then start on our trip West. May the Lord bless and keep all with whom we have been visiting and laboring in the cause of our Master.

Ashland, Ohio

From Eld. F. P. Lœhr.

Dear Brother Harrison:—

YOUR card was received and contents noted. How precious are kind words given by a friend in time of helplessness of body and soul. Thanks, many thanks. God be your great rewarder and your shield as you go along battling against the hosts of wickedness; and when your strength fails you like mine, may some kind soul administer to your wants.

Oft does my mind wander away and see the inmates of your office at Lanark, and hold sweet communion with them. Vividly before my eyes appear your congregations with the lovely little ones in front. Ah! will I see them again?—But hope, blessed hope that reaches behind the vail, says I shall see you all again beyond the flood in the haven of rest. O tell the children, tell old and young to be kind and affectionate to all around them.

I hope to be at the Missionary Meeting in Indiana in October. It will be at my former home. I hope to be refreshed when I see those whom I love.

My palsied hand doth not nerve me so I must quit.

Bloomingdale, Mich. Sept. 29, '79.

[From the above letter we may all see how our afflicted brother in the dark and lonely hours of the decline of his life, at the near approach of the pale messenger, appreciates words of remembrance and brotherly kindness. May none who read this and know him fail to lay up the treasure in Heaven, "I was sick and ye visited me." We hope brother Loehr may be flooded with letters from all, and especially from the lovely little ones in whom his soul so delights. S. J. H.]

The Western Churches.

DURING the past Summer we traveled over a portion of Kansas and Nebraska, looking at the country, and have been among quite a number of the Brethren, have attended some of their meetings, councils and lovefeasts, as well as been with them and seen them in their every-day walk and conduct of life. We found them zealous, and earnestly contending for the faith once delivered to the saints. The churches which we visited are in a healthy, thriving condition, peace and harmony generally prevailing, and in some things we thought members of our old churches might yet learn useful lessons from them. They are more sociable and hospitable than in the Eastern churches; strangers coming among them are received with true, brotherly kindness, and that coldness, almost amounting to sellishness, which we so often see at home, is unknown there. They also keep in mind that in all things we should give thanks. Few among them sit down to a meal, simple though it be, without returning thanks to the Giver of all good, and asking His blessing upon the same.

On "the first day of the week" they do not "neglect the assembling of themselves together, as the manner of some is," but generally meet at some brother's house, for in many places they have no meeting-houses. Though there be no minister with them, they sing and pray, and exhort one another to hold out faithful.—These meetings have a great tendency to keep them warm in the faith and in full love and harmony with each other.

They do not have many ministers, but among them are some able, energetic laborers, though they are mostly young men. The churches, as a rule, have a great desire for able ministers in the East to come and preach for them, but their circumsrances are generally such that they cannot possibly bear the expense of so long a journey, and therefore feel reluctant to ask them to come. But all brethren, and ministers in particular, will find a hearty welcome in the West.

Brethren, you who are blessed with this this world's store, remember the injunction, "Freely ye have received, freely give." Bro. Eshelman is taking a step in the right direction by going to preach the Gospel in the wilds of the West, and we hope others will follow his example, for we believe much good may be done. In the East where there is preaching every Sunday people become so accustomed to it that they do not realize the blessings they enjoy and almost become tired of hearing the word, but in the West the people hear little preaching, as few of the other denominations are yet organized there, and the prople hunger and thirst after righteousness. Not only would the believers be built up in that most holy faith, but many might be turned from the error of their ways to seek the true and living God.

D. E. CRIPE.

La Place, Ill.

To Many Inquirers.

YOU see by my chirography that writing is a task at present. I just draw my pen along, leaving an almost illegible scrawl. I have scores of times essayed to resign my pen-ministry, but cannot. So long as my soul is flooded with thought, it is a relief to give it utterance: and so long as voices of gratitude and encouragement roll in from Dan to Beer-sheba, I am stimulated to effort in promulgating the Gospel of the Cross. Here and there a soul who has entered deeply into the blessedness of sacrifice, contributes its mite to my voiceless ministry and so I continue to "occupy" till "the silver cord is loosed, and the golden bowl be broken."

I will here repeat, perhaps for the twentieth time, that I neither ask nor accept anything on the ground of poverty. He that has learned the meaning of the Cross as God means it, must become woefully reduced before he can conscientiously place himself on the poor list; and on the other side, the same knowledge will constrain Christ-possessing souls to glory in the opportunity of sharing the beatitude of Jesus in 2 Cor. 8: 9. We do not think much of Emmanuel until we are ready to be stripped and emptied and crucified for the attainment of His great and rapturous ends. If the "still voices" from my chamber of suffering and sorrow are meat and drink to God-loving hearts, let them sustain my dragging pen for *Jesus sake*, till head and heart and hand succumb to the seize of the "last enemy."

A word in behalf of missions. Nothing is dearer to Jesus than the extension of His kingdom. It is a grief to the Holy Trinity and the elect angels that the Bride of the Lamb is so apathetic in the proclamation of the glad tidings of the Cross. Salvation by blood, the blood of the God-man—do we really know what it signifies, do we prize it at all corresponding to its import? Have we the "mind of Christ" in relation to it? Is "the zeal of His house *consuming* us?" Are we keeping our hands unstained with the blood of immortals for whom the Cross was stained with Divine-human blood? Let us pause and ponder, and interrogate ourselves whether our life is in very truth a perpetuation of the Incarnation? For wise and gracious reasons God has made Himself dependant on the Church for the consummation of His purposes. Our dereliction in opposition to His will and frustration of His supreme desires. This thought is enough to bring the whole church on her knees, to fill God's bottle with tears, and the golden censer with prayers, and the mission treasury with funds. Ps. 56: 8. Rev. 8: 3. Mark 12: 41, 42. O Brethren let us tremble at the thought of slighting Jesus. Our whole life and peace and hope lie in the Cross, and that calls for our all. *Much* will not suffice: God gave *Himself*, and will not accept less in return. He that accepts one penny as *being his own*, has given *nothing* to God. There is no danger that our investments are lost. Christ has left us a double promissor note which will be redeemed in due time, and bear interest through endless ages. Matt. 10: 42, and 25: 40. The larger investments we make in reliance on that promise, the richer will we be here and forever, and the greater our joy in the solemn day of settlement. There is too little confidence in the pledge of Divine veracity and love. To go on trustingly and hopefully in the way of *self-sacrifice* for the good of our fellows and the honor of God, is the unfailing method of laying up treasure in Heaven and becoming millionaires in the Kingdom of glory. Why are we so averse to bear the reproach of the Cross, and keep company with the humiliation and poverty and self-immulation of Emmanuel? Are we too insensible to form a conception of the feeling of God on account of the supineness of the people in relation to the object in which all His attributes and purposes centre? O for another Pentecost, for a fresh inbreathing of the life of Jesus. Let us come with one accord to the Altar of Golgotha.

C. H. BALSBAUGH.

Echoes from the East.

NUMBER XXIII.

OUR meeting to-day, Aug. 31st., at the Amsterdam Meeting-house was introduced by singing a beautiful song of invitation to sinners and saints. The 4th chapter of John was read, and brother Good took his text from the 41st and 42nd verses.

"This is indeed the Christ," was the confession of the Samaritans when they heard the despised minister from Nazareth. The Jews in and about Nazareth were so blind at heart that they knew not their spiritual King from heaven. They rejected Him, and thus exposed their want of true religion. So it is now. When professed Christians reject the teachings of Christ, they exhibit their need of the Savior's love and life. But "Jesus of Nazareth, the King of the Jews," is not discouraged. He leaves this God-forsaken people, He journeys over into Samaria's land. Methinks I see the lonely company of Jesus and his apostles going up through the little valleys of Galilee and Samaria. He comes to the famous city of Sychar. He enters not, but seats Himself at the well of historic fame—Jacob's well. He rests, while His disciples go for something to eat. What a consolation here for our poor brethren and sisters! Jesus was poor and his disciples were poor. He knows how to be your friend. He experienced your want and your feelings. Though rich in heaven, he became poor for our sakes, that we by Him might become rich in grace. O, yes, it is grace! Only if we are faithful to Him and patient in Him, we shall have His help and His fullness. So shall we know for ourselves that this is indeed the Christ, the Savior of our souls. Let us all hear Him in all things, and we shall not only know Him, but He will soon come and gather us into His home above, and we shall be ever with Him. Bro. Baker followed with appropriate remarks.

SEEKING AND SAVING THE LOST.

September 17th. A goodly congregation was at the Welty Meeting-house this morning, many of whom were young people.

"Happy is he whose early years,
Receive instruction well,"

were the words of sacred song that opened the regular service. Nothing can be more beautiful than early piety. No benefit in this life so great and good as the benefits of true and practical religion in the lives of the young. The strong tendency in young members is to go after the world in its fashion of dress, and amusement of the mind. But we know of some very faithful, praying young members. How beautiful such lives! They are the beautiful ornaments of the Lord's house—the Church.

Brother Baker chose a text that is full of Good News: "The Son of Man is come to seek and to save that which is lost."

I. The Son of Man—Jesus.

II. How Jesus seeks the lost.

III. The means of salvation.

We all heard many good things—words for our future good, if we but give ourselves to the Lord's service as we ought. It is possible that all can be saved, but some may be lost forever. Who will it be? It must be them who will not believe and come to Jesus. No one then should neglect it. The spirit strives with the hearts of many, but the enemy is busy too. There is war around the human heart. O may the good Spirit win the victory and bring every soul a trophy of the cross! Will the reader say Amen?

September 14th.—Spent the day in reading and in meditation. Who does not now and then love to spend a quiet day at home? Well, some of us do. We cannot be faithful Christians and neglect to assemble with our brethren and sisters frequently if it is in our power to do so, but a day of rest from physical toil, spent at home in Christian conversation, religious reading, devout meditation, and all this seasoned with fervent prayer for one's own benefit, and for the Church of God, this is very profitable and well-pleasing in the sight of our Father in heaven.

Brethren and sisters, let us never be idle. As long as we are fitted for labor let us labor for our souls and the souls of others. We may not be able to do as much as we desire to do, but this is better than we should think we do too much. But in all our doing let us keep on the Lord's side. The Scriptures give us examples of persons who thought they were doing God's service and it proved the reverse—they were opposing God. Just think then how careful we ought to be that we do the will of our Father in heaven, for if we should oppose Him, it will do us evil, and it may reach so far among others that we may never be able to correct the mistake. When we do something that divides the sympathies and destroys brotherly love among brethren, we ought to be very cautious and tremble at the results. May the Lord help us to watch and pray.

September 21st.—This morning we had services in our town church-house. The tolling bells indicated that the people could attend religious services at various places, and of course would hear different doctrines. If all were ONE all would "speak the same thing." Why should we pretend to be *one*, and then hold fast to conflicting creeds? Brethren and sisters, can you all deny yourselves, and "come out from among them and be separate?" How else can you follow the truth and proclaim it? Let us stand fast. We have a good doctrine; let us make the preaching of it good also. Let us also see to it that we are grounded and established in the primitive doctrine of the Church. The greatest struggle the Church has to-day is to keep on the old foundation—to prevent departures from the faith.

LOOK AHEAD.

Our meeting began service with the singing of those beautiful words:

"Sweet hour of prayer, sweet hour of prayer."

A deacon brother read the seventeenth chapter of St. Luke, as is our order generally, a feature unknown in the so-called churches, where one minister does all and gets paid for it. We hope the day will never come when our ministers will "make merchandise" of us, and turn the free service of preaching into an ease-loving, men-pleasing, hireling ministry.

Brother Snyder then announced his text: "Remember Lot's wife." He spoke of Abraham, Lot's uncle, and how he labored for peace. Abraham's method of peace-making is commendable: he planned and gave Lot the first choice of territory. He was unselfish. But after a good while Lot lived in a city where instead of his godly life becoming corrupted with city life, he held his integrity, and so conducted his family also. The wickedness of that city became so great that God permitted it to be entirely destroyed, but preparatory to this, God removed Lot and family through the ministry of men whom Lot afterward found were angels. He took their advice and with his family left the city, and was allowed to go where he prayed he might—a place of safety. While on the way we think we see them going. Noah leads the way, the two daughters follow, and the mother is last. They hasten, and have been commanded by the angels to refrain from looking back. But Lot's wife has a vain desire to look back, and she looks. Immediately she is visited by the judgements of God.

This Bible circumstance was compared to the journey of the Christian through this world. He lives in the city of sin at first. He is warned to flee for his life. The Holy Spirit convinces him of danger and leads him out of the city, and starts him on the journey to Heaven. He is now a believer in Jesus, and must not have the vain desire to be where he started from or take along anything that might hinder on the journey. The former life must be forsaken. If not then hardness of heart and dullness of conscience will come upon us. What a pity that any should come short of the city of safety at last! Brethren and sisters, let us not look back, for this is dishonoring our Savior, and sad consequences will follow. Let us deny ourselves for Christ's sake.

Fraternally.

D. B. MENTZER.

Waynesboro, Pa.

From Scandia, Kansas.

Dear Brother Eshelman:—

THROUGH the goodness of God we arrived in Kansas on the evening of the 23d., after a two week's journey. We all like it so far, having had fine weather. We are all well and hope you are the same. We shall be glad to have the Brethren visit this part of God's moral vineyard. Love to all. May the Good Father guide and protect you.

SARAH A. DAGGETT.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

From Roanoake, Ill.—Meetings still in progress,—four accessions to-day and prospects good for more. Meetings well attended. A man and his wife, aged seventy years, and two young girls were baptized to-day. Brother D. B. Gibson is conducting the exercises.

T. D. LYON.

Sept. 27 '79.

From Dunkirk, Ohio.—The saints at Eagle Creek rejoice once more in the addition of another soul to the church by holy baptism. How calmly and hopefully the dear sister trusted her Master in yielding obedience to his commands. May the Holy Spirit continue to strive that others may also trust their Savior in hopeful obedience. S. T. BOSSERMAN.

Sept. 27, '79.

From Union Center, Ind.—Yesterday evening we held our Love-feast and truly a feast of love it was, and to-day we held an election for two deacons. John R. Miller and Daniel Whitehead were chosen. Daniel Neff was advanced to the office of bishop, and Alexander Miller to the second degree in the ministry. Within this week four were received by baptism in this district. May the Lord uphold us all in every good work. Blessed be his holy name.

F. ANGLEMYER.

Sept. 26.

From Panora, Iowa.—At Dallas Center, Lovefeast two little girls just emerging from the morning of childhood, were baptized. A wise move. How easy, comparatively, to return to the Father's house before they have gone far in the ways of sin. The weather was fine and there was a very full attendance. About two hundred and forty communed. E. Eby, D. Price, and about twenty-five other ministers were present. Less than fifteen years ago we had our first feast, with only ten members, and no speaker within fifty miles. Only those who have passed through the trial know the joy we feel. It is a foretaste of heaven.

J. D. HAYCHTELIN.

From Elk Lick, Pa.—Our Love-feast passed off pleasantly on the 20th, with four more added through baptism, making fourteen for this month. Brother Jonathan Kelso and I leave home Monday Oct. 6th, for Mountain Park Home, Wernersville, Berks Co., Pa., at which place all communications to us should be addressed while we remain there. Bro. Kelso's health has been much impaired, and mine not fully restored, we go there assured that it is the place to have the vital powers restored. Wife and I just returned from our annual visit to our friends in W. Va. S. C. KEIM.

Sept 30.

From Ceylon, Ind.—Bro. Yount closed his series of meetings yesterday, and at the close of the services baptized eight. Among the number were two young brothers and three young sisters, the youngest being but twelve years old. Her parents opposed her going but she wept so bitterly they relented and she was baptized. After the baptism and they had returned a short distance, her parents made application, when they again went to the water-side and, like their little daughter, were led into the flowing stream and took upon them the name of Christ. What a time of rejoicing! Surely the angels rejoice when sinners turn to God. "God works in mysterious ways." He sometimes procures the lambs to get the sheep to follow.—Three baptized last Wednesday, making eleven in one week. The work is just fully begun, and we have the assurance if some brother could be with us a short time many more would come into the fold of Christ. Brother Yount leaves to-day for another point in our district. May God be with him and bless his labors.

EMMA WATSON.

Sept. 22nd., '79.

Missionary Meeting.

OWING to the fact that the general Missionary Meeting is to be held near Milford, Indiana, October 24th, the brethren of Spring Creek Church, Koskiusco Co., have changed the time of their communion from the 24th to the 22nd of October. A. W. BOWMAN.

Notices.

The District Meeting for the Southern District of Mo., will be held in the Brush Creek Church, three miles south of Osceola, St. Clair Co., October 16th and 17th.

S. S. MOHLER.

From Dunnings Creek, Pa.

Dear Brethren:—

BY request, I will give a few of the many kind feelings, and love and fears that were manifested before the parting of our beloved brother, C. S. Holsinger and his kind family. Had we not believed he was needed more in Illinois than here, we would not have consented to let him go. He gave the church his farewell address on the evening of the 14th of September to a large number of brethren friends and neighbors. At the close of the services it was a sad scene to see the people give the family farewell. They accompanied us to our home where they spent Monday preparing to leave. Friends and neighbors were coming and going all day, and in the evening about forty were together, many bringing presents for them as tokens of love. At 9 o'clock they were all invited to come together to have a season of prayer, and sing some songs of Zion. In the morning three spring-wagons drove up but they could not take all that wished to go along to the Railroad, which was eleven miles distant, and at the station some more kind members and friends came to bid them farewell. Nine of the crowd stepped on the train to accompany them a short distance. In the company were C. S. Holsinger's old mother, over seventy years old, his only sister and his oldest brother with wife and three sons; and Levi Holsinger, (a nephew) and wife, all clinging together as long as they could, but it was not long until we all had to take the parting hand, which was done with the shedding of many tears. THOMAS S. HOLSINGER.

AN APPEAL.

THE following Books and Tracts are much needed and respectfully solicited for our READING ROOMS, Viz:—

6. "Doctrine of the Brethren Defended."
2. "Light on Freemasonry."
1. "Campbell and Owen Debate."
1. "Passover and Lord's Supper."
1. "Reynoldsburg Debate."
1. "Voice of Seven Thunders."
1. "Through Bible Lands."
1. "The Prince of the House of David."
1. "The Pillar of Fire."
1. "The Throne of David."
1. "Union Bible Dictionary."
1. "Biblical Antiquities."
1. "Ancient and Modern Egypt."
1. "Dick's Sideral Heavens."
1. "Dick's Celestial Scenery."
1. "Map of Palestine."
2. "Sabbatism."
3. "One Baptism."
6. "Trine Immersion Traced to the Apostles."

Will not some of the dear brethren and sisters who are interested in the *spiritual welfare* of the young men and women of *to-day*, be so liberally kind-hearted as to donate the books &c., named in the above catalogue? And thus be the means of imbueing principles which may brighten in glory and in bliss throughout the endless cycles of eternity. All such donations will be acknowledged.

Fraternally,
W. C. TEETER, Box 241,
Corresponding Secretary,
Mt. Morris, Ogle Co., Ill.

DANISH POOR FUND.

Astoria Church, Ill,	2.00
Mary Sandburn, Ill,	1.00
Bear Creek Church, Ill,	5.00
Broken Sword Church, O,	1.00
Panther Creek, Ill,	2.00

C. P. ROWLAND, Treasurer.

Lanark, Ill., Sept. 29th, 1879.
P. C. Please Copy.

SOUTHERN KANSAS MISSION REPORT.

Cedar Creek Church,	$5.51
Cottonwood "	5.00
Eight Mile, "	2.20
Washington "	3.85
Penbody "	5.00
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E. HUFFERD, *Treasurer.*

Garnett, Kansas, Sept. 29, 1879.

Danish Mission Report.

English River Church, Iowa,	$2.00
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John Hart,	.50
Clear Creek,	4.00
Samuel Kinsey, O,	13.50
Stillwater, O,	2.00
Spring Creek, Pa,	3.00
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Solomon Creek paid by John Arnold,	3.30
Linville Church, Va.,	3.00
Elizabeth Kendig, Va,	3.3
Bango Church, Ind,	1.00
Cole Creek, Ill,	2.00
Broken Sword, O,	2.00

C. P. ROWLAND, Treasurer.

Lanark, Ill., Sept., 29th, 1879.
(P. C., please copy.)

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Vol. IV. Lanark, Ill., October 13, 1879. No. 42.

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HOW IT IS IN DENMARK.

BY ENOCH EBY.

IN our last written at Reeds Landing, Minn. we confined our remarks to a few of the customs in Denmark. In this we shall speak more particularly of their religion, which is designated, Lutheran. In form it very much resembles the service of the Episcopal church in America. It is controlled exclusively by the government. Priests (as they are called) receive their positions, their fixed salaries, and their respective orders pertaining to their several charges from the government, to which they cling with scrupulous tenacity, and in their blind zeal lead the masses with a rigor and spiritual tyranny which is particularly peculiar to that class. The laity are wofully priest-ridden; and in their ignoraunce, have a great zeal for God, but not according to knowledge. As in Germany and many other European countries, the government controls the priest, the priest, the school teacher and the child; hence the children are rocked in the cradle of a State church hierarchy, fed and nourished by the milk drawn from the breasts of their spiritual mothers, who, though they promise others liberty, are themselves the children of bondage and corruption, their religion being a work of the head and not of the heart—a mere matter of training and not of conversion.

In order to give some idea of the tenacity with which the people cling to their religious training in the school, we here relate a circumstance which came under our notice while there. A certain man having conscientious scruples in learning war, refused to send his son to school in which he would be taught the art and necessity of war. For this he expected to suffer a heavy fine or imprisonment. While it is a fact that we can never expect religious influence to govern our American Protestant schools to the same extent in consequence of the divided and corrupt state of Christendom, we nevertheless feel to say that it would be a great blessing to our country and an advantage to the church if all our school teachers possessed a true Christian character; from the simple fact that the school room and the family circle are inseperably connected—the one can always feel the effect of the other more or less, in a moral, intellectual, and even religious point of view, and from that consideration we would be pleased to see every school in the country taught by a true, faithful brother or sister; for just as the parent moulds the character of the child, so does the teacher the pupil.

From the above considerations, the difficulties which our dear ministering brethren in Denmark must labor under to establish successfully the true doctrine of the cross, can be more easily imagined than expressed. We think the 36 faithful standard-bearers of the truth, which have been saved and brought from the power of darkness and brought into the glorious light of the gospel in the short period of three and a half years, forever settle the question of the propriety of supporting the Danish Mission.

Furthermore it should ever be remembered that to set up the standard of truth anywhere in America is nothing to be compared with a foreign mission, where not only blindness prevails to a much greater extent, but where facilities for preaching the gospel are much inferior. The State church has a sufficient number of houses for worship, but they cannot under any circumstances be obtained by dissenters who, are yet too few and limited in circumstances to build houses of worship for themselves; hence our dear brethren with all other dissenters must hold their meetings in private houses, (sometimes a public hall) which are generally small and inconveniently arranged for meeting purposes. (They do not have groves for summer use). A tent would be a good service to them. Brother M. M. E. may truthfully say, the difficulties of a missionary in that country are little understood by us who have not been there. *My pen fails to describe.* If our ministering brethren in Denmark could use Baalam's ass to go to their appointments it would be to their weary limbs what a cup of cold water is to the the thirsty soul.

My dear brethren, when you start to meeting and are permitted to jump into a splendid spring seated coach drawn by a pair of lively steeds, sailing along the road on "flowery beds of ease," so to speak, soon to arrive at a good, large, comfortably seated and heated room to worship in, furnished with plenty of lights, and books to accommodate every desire, so much so that a great part of your congregation can indulge in sleep while you are speaking, soon to be aroused by the doxology. Services over, you are now met by half dozen or more warm-hearted brethren and sisters pressing you to go with them with so much captivating enthusiasm that you become perplexed to know how to decide. Soon we are in brother or sister A's parlor with sofas and rocking-chairs sufficient to accommodate all, while the sparkling diamonds of well fired up coal-stoves with many beautiful pictures on the wall to meet your gaze, and you are pleasantly entertained till by and by, say from one to three hours, the sisters come in with a red hot smiling face indicating the hard task of preparing luxuries is now performed, and you are welcomed to partake. The day is spent pleasantly, the evening comes, and you are conducted to a comfortable room, to a beautiful clean bed decked with coverings of tapestry with carved works and fine linen. Prov. 7: 16.

Now turn around and imagine you see our dear ministering brethren in Denmark take their staves in hand giving a farewell kiss to wife and children, the door now closes against a God bless you, they bend down their heads against the storm of snow or rain as the case may be, singing in their hearts,

"Weep for the lost! Lord make us weep,
And toil with ceaseless care,
To save our friends, ere yet they pass,
That point of deep despair;"

thus wending their way, not knowing just where they are going, or how they will meet the close of the day, whether it will be a friend to take them in or an enemy to cast them off, but if received at all, to meet in a little damp house, with but one little fire in one corner to warm by; soon to be invited to supper consisting of black, hard, rye bread, with perhaps a little cold meat, and sometimes butter, and when done eating, a cup of strong coffee, soon to be lit to a single bed, with scanty covering, and perhaps another occupant, as they seldom have any spare beds. In the morning arise and say, Can I have a meeting at your house this evening? Answer, perhaps, yes, or no. If yes, he starts out, walks another day to invite people to meeting, evening comes the brother returns, weary and perhaps discouraged, a half dozen assembled. He preaches, inquires about another appointment, perhaps he gets another invitation, and perhaps not, but renews his energies, lifts his head over all discouragements, perseveres, the seed is taking root, a few plants come up, the light is beginning to shine, numbers gather in now. Small rooms, few, if any seats, perhaps one light, people stand and listen for one hour attentively, after walking from two to eight miles, and now, at least around Hjorring, the people that sat in darkness see a great light; thirty-six are there now, some of whom we know by personal acquaintance are shining lights. The little sheet edited by Brother Hope is stealing a silent march all over Denmark, and has found its way over into Norway and Sweeden. The silent messenger is touching some of their hearts, and the Macedonian cry is heard from across the Eastern Sea, "Come over and help us." But who can respond? Our brethren cannot do all at home. O may the Lord send many laborers into the great Scandinavian harvest field, and may the united prayers of our entire Brotherhood arise in behalf of the Danish Mission, and enter the ears of the Lord of Sabbaoth, and may our hearts swell until our purse strings break, and we donate that which is required of us according that we have, and not according to that which we have not, and the Lord will add his blessing.

HE DIDN'T WANT TO HEAR IT.

HE didn't want to hear a sermon on covetousness as it looked as though the preacher was begging money. And he should not preach on style and fashion, as the *refined* neighbors were very fashionable, and would stay away from church. He didn't want to hear the preacher reprove people for bad conduct in church, especially the brethren's children, as it offended them and looked too rough. He didn't want the preacher to say much about dancing and Sabbath breaking, as the young people would not come to church to hear the preaching. He didn't want anything said about Sabbath Schools or missions, and no one should ask him for the poor, as he paid for what he wanted, and worked for his money and others could do the same. He didn't like to hear the preacher exhort too warmly, as it might bring some into the church before they were ready, and they *might* fall back into the world. More than three or four sermons he did not want to hear in one place, as it would keep people away from their work, and might bring a "lot" into the church before they had counted the cost. He did not want a preacher to visit him that was not *exactly* in the "order"—hair, coat, vest, pants, and all—because it had too much worldly influence, and he did not want any one to look only as he did, as he dressed just right. He would not go to a church where carpets were in the aisles; yet his own parlor was spread with Brussels, and lace adorned the windows. He was one of the strictest of the strict, but where were his children? Out of Christ, and they never heard their father pray. BISHOP.

—*Gospel Preacher.*

DO YE EVEN SO TO THEM.

BY SILAS GILBERT.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7; 12.

THIS Scripture meets us in many ways, and the observance of it will keep us walking in the humble pathway of Jesus. This terrible self of ours will have to be gathered up clean and put on the altar and offered up to God; if it is not, the enemy of our souls will lull us to sleep. As this command meets us almost daily we should give it much careful thought. Jesus says, "it is the law and the prophets." It meets us by having sick neighbors. If we were sick—unable to help ourselves, what would we want our neighbors to do? Stay at home? No: we would want visits from them and a word of encouragement—their endeavors to make us comfortable.

Let us all do likewise—it meets us in our financial affairs. Do we buy and sell with our neighbors as we would they should with us? or do we wait and search till we find some one in a financial embarrassment and then set about getting their property under value. The world has such cases, but we should set them a better example. While there are many in the world that would do so, there are many that would be far from it.

Now we may stand in the way of sinners if we are not very careful on this point. The world is watching us and if they should see some some cases in the church the Devil will use them as a bug-bear to keep good, moral men out of the church. Then we have the poor cripple, the poor widow, the orphan children. Do we ever get their situation fitted on ourselves? Think of the thermometer settling down below zero, their scanty clothes, their often cold houses, their wood almost gone, what would we want? Surely, a more vivid testimony of love than "be ye warmed and filled." Such would be opportunities to lend to the Lord, and when we loan them we need not be afraid of the security, for we can get a lien on heaven.

Our text meets us in our duties in the church. We elect our ministers, we expect them to attend meeting, rain or cold. Do we do as we want them to do? What would we think of our ministers if they did not attend meeting more regular than some of the deacons and laity? Is there any excuse for us? I say no. Some of our ministers have many hardships to encounter. Some are called away so much that they cannot carry on business successfully; so their income is very little.

Now would not a visible testimony of bearing one another's burdens according to Gal. 6: 2, be in harmony with our subject? Then we have ministers who are able to spend much or all of their time and many are the cries to come over and help us, for we are starving for spiritual bread. There is another opportunity to fulfill this Scripture. If you would be in their stead, would you want the good minister of God to stay at home? Nay verily. Then we have churches that are abundantly able to send those that cannot go themselves and for a place to commence sending them we need not go to some distant land. Have half the counties in Ohio organized churches? Who can answer? O let us think of the many souls that are going down to the terrible abyss of eternal destruction, and then apply our text to ourselves! May the Lord speed the day when not only in Ohio, but in the East and West, North, and South, the Lord's truth may be preached and obeyed.

"WRITE THEM A LETTER TO-NIGHT."

DON'T go to the theatre, concert or ball.
But stay in your room to-night;
Deny yourself to the friends that call,
And a good long letter write—
Write to the sad old folks at home,
Who sit when the day is done,
With folded hands and downcast eyes,
And think of the absent one.

Don't selfishly scribble, "Excuse my haste,
I've scarcely the time to write,"
Lest their brooding thoughts go wandering back
To many a by-gone night—
When they lost their needed sleep and rest,
And every breath was a prayer
That God would leave their delicate babe
To their tender love and care.

Don't let them feel that you've no more need
Of their love or counsel wise;
For the heart grows strongly sensitive
When age has dimmed the eyes—
It might be well to let them believe
You never forget them, quite;
That you deem it a pleasure when far away,
Long letters home to write.

Don't think that the young and giddy friends
Who make your pastime gay,
Have half the anxious thought for you
That the old folks have to-day.
The duty of writing do not put off;
Let sleep or pleasure wait,
Lest the letter for which they looked and longed
Be a day or an hour too late.

For the sad old folks at home,
With locks fast turning white,
Are longing to hear from the absent one—
Write them a letter to-night.

—*Sel.*

THE KINGSHIP AND KINGDOM OF CHRIST.

"Pilate saith to them, Shall I crucify your King? the chief priests answered, We have no king but Cesar." John 19: 15.

THERE are two great principles of interpretation of Bible truths, adopted by Christian ministers—the *spiritual* and the *literal*. Those, or at least some of those who adopt the spiritual, reject the literal; and *vice versa*. Both classes, in our opinion, are wrong. The true plan is, to adopt and apply both principles of interpretation, according to the nature and tenure of the subject. The application of either principle, exclusively, leads directly and unavoidably to errors and absurdities.

Among the various errors into which men have fallen, by the adoption of the strictly literal principle of Biblical interpretation, is the theory or doctrine contained in the text, to wit, the denial of the royalty, or Kingship of Jesus Christ, the Son of God. This no king doctrine is here asserted for the first time. It originated, as you perceive, with those ignorant and malicious Jews, who accused Christ of being an impostor, and upon the charge of treason and blasphemy had him arrested and put on trial; first before Caiaphas, the high priest, and then Pontius Pilate, the Roman governor of Judea. It was then and there, at the trial of Jesus Christ, that this *no king* and *no kingdom doctrine* was first conceived and proclaimed. For when Pilate, who appears to have been a believer in the doctrine of the Kingship of Jesus of Nazareth, asked the Jews, "Shall I crucify your King?" they immediately replied, "We have no *king*, but Cæsar."

Here then, we have the original and first proclamation of this singular doctrine. And inasmuch as this old Jewish doctrine is still believed and preached—not by the Jews alone, but also by some professed ministers of Christ; and especially because this doctrine has been frequently and boldly proclaimed among the churches of God, of late, by different persons; we feel it to be our duty, not wish, in accordance with our feelings and sense of duty, to briefly examine and test this doctrine by the word of God; and by so doing, ascertain whether those who thus speak, speak and preach according to the oracles of God.

And now, in the performance of this duty, we shall endeavor, briefly, to show.

I. WHAT THIS NO KING AND NO KINGDOM DOCTRINE IS.

II. EXAMINE AND TEST IT BY THE ORACLES OF GOD.

III. REFUTE IT, BY SHOWING THAT JESUS CHRIST IS KING, IN A TWOFOLD SENSE, AND THAT HE HAS A TRIPLE, OR THREE-FOLD KINGDOM.

According to this argument, we shall attempt to show,

I. WHAT THIS NO KING AND NO KINGDOM DOCTRINE IS.

The advocates of this doctrine hold and teach that Jesus Christ is no King, and that he has as yet no kingdom. They admit that he is both the Prophet and Priest of the Church, but that he has not yet entered upon his kingly office, and never will, till all his people are converted, and all his enemies are destroyed. And this, they say, will not take place until he shall come again in the clouds of heaven, with power and great glory, to raise the dead, to change his living saints, to destroy the world, to create a new heaven and a new earth, and then set up his everlasting kingdom. Then, say they, and not till then, will he receive and profess the kingdom, and be crowned King of his Church, and Lord of all. This, then, is an outline, or a brief sketch of the so-called *no king and no kingdom doctrine*.

Now is this doctrine in accordance with the teachings of the Bible?—or is it a new-fangled and man-made system?

II. THIS IS THE NEXT QUESTION WE PROPOSE TO EXAMINE AND TRY, BY THE ORACLES OF GOD.

That Christ is no King, and that his kingdom is yet future, is argued,

1. FROM THE IMPORT OF THE TERMS KING AND KINGDOM.

The term *king* is defined to mean, the sovereign ruler of a kingdom; and the term *kingdom* is explained to signify, a town, district, or country, governed by a king, and implying five essential elements, viz: king, territory, capital, subjects and laws. Hence, then, the argument is, that Christ can as yet be no king, because he has as yet no country to govern; that is, he has no territory, capital, subjects and laws, all of which are essential to the formation of a kingdom.

Now, can this argument be met and overthrown?—if not, it stands good: if it can, it falls, and must, of course, be given up. Let us try its validity, first *by analogy*.

1. *Christ is called Father.*—(Isa. 9: 6.) Father is a patronymic term, and commonly signifies the head of a family. A family implies a wife, children, house, law and order. But Christ can be no Father, according to this no king doctrine, because he has, as yet, no such social communion; or in other words, no wife, children, house law and order, in an associated state.

2. *Christ is called a Redeemer.* A redeemer is one who rescues, or accomplishes redemption. Redemption in its theological sense, implies sin, forfeiture, servitude, ransom, restoration. But the Christ of this no king doctrine is not a Redeemer, because sinners are not yet delivered from the bondage of corruption, and restored to the glorious liberty of the sons of God.

3. *Christ is styled a Shepherd.* A shepherd is a keeper of a flock of sheep: and this keeping or tending of sheep, implies a fold, feeding and protection. But according to the no king doctrine, Christ cannot be a Shepherd, because he has no certain sheepfold, no pasture fields, and no place of defence.

4. *Christ is called a Physician.* A physician signifies one who practices the healing art. The healing art implies patients, medicines, the administration of remedies, and the healing of diseases. But, this no king theory forbids that Christ should be a Physician. And why? Because the health of the daughter of his people is not yet recovered.

Now this may suffice to illustrate the fallacy of the argument that Christ is no king, and that he has no kingdom, simply because the constituents or elements of his kingdom are not yet completed. This, we say, does not follow, and therefore the argument is fallacious. But, second, it is argued *from positive proof texts*. Let us test the validity of this argument, by examining some of the strongest proof texts by which this doctrine is wont to be supported.

"*My kingdom is not of this world.*" (John 18: 36.) This text is offered in evidence of the alleged doctrine. But does this prove that Christ is no king, and that he has no kingdom in this world? We think not. Christ said to his disciples, on a certain occasion, "Ye are not of the world, even as I am not of the world." Did he mean that they were not *in* the world? By no means. He merely meant that they were not *like* the world, even as he was not like the world. Just so, when he said, "My kingdom is not of this world," he meant My kingdom is not like the world, but is a holy, spiritual and heavenly kingdom. "If," said he, "my kingdom were of (or like) the world," that is, carnal, and founded on the purse and the sword, and sustained by gaudy equipage, battery rams and steal-clad armies, — "then would my disciples fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." This passage, then, is far from proving the no kingdom dogma. Again,

"*A certain nobleman went into a far country, to receive for himself a kingdom,*" &c.—(Luke 19: 12.) This parable is also offered in proof of the doctrine under consideration. But when rightly understood, it will be seen that it proves no such thing, as they imagine, and that it lends not the least countenance to such an idea. The word kingdom in this parable denotes kingly authority, or an installation to the kingly office. The parable refers too well known custom in the Roman empire, at that time, which was this: When men, who by hereditary succession, or otherwise, acquired claims to royalty, or the government of a country, they were accustomed to visit Rome, to be invested with authority, by the emperor, and then return to administer their government.

Now, then, did not Christ go into a far country? did he not go into Paradise after his death on the cross? and did he not return again on the morning of the third day, saying, he had received all power in heaven and on earth: and after speaking to his disciples for forty days, of things pertaining to the kingdom of God, did he not commission them as his embassadors, to go into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever he had commanded? and did he not command them, among other things, to seek first the kingdom of God? Here then, we have a literal fulfilment of this parable, and a *bona fide* establishment of his spiritual and pre-millenial kingdom, in all its essential parts and elements.

III. WE SHALL NOW PROCEED TO SHOW AND ESTABLISH THE FACT, THAT CHRIST IS KING IN A TWOFOLD SENSE; AND THAT HE HAS A THREE-FOLD KINGDOM, VIZ: A NATURAL KINGDOM, A MEDITORIAL KINGDOM, AND A HEAVENLY KINGDOM.

The points to be established, under this head, are as follows:

1. THAT CHRIST IS KING IN A TWOFOLD SENSE.

1. *He is a King by nature.* Being by nature, God over all, he is also King over all. Hence we read, in the Psalms, "The Lord is a great God; and a great King over all gods."—(95: 3.) In Jeremiah it is said, "The Lord is the true God; he is the living God, and an everlasting King."—(10; 10.) As God, therefore, he is the sovereign ruler and King of the universe.

2. *He is King by appointment.* The Lord Jehovah has said by the mouth of the royal Psalmist: "I have set my King upon my holy hill of Zion," (Psalms 2: 6.) The "holy hill of Zion," in this text, denotes the "Church of the living God, the pillar and ground of truth." Over this redeemed and sacramental host, Christ is the appointed King. Already under the Old Testament, he was repeatedly proclaimed and acknowledged as such. "I have set my King. . . . . mine eyes have seen the King, the Lord of hosts," &c. (Isa. 6: 5.) It is further said, "The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King: he will save us." (ch. 33: 22.)

Moreover, Christ is particularly set forth as the appointed and acknowledged King of his Church and people, under the New Testament dispensation. This might be strongly argued from the types and prophecies of the Old Testament. But waiving all this right and privilege, let us content ourselves in hearing a few gospel witnesses.

First, let us hear the magi, or wise men of the East. What is their testimony? What say they upon this subject? "Where is he that is born King of the Jews?—for we have seen his star in the East, and are come to worship him."—(Matt. 2: 2.)

Next, let us hear the testimony of the disciples. What said Nathaniel? "Rabbi, thou art the Son of God; Thou art the King of Israel." (John 1: 49.) What said the whole multitude of the disciples, at the descent of the Mount Olives? They all with one accord, and with uplifted voices, cried, saying, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest." (Luke 19: 38.) This text is a fulfilment of the prophecy of Zechariah, "Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem; behold thy King cometh to thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." (ch. 9: 9.)

Again, let us hear the testimony of Christ himself, which he gave before Pontius Pilate, where, as the apostle says, he "witnessed a good confession." 1 Tim. 6: 13.) When Pilate asked him, "Art thou the King of the Jews? Jesus answered, "Thou sayest that I am a King. To this end was I born, and for this cause came I into the world, that I should bear witness to the truth." John 18: 37.

Messiah's claims to royalty were fully understood and acknowledged, not

ly by his disciples, who hailed him as their King, but also by some of the Jews; so that they said, he that maketh himself a king, is not Cæsar's friend."

In conclusion on this point, let us remind you of the testimony of the angel and of the heavenly hosts, at the time of our Savior's birth, and at his ascension to heaven. At the time of his birth, the angel of the Lord came down and appeared to the shepherds, while watching their flocks by night, and proclaimed to them: "To you is born this day in the city of David, a Savior, who is Christ the LORD." (Luke 2: 11.) At the time of Christ's ascension, the hosts of heaven hailed him as the King of Glory, saying: "Lift up your heads, O, ye gates, and be ye lifted up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord of hosts, he is the King of Glory." Psalms 24: 7, 10.)

From all this strong array of evidence, it is undeniably clear and manifest, that Christ is King, as we have stated in a two-fold sense; viz: by *nature* and by *appointment*.

Selected by R. Waters.

(Concluded next week)

SPEAK NOT THE BITTER WORDS.

SPEAK not the bitter words,
When anger rules the breast,
Or swift the sting may turn,
And cause thee wild unrest;
The cruel, burning words,
Thou ever must regret;
Though friendship may forgive,
It never can forget.

Speak not the bitter words,
Let silence bind thy tongue,
Ere thou in heedless wrath,
A loving heart hast wrung.
Whatever be the wrong,
What'er thy cause to blame,
Speak gently, or speak not,
Till dies the anger flame.

Speak not those cruel words,
In life's short fading hour,
Cast not a withering blight,
On pure affection's flower.
To-day is thine to bless,
With tenderness and care;
To-morrow who can say,
What shall be thine—or where?

Speak not the cruel words,
Lest thou in woe shalt stand,
Over a coffin bowed,
Clasping an icy hand;
With the saddest tears that fall,
A grief of living force,
Born of cruel burning words,
Hurled back by stern remorse.

—*Sel*

EULOGY ON PUBLIC SCHOOLS.

BY PROF. W. E. LOCKARD.

LET no caviler say that we are at war with free schools. We *love* them, and *because* we love them we shall deal unsparingly with whatever we think is wrong or useless in them. We want to see them grow and spread and exert a still greater power for good in the future than they have done in the past; yet we shall not hesitate to condemn the many faults that have grown up with them, and become in a measure a part of their life. In doing this we expect to do violence to the feelings and prejudices of many earnest workers in the cause of education, for falsehood grown venerable with age has all the force of truth. We have no warfare to wage against our common school system as a system, but only what is wrong in the system. For it is safe to say that without it our nation could not have survived through a hundred years of such storms as have swept over this young republic. It has done a grand work for the nation and for humanity. It has made America the shrine for the oppressed of all nations, the beacon light of liberty to all people everywhere struggling to be free. To it we owe whatever of greatness we have achieved as a nation. To it, enshrined in the hearts of the people, we owe our marvelous growth in science, in morals and in the social sentiments. To it we owe our agricultural and commercial prosperity. To it we owe our liberty as a nation, our character as a people, the peace and security of our homes, the good will of liberty loving people everywhere, our own approval and the favor of God.

Our free school system is able, in and of itself, to work out the problem of self-government and the universal brotherhood of man. No nation can long be free, nor long deserve its freedom, without some system of general education. We see this fact illustrated in the past and present condition of the two sections of our own country. Here in the North where free schools have obtained, we find a sturdy growth of all the virtues; honest toil with honest recompense; a manly independence; a general respect for the rights of others; due regard for law; a land of pleasant homes where white-winged peace sits brooding over every door. Look at the South and mark the contrast. There, the very reverse of all this is and has been true. In a land where it was a crime to teach the poor to read, what else could be expected? Slavery and free schools could not exist together, and therefore schools were not tolerated. There, the few always lorded it over the many. A general sense of dependence and insecurity always possessed the poor and lowly. The rich and educated rode roughshod over the illiterate poor, whose ignorance and poverty they themselves had caused. The rights of man, as man, had no place in their creeds, and even religion was pressed into service to support a monstrous crime.

It is safe to say that no such battle of the wrong against the right as exemplified in the late Rebellion, could have occurred had the free school system been there, as with us, woven into the very structure of their political economy. The free schools of the North saved the nation in its time of peril. The school made it possible to eradicate slavery. It has been the conservator of peace and order, the tutor to intelligent citizenship, the destroyer of caste and the promulgator of the gospel of fraternal love. It is the bulwark of our liberty, for it gives to our youth self-defensive knowledge—and as long as that is afforded them American institutions are safe.

If with all its faults it has done so much in the past, what may we not predicate of its future, when freed from its worst faults, it is left free to work out its grand mission! "With its arrows of thought, winged by the fire of progress" it will triumph over wrong, superstition and oppression everywhere, and prepare the world for the millennium which is to come.

"If Ireland with ever increasing force is demanding liberty; if France has become an enduring republic; if Spain is making herculean efforts to show that *personal merit*, and not *birth* is the balance of social government; if the world is learning that Christ died to make man, not only holy, but free; if these great convictions are leavening the world today, let it be said that the common school system of America, sustaining and backing up the truths of the Declaration of Independence, has opened the doors to the new era of grand humanitarian freedom and high impulses; noble conceptions and lofty deeds.

ORIGIN AND GROWTH.

Our free school system originating while the country was yet new, was only calculated to meet the wants of an agricultural people, battling with forests, wild beasts and Indians. Their course of study was very limited. They had none of the modern appliances for saving the people the necessity of thinking. Learning was not then made easy. They had not discovered the royal road to knowledge in which the favored children of this generation are treading. The high school was a log house. The furnace was a huge fire place, and scholars took turns at lugging in "back logs" and "fire stick." Puncheon floors; benches made of split logs, without backs; long boards fastened to the wall for writing desks; teachers who were scarcely able to do the "sums" required of the scholars; no maps, charts, globes nor apparatus of any kind; these were the conditions under which our fathers and grandfathers received their schooling. And yet from those old log school houses went forth men, who, for vigor of mind, originality of thought and keenness of analysis would put to the *blush* many of the graduates of our modern high schools and colleges.

And this is so as a direct result of the methods of teaching pursued then and now. *Then* the path to knowledge was a hard road to travel; *now* it is a way of pleasantness bestrewn with thornless roses. *Then* the very difficulties encountered and overcome added rugged strength; *now* the facility with which knowledge may be acquired enervates the recipient and defeats the purposes of all education. We eat, but do not digest. Our mental pabulum is administered in much the same way in which turkeys are fattened in France, viz: by our instrument fashioned like a sausage stuffing machine, so that willing or unwilling the turkeys' crops are filled.

Then, while their limited facilities circumscribed the curriculum of study, they more fully mastered what they undertook to do, and thus made the subsequent acquisition of knowledge comparatively easy. But as the forests were cleared away and machinery began to supply in a large measure the want of muscle, it was felt by many educators that some advance might properly be made, both in the extent of the course of study and in methods of teaching.

The advance once begun, conservatism was uprooted. Old methods were laid aside because they were old. The age began to pride itself on its advancement and claimed to be in a peculiar sense, the age of progress. Everything that was old was interdicted while everything new was received with rapturous delight. Every statesman had his plan for a model government. Every philanthropist his panacea for the amelioration of human ills, and every pedagogue, his pet theory of how to teach the young idea how to shoot. Under the stimulus of these ideas innovation followed innovation.

The wonderful improvements in mechanics upset all ideas of conservatism. Mere change came to be considered as *progress*. The wildest theories were accepted as truth. And so it came to pass that the most enlightened of the later centuries became the most gullible. No man dared to question the claims of would-be reformers, or straightway he was called an old fogy, and told to "clear the track for young America." No crazy brained reformer met with a rebuff without calling to mind the trials of Columbus and Galileo, and consoling himself with the reflection that all great men have been treated in the same shameful manner by an ignorant and unsympathizing world. His supposed ill treatment called to his side supporters, sympathizers and followers, and forthwith his theories began to grow. We need not look far for instances in support of this statement. They are familiar to all students of history. Opposition and persecution will give life and growth and vigor to the most pernicious of causes. We say persecution advisedly, for violent measures in all time, have failed to suppress ideas. In the language of Emerson—"The highest glory of human nature is to love right better than life, and to obey the dictates of conscience at every conceivable hazard. Truth, when uttered from the stake, or on the scaffold, becomes absolutely irresistable; and even *falsehood*, when sealed with blood, or strengthened by opposition, acquires, not unfrequently, for a time, an irrepressible power." And so, betwixt these two causes—the lack of opposition to change for fear of standing in the way of real progress, on the one hand, and a stubborn opposition to all change, on the other, an opposition, too, not always conducted with candor and fairness and bordering on persecution sometimes—our school system stands where it does, and as it does to-day—magnificent in its proportions containing much of good in its composition, and also some evil—grand and powerful in its means of doing good, and also, to a certain extent exercising a pernicious influence over the minds and lives of those nurtured under its care. Divesting ourselves, therefore, of all prejudice, let us calmly and reasonably examine the conduct of our public schools and see wherein they overreach their purpose, that we may intelligently set to work to supply deficiencies and lop off superfluities.

Mt. Morris, Ill.

NO TIME.

THERE are persons who have no time to read the Bible, no time to pray, no time to serve the Lord. They remind one of that old shoemaker who, commencing his work in the morning, was in such haste that he had no time to put a bristol on his waxed end. The result was he toiled long and accomplished nothing. There is a story of a soldier pursued by his enemies who was seen mending the girth strap of his saddle while the foe was in sight. He labored diligently, but yet carefully, until at last the work was done, and then, springing into his saddle he fled on the wings of the wind. Had he in his haste sought to escape without mending the girth strap, he would surely have been overtaken and destroyed. So in this world's care and business, we have no time to lose, but we *have* time to pray. prayer and provender hinder no man's journey. A thousand dangers are averted by prayer; a thousand difficulties are prevented by prayer; a thousand hindrances are removed by prayer.

What emergencies may confront us, what temptations may assail us, what trials may come upon us, no man can tell. In watchfulness and prayer is all our security; and if we make God our refuge and turn to him continually, we shall find him a present help in time of need, and his prospering hand will bear us safely through the world and bring us home at last.—*Christian.*

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, S. J. HARRISON, J. W. STEIN. } EDITORS.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - OCTOBER 13, 1879.

BROTHER ESHELMAN is expected home the 14th instant.

Now is the time to make a donation to *Brethren's Tract Society.*

BROTHER P. R. WRIGHTSMAN expects to be at Abilene, Kansas, until the 20th instant.

ELDER JOHN LAIR has changed his address from Dixon, Mo., to Hunnnsville, Polk Co., Mo.

WE are fearful the Brotherhood is on the eve of some *great* events—a fearful crisis. Rumblings are heard in the distance. May we all "watch and pray."

WE instruct our mailing clerk to take all names out as soon as the subscription expires. If any get the paper longer than they have subscribed for, it is because the clerk overlooks it.

IF there are any who have been acting as agents for the B. at W. in the past and do not intend to do so this year, they will confer a favor on us by sending us a card to that effect and suggesting some other *suitable person for the work.*

NOT long since a friend was riding with a brother, and he said he regretted that while so much was said about visiting the sick, so little of it was done. People should practice what they preach. The rebuke was profitably accepted.

DO not forget to ask those who are not members of the church to subscribe for the paper. Thousands there are who appreciate a paper that is fearless and bold in its utterances for the truth of Jesus. Give them opportunity to subscribe.

SOME tell us not to stop their paper when the subscription expires; but of the hundreds of subscribers we have, we can not tell who they are. We hope no one will think hard of us for stopping the paper, even if they have told us not to do it, knowing that we *cannot remember everything.*

FROM the report given in the *Gospel Preacher* we would infer that the S. S. Convention at Ashland, Ohio, 26th, 27th, and 28th ult., was a very interesting meeting. A large number of subjects were discussed by many different brethren and sisters whose names are familiar to the readers of the Brotherhood.

BROTHER J. J. SOLOMON, of Parsons, Kansas expects to labor considerably in the ministry the coming winter. He will act as agent for the BRETHREN AT WORK, and whatever he may do in that line will be acceptable for us. As a Tract distributor and a subscriber hunter he has already given evidence of being successful.

WE are glad to learn that Bro. H. B. Brumbaugh, of the *Primitive Christain*, contemplates a trip to Kansas and Nebraska. The harvest out there is truly great and the laborers are in great demand. May others be moved to go forth in the name of Jesus with the Sword of the Spirit to maintain the doctrine of the Cross.

BEHAVING OURSELVES.

PAUL used great plainness of speech, so that his brethren might understand him; for where is no misunderstanding there can be no quarreling, no strife, and the absence of strife means love, peace, and harmony. "Ye are witnesses," says the apostle, "and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe."—1 Thess. 2: 10. Was this boasting? Nay, verily; it was reminding. Paul had walked holily among his brethren. Not an impure act could be charged to him whilst in the church at Thessalonica. It was a fact that he behaved himself *justly* while there; and more, he behaved *unblamably* This he could say and did without boasting. He spake as one that dared to please God who "trieth our hearts." No "flattering" words were used while among them, nor "a cloak of covetousnes." Still more, he did not seek glory of men, nor of his brethren. "But we were gentle among you," is his declaration, and he said it without boasting. Were the apostle to visit some of us, and after his departure write us that he was *gentle* among us, what would be our first expression? Would we say Paul is boasting? Would we say he is proud; puffed up?. Perhaps. Well, but Paul was an apostle, therefore could thus speak and write. Admitted; but was he more than a child of God? Was he not dwelling in a fleshly temple, subject to all the ills and weaknesses of a corrupt body as we are? Was he not enabled to say he behaved unblamably among his brethren by the same means that we are enabled to behave? When he obeyed God from the heart, he behaved unblamably. When he preached, in all gentleness, the *word* of God, he also behaved unblamably.

That minister who shuns not to *preach the Word* is behaving in the house of God. That minister who lives holily and justly, is behaving unblamably. These two words, *holiness* and *justice* embrace the whole of a successful Christian life. It is not questioned whether the man who is holy will be saved; in this we all are one, even as the Father and Son are one. The man who is living *justly* is not regarded as a dangerous man in society. He is not shunned in the markets, on the streets, and among his neighbors. O! no, he is not charged with misconduct. His heart is warm and tender. He does not set *himself* up as a judge in Israel, but labors with the church, with all long-suffering to maintain its purity and simplicity. He is not "lording" over God's people, neither is he apologizing for ruffles, flounces, worldly fashion and superfluity. When from home he is not ashamed of his brethren and sisters; nor is he troubled about his plain clothes. He knows *how* to behave, hence *behaves.* Pity and pray for those who are more concerned for fashion and filthy lucre than for holiness, truth, and righteousness.

Why do troubles arise? Because somebody does not behave in the house of God. Why must quiet and peaceably disposed members sit all day long and listen to things that should not even be named among those who believe because somebody misbehaved? Why are committees called a long distance, money, time and mind expended? Because somebody is not unblamable—somebody has not behaved. How often we forget that "*it is better* to suffer wrong than *to do wrong.*" It is wrong to strive and contend from day to day about a trivial matter, and at last stop just where we began; or, perhaps, find ourselves away from the fellowship of our brethren. All this comes of not *behaving* ourselves.

How many of us, when a brother misbehaves, go about to restore him "in the spirit of meekness?" Do we reason thus, "Now Bro. B——. has erred, and whatever we do must be done for his good, and the purity of the church. We pity you Bro. B——, and desire you to be saved from your error. O come and walk with us! Be patient, be humble, and we will all labor together as dear children. Will you turn again to God as in former days, and enjoy the blessings of your Father." Is this how we talk to the erring? Or do we say in our hearts, "Bro. B——. has trespassed, and as he has some talent and might excel me, or my husband, or my fleshly brother, or my father, (as the case may be) I will vote to expel him; yea I will do all I can to put him down so low that he can never rise in the affections of others; in short I'll do all I can to degrade and disgrace him. Now is my time. I have long sought just such an opportunity and I will embrace it." Is *this* the way we reason? O vain and darkened heart! O why will we permit Satan to trouble us thus? When we go to thinking that way, let us remember the Saviour's temptation and at once use the Sword of the Spirit. Brother, do not deceive yourself with the thought that you can trample your brother under foot and not be noticed. Your very actions *tell on you.* You cannot hide it; and though you may try to weave a net around your brother's character in order to destroy him, your netting will in due time break and expose *you.* Behave and be blessed.

M. M. E.

Parsons, Kan., Oct. 4th, 1879.

IN HEAVENLY PLACES.

DEAR BRETHREN AT WORK:—

SINCE our last communication to you we have been sitting with our brethren and sisters in heavenly places in Christ Jesus. After the Neosho County Feast the meetings were continued in a school-house several evenings, and about the time that some were almost fully persuaded, we were obliged to leave. How we enjoyed the association of those of "like precious faith" at this place! Bro. Sidney Hodgden is the Elder, and is assisted by Bro. J. J. Solomon in the ministry. More laborers are needed at this place, and we utter the united sentiment of the church in Neosho County, when we say that an active, zealous minister would receive a grand welcome among them if he were to locate in that fruitful field.

On Thursday night, Oct. 2nd we were in Chetopa with S. M. Burket, Brethren David Bare and A. J. Hixson who had been spending several days in looking over Labette County. They expressed themselves as being well pleased with the appearance of things in general. An appointment had been made for us somewhere west of Chetopa, but by some misunderstanding did not reach the place. We returned to Parsons on Friday afternoon, where we remained until Saturday, the 4th, when we went to Paint Creek Church, Bourbon Co. This church held its Feast Sept. 30th. Brethren Neher, Edgecomb, and Hess were present to assist. Three loved ones were received by baptism during the meetings. After the Communion, Bro. Edgecomb remained and held meetings during the week, until the writer arrived on Saturday evening. When we assembled at the large school-house near John Boliuger's and met many old friends and associates from Carroll Co., Ill., we concluded that this was also a heavenly place. An attentive audience on Saturday evening. Met on Sunday at 11 A. M. and notwithstanding another society had a meeting in a church near by, the school-house was densely crowded, and a number stood at the doors and windows attentively listening. After meeting many went down to the stream to witness the baptism of one dear soul who boldly came out and confessed Jesus.

At 4 P. M. met to have a talk with children. A heavenly place again! The children looked so pleasant, behaved so well that we concluded that their little hearts were warm for the right, open to the truth and would show in the future how useful they may be if properly taught. The older ones enjoyed the occasion no less than the younger ones. What father or mother will refuse to partake of the joys which are always found in heavenly places? None are so cold and hard-hearted that they cannot be touched with the love of offspring. How carefully we should guard the interests of the young! Personally I feel my negligence is this respect, but pray God to grant grace for the future.

Met again at 7:30 for public worship. Bro. Martin Neher led in the services, drawing his conclusions from the remarks of the Philippian jailor, "What must I do to be saved?" Bro. Neher is a plain speaker, uses plain words and plain reasoning, all of which we admire. His co-laborer, Bro. Edgecomb, is no less at home in the ministry. The people need common sense reasoning instead of the cold, distant and unsympathetic. No minister is sent to talk roughly and absurdly to the people, but to *preach the Gospel.* This is God's power unto salvation; anything else is not God's power, and must result in failure.

When the services were over many came forward and kindly bade us farewell. A few said they would soon turn to the Lord; and O! may He give the needful help to enable them to go on and complete their resolution. The same old story, "meetings closed too soon." Another week's meetings would, no doubt, enabled a number to throw off the shackles of sin.

Disguise the fact as we will, it will up that it often requires long continued efforts to melt the heart that is hardened in sin. It was so in the days of the apostles and so it is yet. Our meetings closed because duty called us elsewhere. Gladly would we have remained another week with the brethren of the Paint Creek Church, but we could not. This church has about eighty members. M. T. Bare is the Elder assisted by Brethren Numer, Reynolds, Stockmeyer and Watson, the latter was chosen at the Love-feast recently held at his residence. God bless all the faithful ones in Christ Jesus our Lord.

M. M. E.

Ft. Scott, Kan., Oct. 6th, 1879.

THE LANARK CHURCH.

THE *Primitive Christian* of 7th instant contains the following:

"A correspondent of the *New Jerusalem Messenger* makes the following remarks about Lanark and our people there:

'It is a town of 1,200 inhabitants, surrounded by a rich farming country. A peculiar religious sect called 'Dunkards,' flourish here. They make good citizens, settle all their own disputes, without recourse to law, take care of their own poor, and dress exceedingly plain. The men wear broad-brimmed hats, and coats of a singular cut. The women wear slat sun-bonnets in all weather, and dress in calicos. They have little or no association with the world. They neither vote nor go to war. The church in which they worship must be plain, not richly furnished or showy. No steeple is allowed on the top. They bought a church in the neighborhood of the Lutherans that had a 'steeple.' They took it down ere they would worship in it. The preachers are not paid, and some say their sermons are not worth paying for. They are generally thrifty farmers, and well-to-do in the world, we say.'

"How strange it is that the coat generally worn by our brethren should be considered 'a singular cut,' when there is nothing singular about it. Indeed, there is nothing strange about it, as it is the most common cut that has been worn in America for the last hundred years, and yet it is so 'singular.' Our brethren wear a *very* common cut, but the fashionable world do wear some very 'singular' cuts, but they are not so considered because they are fashionable. Style has much to do in making things look 'unsingular.' As to our sisters out there wearing 'slat sun-bonnets' and 'dressing in calicos,' we are not quite sure that the correspondent is right. Possibly some of them use a more costly material for 'Sunday dresses' at least. But as to our Western brethren having no 'association with the rest of the world,' is news to us, as we were told they are quite sociable, and indeed we found them so away from home, especially our publishing brethren at Lanark. We hope they will rise to explain as it will never do for them to have a world of their own out there."

"We dare say that the views of this correspondent in regard to our people are about as singular as the cut of our coats, but it does not make a particle of difference to us, as we are not the least ashamed of such singularity, except our attributed none sociable qualities."

The correspondent to the *Messenger* is about correct. However, few of the sisters wear "slat sun bonnets," not because they are too proud to do so, but because such bonnets are difficult to keep in order. Many of the sisters—some of the wealthiest—do wear calico dresses to church on Sunday. They do not insist in word that others shall do so, but they show by practice what their preference is. They teach by example rather than precept. Indeed we have never heard our very plainest sisters say anything about dress, not that we would say they never have; but from this we take it for granted that they do not make it a hobby to parade whenever an opportunity is presented. Some persons think that to live in town or become rich is sure to make one dressy, but any one acquainted with the Lanark Church can see the falsity of that notion. We have been here over a year and have not yet heard in church a complaint about dress.

The brethren and sisters here are as sociable as in most places. By some they may seem hard to get acquainted with. Our ministers frequently remind us that we should be courteous and sociable to all we meet, and a word of welcome is always given any who favor our meetings with their presence.

Our house for worship is enclosed by a good fence; and nice evergreen and other ornamental trees are growing in the yard. The house is very plain, yet it is neat, comfortable, well lighted, and the floor is kept scrupulously clean. Our brethren and sisters think heaven, to be beautiful, must be *clean*, and so they try to keep themselves and houses.

The slur on our preaching falls to the ground by its own weight. Christians do not say "sermons are not worth paying for." The Lanark Church does not *buy* sermons with gold and silver, but it tries, "to visit the fatherless and widows and to keep itself unspotted from the world."

S. J. H.

FROM PALESTINE.

NUMBER XXVI.

[From the "Christian Standard" by special Arrangement.]

WELL, the Caliph Omar, to whom Jerusalem surrendered, cleared away the rubbish and filth about this holy rock, and built over it a dome, thus making it a place of prayer. Several of his successors enlarged upon and improved his work, until it grew into what is now improperly called the Mosque of Omar. But it is not a Mosque, and its true name is, The Dome of the Rock. A Christian Church had been built at the south-western corner of the old temple court: this was turned into a mosque, and bears the name El Aksa.

The Dome of the Rock is an octagonal structure, surmounted by the handsomest dome, I suppose, in the world—handsome, not in its ornamentation, either outside or inside, but in its form above. The spring with which it leaves the drum on which it sits, and the peculiar taper with which it approaches its crescent-crowded apex, are inimitable. I will not here attempt a description of it, or of the building which supports it. Suffice it to say that the building has no significance except as a support to the dome, and the dome none except as a cover to the sacred rock. The inside diameter of the dome at its base, is 63 feet, and this is but little more longer than the longest distance across the rock.

None of the writers whose books I have read, saw this rock uncovered. For centuries it was kept continually overhung by a canopy of the richest silk, the gift of the Sultan. Since the last of these wore out, the rock has been uncovered. I suppose that the present poverty of the Turkish government, together with the general indifference now prevalent among Mohammedans in regard to their sacred places, has caused the neglect to supply a new canopy. We were allowed to examine the rock at our leisure, but not to climb over the wooden partition, about five feet high, which surrounds it. It is a part of the natural rock of the hill-top, left projecting when the surface all around it was leveled. It has the rough and irregular shape of a natural rock, showing signs of cutting on only the western side. It is about six feet high at the highest point, and at lowest, about one foot. It extends about 52 feet from north to south, and about 35 from east to west. Under its south-east corner there is an opening, through which a flight of steps leads into an artificial cavern, about 20 feet in diameter and 8 feet high. A circular hole, two feet nine inches in diameter, is cut through the rock above into the top of this cavern; and nearly under this hole there is a hole of nearly the same size in the floor of the cavern, which is covered by a slab of marble nicely fitted into it. This last hole, according to Mohammedan belief, is the entrance into the place of departed spirits; and good Mohammedans can sometimes hear the voices of their departed friends speaking to them through the slab. This slab is not to be removed until the day of judgment, so we had not the privilege of looking under it.

This curious rock, thus left above the surface, where all else was carefully leveled, thus supplied with a cavern beneath it, an opening from its top into this cavern, and an opening from the cavern floor into some other receptacle beneath it; a rock so strangely revered by the Mohammedans from the beginning of their history, has been an object of much thought and speculation among Christian archaeologists. The most prevalent opinion among those who have formed a definite opinion, is, that it is the very rock on which Isaac was offered; that it stood within the threshing-floor of Araunah; that David offered his sacrifice on it; that Solomon, on account of this previous sacred use, left it projecting when he leveled the mountain's top; that he inclosed at least a portion of it within his great altar of brass, which was 30 feet square; that the hole drilled through its top into the cavern, and the one from the floor of the cavern into a receptacle below, were intended to allow the blood of the victims to flow through and into an underground channel, and thence into the valley of the Kedron. To my own mind this theory appears altogether plausible, and I know of no reason for not accepting it, save its want of historical support. Ancient history, both sacred and profane, is silent in regard to it.

Around the Dome of the Rock is a level space, paved with smooth slabs of limestone, nearly rectangular in shape, and extending 537 feet from north to south, by 460 feet east to west, measured through the middle. It lies about 70 feet higher than the surrounding area, and is reached by two flights of steps on every side. Scattered about over this platform are numerous praying places, cupolas and pulpits, which I can not stop to describe. The Dome stands nearer the southern end of the platform than the northern, and nearer the western than the eastern. I suppose that this platform corresponds very closely to the "Court of the Jews," in the temple.

The entire area outside of the platform, and within the inclosing walls, is about 35 acres in extent, and about 1,500 feet long, by about 1,000 in width. It, like the platform, lacks a little of being rectangular, its eastern side being a little longer than the western, and the northern than the southern. The surface is nearly level everywhere, except at the north-eastern part, where it is uneven, and where it is also lower than elsewhere. In the southern part there are half a dozen cypress trees of rather a ragged appearance, and two or three dozen olives, of still worse appearance. Weeds are allowed to grow everywhere except where the tramping of feet keeps them down, and grass grows up between the stones in the pavement of the platform. The Mosque and the Dome are both too sacred for any but bare or slippered feet to tread (they allowed us to wear our slippers), but boys were playing ball in the large portico of the Mosque. The entire area is a place of prayer; but we saw more persons gadding about and laughing and talking, than we did praying. Everything visible about the place has an air of neglect and decay. This is true also of everything Mohammedan that we have seen, both in Palestine and in Egypt. The system, with all that belongs to it, is crumbling and ready to fall.

The wall around the Haram, as the Arabs call the temple area, is in most places not more than ten feet higher than the surface on the inside, though it is from 40 to nearly 80 feet above the surface on the outside. The northern wall, near the north-west corner, is partly the natural rock, which was originally higher here than the level to which the area was reduced, and partly the wall of Turkish barracks and Governor's house. The chief part of the western wall constitutes the eastern wall of houses that are built against it, and the upper stories of these houses stand above it, with their windows looking into the area. Along the southern part of this wall, the Tyropœon Valley is not so much filled up as elsewhere, and here is seen, near the ground, some of the original wall built by Solomon, or at least some of the large stones which he used. Here is the Jewish wailing place, where the Jews meet every Friday afternoon to bewail the loss of their temple. We visited the spot on the 18th of April, at half past four in the afternoon, and found the space, which is 90 feet long and 14 feet wide, full of Jewish men and women, the women predominating. Some were standing, some were sitting on the ground, many were leaning their foreheads against the ancient stones, and were reading aloud from the books in which their lamentations are printed. I copy a brief specimen of the lamentations:

"For the palace that lies desolate, we sit in solitude and mourn.

"For the palace that is destroyed, we sit, etc.

"For the walls that are overthrown, we sit, etc.

"For our majesty that is departed, we sit, etc.

"For our great who lie dead, we sit, etc.

"For our precious stones that are burned, we sit, etc.

"For our priests who have stumbled, we sit," etc.

As I looked around upon the mourners, I saw many who gave evidence of the deepest feeling. Tears flowed down their cheeks in streams; they read with broken utterance, and occasionally one wept aloud. I could not refrain from sympathy, and I mentally exclaimed, Poor people, I pity you, and gladly would I hope for your consolation; but all of your prayers are in vain. You reject the only One through whom you can come to God, and your prayers will not be heard until you turn to Him. I left the place with a sad heart, and was led to renewed reflection on the strange past, the stranger present, and the unrevealed future of this, the strangest people that ever lived.

J. W. McGARVEY.

Our Bible Class.

The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one please explain Rom. 11: 20 which reads as follows: "Therefore if thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head.

C. J. HEAD.

Will Bro. R. H. Miller please explain Rom. 14: 17, 18. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."

P. M. CORRELL.

Will some one please explain Jer. 12: 5 It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses; and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan."

C. E. M.

What is fasting? How and when must it be observed, how long continued? Is it a command? If so why is there not more preaching and writing done on that subject? And why is it not observed more by us and especially by some of the elders. If it is not a command what does Matt. 9: 14, 15, Mark 2: 18-21, Luke 5: 33-36, Acts 13: 2, 3, Matt. 17: 21, Mark 9: 27, Luke 2: 37, Acts 14: 23, 10: 30, 1 Cor. 7: 5, 2 Cor. 6: 5, Matt. 6: 16-18, 4: 2, and Luke 4: 2 mean?

WM. CUROWL.

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

As the numbers seventy, forty, and three are very often in Scripture, can any brother or sister tell me through the BRETHREN AT WORK how often these numbers are in the Holy Bible? And have they any particular sacred meaning?

A. NELSON GRAYBILL.

QUERY ANSWERED.

Will some one please explain Matt. 11: 11. In particular we would like to know who is the least, and why called the least in the kingdom of heaven?

JESTINA MILLER.

WE understand the first part of this verse to teach that of all the prophets and teachers that came before, there was none greater than John the Baptist; not that he was a better or wiser man than any other, but the dignity and importance of his mission; for he proclaimed the kingdom of heaven was at hand or about to appear. He was favored above all prophets before him in that he had the privilege of introducing the long looked for Messiah, the Son of God to the world. Jesus tells us in Matt. 5: 19, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Do you ask in what sense can he that is least in the kingdom be greater than John the Baptist? In the same sense that John is greater than those that were before him; for the prophets of old could only teach Christ in the far future, whilst John could proclaim the advent of the Messiah, and that he was about to enter upon his work of redemption, but he that is least in the kingdom or Christian age, can teach that Christ has not come but has completed the work of redemption—had been offered as the great sin-offering for the whole world—went down into the grave and rose triumphant the third day—ascended up to heaven and is now seated on the right hand of his Father to intercede for us, and that God accepted the offering and sent the Holy Ghost or Comforter as an evidence of his acceptance and to guide us into all truth, and that whosever believeth on him and is obedient to the requirements of the gospel, shall have everlasting life.

R. R. MOON.

QUESTIONS ON TRINE IMMERSION.

BY PETER WINEBRENNER.

FIRST. I ask our Tunker Brethren to give us one example of trine baptism in the New Testament. *There are none.*

2. Give one precept or command for trine immersion. Nowhere does it say "dip three times for one baptism."

3. Why do you say, when you baptize, "I baptize you in the name of the Father, and I baptize you in the name of the Son, and then say that the candidate is not baptized until the third dip is completed? Why tell two untruths before you arrive at what you call truth?

4. Why don't you use the ceremony, in baptism, just as it is recorded in Matthew? Why add words to it? Why put words into the mouth of Christ Jesus? Did he not understand what he was saying? or, did he need your wisdom to add to his word?, *Beware.*

5. Your adding words to the commission certainly proves that your doctrine on baptism is not contained in it as it stands in the word, *does it not?*

6, Your trine baptism not being contained in the Bible, neither in precept nor example, then why do you condemn all who differ from you? Remember Christ will judge all.

REPLY TO THE ABOVE.

Dear Friend:—

1. I think you must have been very inattentive while reading the New Testament, or you certainly would have found some example of trine baptism. All baptisms administered by the apostles, after the commission was given, were administered in accordance with the commission. They either administered baptism in accordance with the commission, or else they were disobedient, *were they not?* The commission teaches nothing but trine baptism.

2. Have you been preaching all this time without having read the commission? If you have please turn to it now and learn that no one is authorized to baptize any other way than, in the name of the Father, and of the Son, and of the Holy Ghost. Here then, all who are authorized to baptize, are authorized to baptize three times for one baptism; or if baptize means to dip they are authorized to dip three times for one dipping.

3. Tunkers as you call them, never use the language you charge them with. Hence this needs no reply. They don't tell the two untruths you charge them with neither, but you do that yourself. You tell your candidate that you will baptize him in the name of the Father, but you don't do it. After this you tell him that you will baptize him in the name of the Son, but you don't do that either. It is you, then, who tells the two untruths instead of the Tunkers, is it not?

4. Those among us, who are authorized to baptize, do use the ceremony as given in Matt. 28: 19. Hence this needs no reply.

5. This has been answered in my reply to your 3rd and 4th, and need not be repeated.

6. The first part of this question has been answered in my reply to your 1st and 2nd. Hence I need only say that we condemn no one. The word of God condemns the disobedient. All that we do is to point out the manner in which men and women may disobey God's word; and although we may see them disobey that word, we do not condemn them, but are willing to aid them by pointing to single immersion and every other invention of man as dangerous perversions of the teachings of Christ. If you charge us with condemning others may not we, with equal propriety consider the last word in your 4th question an insinuation of condemnation? I hope this reply may prove satisfactory. If otherwise please let me know in what particular and I will write again.

E. UMBAUGH.

WINEBRENNERS REPORT.

Dear Brother:—Not one question have you answered; you simply beg the question, and deny that you condemn others while you must know that you fellowship none but your trine immersionists. No my brother there is no trine immersion in the Testament. You can show none. Why did you not?

P. WINEBRENNER.

REPLY.

Dear Friend:—You say I have not answered *one* of your questions. If your *assertion* is true you are right, but if anything more than a man's assertion is reqired to establish a fact, you are wrong. You say I beg the question. Please explain how? You say that I deny that we condemn others. I do deny this. Should we fellowship any but those who obey the teachings of Christ and his apostles? You say there is no trine immersion in the Testament. I told you, that all the baptisms administered after the commission was given, were administered in accordance with the commission. You can readily infer from my answer to your 3rd question, and also from Christ's commission, that where any of the apostles said, "I baptize you in the name of the Father" &c, they either did so or were disobeient. Now if the apostles could not *say* and *not do*, but instead of doing what they said they would, say they will do the same thing in another name, without being disobedient, we who live in the present age cannot do so without being disobedient. Can we? If so please tell why we have more liberty in this respect than the apostles?

E. UMBAUGH.

P S Although this last reply was sent to friend Winebrenner 3 months ago he has not yet replied, the reason for which is, we conclude, that he cannot tell why he should have more liberty than the apostles. E. U.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

SEPARATION.

A wall grew up between the two—
A strong, thick wall, though all unseen.
None knew when the first stones were laid,
Nor how the wall was built, I ween.

And so their lives were quite apart,
Although they shared one board, one bed,
A casual eye saw naught amiss,
Yet each was to the other dead.

He, much absorbed in work and gain,
Grew soon unmindful of his loss;
A hard indifference, worse than hate,
Changed love's fine gold to worthless dross.

She suffered tortures all untold;
Too proud to mourn, too strong to die,
The wall pressed heavy on her heart,
Her cold face showed her misery.

Such walls are growing day by day,
'Twixt man and wife, 'twixt friend and friend;
Would they could know, who lightly build,
How sad and bitter is the end!

A careless word, an unkind thought,
A slight neglect, a taunting tone—
Such things as these, before we know,
Have laid the wall's foundation stone.

THOSE who go about doing good are doing as Jesus did, and, although their humble work may not attract the notice of the great, God will recognize it as done unto Him.

"I HAVE been a member of your church for thirty years," said an elderly Christian to his pastor, "and when I was laid by with sickness for a week or two, only one or two came to visit me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "Oh," he replied, "it never struck me in that light." and so many consider only the relation of their brethren to them, and not their own relation to others.

PEACE AND UNITY.

BY ANNIE F. HARRISON.

THESE two little words have in them volumes of meaning. We will not attempt to define them in all their various significations, but we realize that in them is conveyed the duty of our lives.

When we look around and see instead of peace, strife; in the place of unity, discord; it saddens our hearts and brings deep regret to our minds. To be at peace and dwell in unity is our duty, but it does not stop there. Not only are we to live in peace and unity, but we are to use our whole influence to bring peace to others. "Blessed are the peace-makers, for they shall be called the children of God." What a blessed promise, to be a child of the living God; to be adopted into his family.

YE OLDEN TYME.

IT was over 200 years ago, even in the year 1646, that Dr. Samuel Whiting was a minister in Lyon, Mass. At that time one Obadiah Turner did keep his journal and did write therein as followeth:

"1646, June ye 3d: Allen Crydges hath bin chose to wake ye sleepers in meeting, and being much proud of his place, must need have a fox taile fixed to ye end of a long staff wherewith ye may brush ye faces of them yt will have naps in time of discourse; likewise a sharp thorne wherewith he may prick such as be moste sounde.

"In ye last Lord his day, as he strutted about ye meeting house, he did spy Mr. Tomlins sleeping with much comforte, his head kept steadie by being in ye corner, and his hand grasping ye rail. And soe, spying, Allen did quicklie thrust his staff behind Dame Rallond, and give him a grievious prick upon ye hand. Whereupon Mr. Tomlins did spring up much above ye floor, and with terrible force strike his hand against ye wall, and also to ye great wonder of all, prophainlie exclaim in a loud voice, 'Cuss the woodchuck,' he dreaming as it seemed, yt a woodchuck had seized and bit his hand. But on comeing to know where he was, and ye great scandall he had committed, he seemed much abashed, but did not speake. And I think he will not soon againe go to sleepe in meeting. Ye women may sometimes sleepie, and none know it by reason of their enormous bonnets. Mr. Whiting does pleasantly say yt from ye pulpit he doth seem to be preaching to stacks of straw, with men jotting here and ther among them."

QUIET LIVES.

CHRIST'S lowly, quiet workers unconsciously bless the world. They come out every morning from the presence of God, and go to their business or their household work. And all day long as they toil they drop gentle words from their lips, and scatter little seeds of kindness about them, and to-morrow flowers from the garden of God spring up in the dusty streets of earth, and along the hard paths of toil on which their feet tread. More than once in the Scripture the lives of God's people in this world are compared in their influence to the dew.—There may be other points of analogy, but specially noteworthy is the quiet manner in which the dew performs its ministry. It falls silently and imperceptibly. It makes no noise. No one hears it dropping. It chases the darkness of the night when men are sleeping, and when no man can witness its beautiful work. It covers the leaves with clusters of pearls. It steals into the bosom of the flowers, and leaves a new cupful of sweetness there. It pours itself down among the roots of the grasses and tender herbs and plants. And in the morning there is fresh beauty everywhere. The fields look greener, the gardens are more fragrant,—All life glows and sparkles with a new splendor. And is there no lesson here as to the manner in which we should seek to do good in this world? Should we not strive to have our influence felt rather than to be seen or heard? Should we not scatter blessing so silently and so secretly that no one shall know what hand dropped them? The whole spirit of the Gospel teaches this. "When thou doest thy alms, let not thy left hand know what thy right hand doeth, that thy alms may be in secret." We are not to seek the praise of men. We are not to do good to receive reward from men. We are not to sound trumpets or announce our good deeds from the housetop.—*Selected.*

SINGING FOR JESUS.

BY LEAH REPLOGLE.

ONE evening as I was sitting in the twilight musing over my day's work, little Emma pushed up a chair and took a seat beside me.—After sitting there quietly and thoughtfully awhile, she said to me, "Auntie, the birds were in the tree to-day singing for Jesus." I replied, were they? scarcely thinking of what I was saying, when she continued, (referring to her little sisters) we sing for Jesus, too.

These little girls had been in the habit of taking a hymn book or a note book, and retiring to some secluded spot to hold their little concerts. We never objected to it, but we had not thought of it that they were really singing for Jesus. This opened our eyes and we concluded to encourage them in all their make-believe services. We have known parents to object to their children holding such meetings because they thought it was a bad sign. Our parents thought it was a sign for a funeral. This is only a foolish notion. It is no bad sign at all, it is only a sign that the children are drawn upward by some unseen cord of Divine love. Let the children play going to meeting, and let them sing as much as they please. Give them your Bibles, your hymn books and your note books, let them wear the dust off even if they do tear them a little. It will pay you to get new ones occasionally. He who has said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," is no doubt well pleased with the offerings of their innocent little hearts. He who said, "Where two or three are gathered together in my name, there will I be in the midst of them," will He not be in the midst of these little ones to guide and bless them?

The spot where children hold their meetings is hallowed ground, for surely the Unseen Divine Presence is there. Let the children sing for Jesus, even though they may not know a single note or a verse. Jesus will understand them, and you can soon teach them a few verses, if you will try. Suffer the little children to sing for Jesus and forbid them not.

"Who shall sing if not the children?
Did not Jesus die for them?
May they not, with other jewels,
Sparkle in his diadem?

Why to them were voices given—
Bird-like voices, sweet and clear?
Why, unless the song of heaven
They begin to practice here?"

"Oh! they cannot sing too early;
Fathers, stand not in their way;
Birds do sing while day is breaking—
Tell me, then, why should not they?"

Woodbury, Pa.

CONTENTMENT.

BY DANIEL BRIGHT.

CONTENTMENT is a treasure that is dug after by all classes of people; by the poor as well as the rich, the peasant as well as the nobleman. But it is like entering into the Kingdom of heaven, though sought for by many, yet found by but few. All desire it, and all seek it, but seeking it where it does not exist, it is of course sought for in vain. How vain, and laden with perplexities, is the delusion of seeking it in riches, which often take wings and fly away," and which, in the best, are only a head full of cares and a heart full of desires and anxieties. Are those who are rich in the goods of this world contented? Are they satisfied with what they possess? When they have two farms will they not covet the third? When they possess their ten thousands, will they not covetously grasp and miserly and niggardly hoard to reach their hundreds of thousands? Can they sleep so sweetly on their soft and downy beds as did Jacob with a stone for a pillow? Are their consciences not haunted by the guilt of having "kept back by fraud the hire of the laborers" because their "cries are entered into the ears of the Lord of Sabbaoth?" Are their souls not tormented; their sleep not disturbed by the nibbling little foxes of, "Where can I invest my hoardings, so that they may not be lost? Where can I insure them so that neither man nor God can deprive me of them." Those who can answer all these questions in the negative and are content are the exception. Equally vain is the delusion of seeking contentment in beauty of person and worldly pleasures, for like the beautiful flowers of the grass it shall wither and pass away.

But is contentment not to be found in fame and honor? How soul-tormenting the delusion! What is fame?

"Fame is but a slow decay,
Even this shall pass away."

And in regard to finding contentment in honor, it is the same as seeking it in wealth and riches, the more a person finds the more he wants, and so is never contented nor satisfied. A person seeking honor will soon not be satisfied with that which he receives according to his well-doing, so he begins to rob it from his neighbors. He begins to covet all the honor, not willingly permitting any one else to receive any. When he sees some one whom he estimates as being inferior to him, receive honor, he envies him. When he hears the virgins sing, "David has slain his ten thousands, and Saul his thousands," the Sauls are aroused to jealousy against the Davids, persecuting them, speaking evil of them, whetting "their tongue like a sword, and bending their bows to shoot their arrows, even bitter words,"—Psalms 64: 1, trying to exalt themselves by attempting to debase others. But such envious, grudging, honor-covetors can no more be happy and contented than was king Saul the Benjamite.

No, true contentment is not found in anything that is transitory. It requires for its foundation something that is immutable, and is in its nature pure and holy, and for such foundation one seeks in vain but in the Holy Trinity. Who could not rest and be content in the faith of his being the son or daughter of the Almighty, omniscient and merciful God, who protects and cares for his children as we do for the apple of our eyes? Truly, unflinching faith in God and the merits of Jesus, the spotless Lamb, and the conscious indwelling of the Holy Spirit, the comforter, must render a soul happy and contented. Faith that does not reach to yonder starry heavens to grasp Jesus there, but that feels him, and in love embraces him within his heart; there anoints his feet with the tears of gratitude, love and joy, and exclaims, "My Lord and my God." Being "dead indeed unto sin" and "quickened together," and "risen with Christ," Col. 2: 13, having the affections riveted on things above, the soul finds contentment sweetly within, even "life hid with Christ in God." Having taken a draught at the "wells of salvation," from the hands of the Savior, he is satisfied, happy and contented, "shall never thirst," though always drinking, for it shall "be in him a well of water"—comfort, peace, joy and contentment "springing up into everlasting life.—John 4 : 14.

Such is true and lasting contentment. Will you diligently seek it, dear reader? The promise is, "Seek, and you shall find," but remember that it is not found in any worldly object, nor in the "counsel of the ungodly, the way of sinners, the seat of the scornful," but in the "congregation of the righteous," the "Church of the first-born, which are written in heaven," whose "delight is in the law of the Lord," and whose meat and drink it is to do their Master's will. Give your heart to God, and humble yourself under his mighty hand, and it will come to pass that you can say with David of old while in the wilderness of Judah, fiercely persecuted by king Saul, "Thus will I bless thee while I live; I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."—Psalms 63: 4–7.

Bethlehem, Pa.

Topics of the Day.

GREAT ENTERPRISES.

THE present time is fruitful in schemes of great magnitude. There are already projected,

A new suspension bridge over Niagara river;

A new Atlantic Cable in addition to that now in process of construction;

A ship canal across the Isthmus of Darien;

A ship-railroad across the same strip of land, separating two oceans;

A railroad over the desert of Sahara, connecting Algeria and Soudan;

A canal, which, conveying the waters of the Mediterranean into the sands of Africa, shall make a great inland sea and fertilize arid wastes;

The establishment of water communication between the Black and Caspian seas.

Add to these enterprises, most of which seem likely to be undertaken in the near future:

The destruction of the world's plagues;

The emancipation of every slave;

Universal education;

The adjustment of the relations of labor and capital;

The solution of the population question;

The discovery and adoption of the final form of society.

And we need not fear that the world's great thinkers and doers will get out of work and have to go tramping for a long time to come.—*American Socialist.*

MORMONISM.

SEMI-MORMONISM at the East, as well as in all its original deformity in Utah, is suffering the withering blast of an aroused public sentiment. Leading clergymen and Christian laymen in the State of New York have been in consultation to devise active measures for the breaking up of the impure Oneida community, in the center of that State. Led by the retired and really very able former head of it, John Humphrey Noyes—a relative of President Hayes—the community has voted to give up their system of complex or bestial marriages. They do not renounce their principles; indeed they advocate the superior purity of celibacy, but will not live separate as do the Shakers.—They will permit separate marriages, break up the indiscriminate association of the sexes, keep up their forms of moral and religious discipline, their socialistic plan of doing business and holding property, and for the care and education of the children. Young Mr. Noyes, the present head of the body, is happily married, and is opposed to the complex marriage system of his father. His personal influence together with the strong public sentiment around them, has secured this hopeful step towards a moral reformation.

OF the prosperity of the Methodist Book Concern in New York, the Rev. Dr. Hunt, one of the managers in this city, gave some interesting statistics in an address at one of the late Chatauqua meetings. He said that after the fire in 1836 the capital to begin business with was $281,650.74. In June 1878, the net capital was $1,009,414.48, showing an increase of $719,762.69 which came from profits. Records show that the New York Concern has paid for objects outside of its own business since 1839 the sum of $2,120,893.35. This was paid by order of the General Conference, or it would otherwise have been added to the capital, so that the total profits have been $2,859,665.04 in forty-two years, or an average of $67,872.72 per year.

PHILADELPHIA makes annually 20,000,000 garments, employing 50,000 men and women in the business. Cutting machines are used in some establishments that can cut nearly 1,800 garments in twelve hours, and button-hole machines that can work at the rate of 180 an hour, in which time only three could be worked by hand.

Correspondence.

These things write we unto you, that your joy may be full.—John

From the Arcadia Church, Ind.

OUR communion was on the 16th of September. We had a good meeting; not many ministers from a distance, nor any very aged, but those that came did their work well, and although young, their work showed their hearts were in it, and are promising workmen. If their lives are spared they will do much good here on earth, and if their counsel is received and lived out, fruit will be the result, though it comes after many days. May God bless the Church is my prayer. J. N. PERRY.

From Eld John Murray.

Dear Brethren:—

PLEASE explain why people seem so much less concerned about having peace with God while in health than in sickness. I have thought much about this and wondered why it is. Do not the well know that they must die as certainly as do the sick? This is what surprises me at the difference in their expressions and desires when they are in health and when sick.

I have now been in Marshall Co., Iowa twenty-two years. In the first six or seven years I was called once a year to preach a funeral; but since that time there has been a gradual increase in population and many more deaths. I have, in this time, frequently preached for two deaths at the same time, and on the 2nd, of last August I preached the funeral sermon of three at the same time.

Quarry, Iowa.

From Weeping Water, Nebraska.

THE first Love-feast in this part of the country is now past and truly it was a feast to us all and one long to be remembered by all present. In an humble tent 30x40 feet, covered with long hay, about fifty-three members communed, and people who long sat in darkness, were permitted to see the ordinances of the Lord's house observed in their primitive order. We trust and believe this occasion will be the means of furthering the Master's cause in this place. We organized a church with twenty-four members, with two deacons and one minister, and named it the Weeping Water Church. Brethren, remember us in your prayers and in your travels among the isolated churches. We are 60 miles from any other organization. Two were lately received by baptism Your unworthy brother,

JESSE Y. HECKLER.

From the Centerview Church, Mo.

OUR communion meeting was held on the 27th of September. Had a large gathering and good order. It was a feast of love long to be remembered. The week previous we had some fears of not having ministerial help as our brother Hutchison was in ill health, but on the morning of the meeting brethren S. S. Mohler. J. S. Mohler and E. Kees came equipped with the Gospel armor and shunned not to declare the whole counsel of God. May God bless them for their labor of love, guide them through the journey of life, and eventually give them a home in the many mansions above.

A. CREEGER.

Sunday-School Convention.

THE Sunday-school Convention for the northern district of Indiana will meet in regular session the 23rd day of October, 1879, in Solomon's Creek Meeting-house, 1½ miles northeast of Milford Junction, Elkhart Co. Those coming by way of Lake Shore road will change cars at Goshen for Milford Junction. Those coming by way of Pittsburg, Ft Wayne and Chicago, will change cars at Warsaw for Milford Junction. Those coming by way of Bond, Ohio, will stop off at Milford Junction.

We expect this meeting to be the best one of the kind ever held in northern Indiana among the Brethren, being just one day previous to the northern Indiana Mission Meeting at the same place, thereby calling together the ablest and most zealous workers in both the Missionary and Sunday-school fields. Brethren and sisters, let us come together and learn how much good Sunday-schools have done among the Brethren and how much good can yet be done, and last, but not least, how we can do the work. Brother M. M. Eshelman has promised to be with us and deliver a discourse the evening before. His theme will be "The Bible."

The following is the programme as prepared for the Convention:

1. What are the advantages of Sunday-schools among the Brethren? Jesse Calvert, Daniel Shively.

2. Has the experiment of Sunday-school Conventions proven to be beneficial to the Sunday school cause in the Brotherhood? Daniel Whitmer, John Sturgis.

3. Teacher's Meetings, and how to conduct them. Louis Muntz, Sarah Johnson.

4. What are the nesessary qualifications of teachers and officers? P. R. Wrightsman, Isaac Berkey.

5. How should scholars be instructed who cannot read? Isaac Early, Noah Shutt.

6. How can all who attend Sunday-school be induced to take part in the exercises? John Wrightsman, Henry Wartsler.

7. What records should be kept, and how? Amsey Puterbaugh, Alman Mock.

8. How should funds be raised to defray the expenses? Wm. G. Cook, Harrison Elson.

The persons named with each proposition will open the discussion, after which all present will have liberty to take part in the exercises. Perfect freedom to present the light of the Gospel upon these subjects, and to suggest the best methods of teaching our youth will be allowed. We want active workers throughout the Brotherhood to be with us and help in the noble cause. All will be heartily welcomed.

JOHN STURGIS. Secretary.

A Trip to Kansas.

FASHIONABLE preachers, on a plethoric salary, in this age of steam, electricity and gas, when the weather becomes inconveniently hot, and "side-board" shirt collars (especially the *paper* sort) persistently wilt under calorific influences, are, frequently, granted a "vacation" by their admiring congregations, and under certain soothing influences—as for example Havanna cigars, linen dusters, and "dead-head" tickets on the rail-roads—shake the dust of heated cities from their feet, and seek the cool, sequestered borders of the Northern lakes, the Falls of Minnehaha, or the congenial "watering places" by

"The mournful sounding sea,—

where, fanned by spicy breezes—wandering amid the lonely aisles of majestic forests, or on the cool, inviting verandahs of palatial hotels they may indulge an after dinner nap—

"Far from the maddling crowd's ignoble strife,

whence returning to the scene of their "ministerial labors"(?), as duly heralded in the denominational sheet, "with invigorated frame and rejuvenanted spirits"—from a long and arduous pursuit of religious billiards, *alias* "croquet," on the grassy lawn, "at dewy twilight," with the girls, they are "refreshed in body and mind," and so prepared to preach the word with renewed power.

So we, though not a "Rev," nor a double D., and therefore, not properly entitled to the above *perquisites* pertaining to the fashionable "house of God"—in our humble and obscure sphere, have been permitted to enjoy a short respite from home cares,—ministerial, farming, medical, and other labors and duties, and to enjoy our "vacation" of one brief, passing week of time. We have not been to Saratoga, or Niagara Falls. We have not been to Long Branch, or Cape May, (to say nothing of the Mammoth Cave) but we *have* been to *Kansas*.

In company with brother Lemuel Hillery and wife, myself and "side-companion", set out, a few weeks since, for the "classic shores" of Kansas.

Bro. Hillery and I had some appointments ahead of us, which we were endeavoring to reach, one at Belton, Cass Co., Mo., two miles from the western border of the State, one at a school-house, five miles from Belton, and two in the vicinity of Lawrence, Kansas. We went in brother Hillery's private conveyance, and, with the exception of the hot and sultry weather, and feeble condition of brother Hillery's health, as he was scarcely yet well recovered from the effects of a severe spell of congestive fever, a short time before, at brother Fred Kulps, near the Mineral Creek Church,—we had a delightful trip.

We left Warrensbusg, Mo., on Friday morning, reaching brother Jonathan Emmerts' four miles south of Mo., passing Friday night with this kind family, resuming our journey Saturday morning, and arriving at sister Minnie C. Christopher's, near Belton, late at night. Sister C. is my wife's sister, and a member of our Church. We were kindly received and entertained, and on Sunday morning, Bro. Hillery being still much indisposed, and fatigued by the journey, it devolved upon the writer to fill the appointment at the school-house near sister C's—preached to a pretty well filled house, several *Mormons* in the audience. This was the first "Dunkard" sermon ever preached in that neighborhood, and I was, perhaps, the first preacher of the sort this rustic audience had ever beheld.

Curiosity, doubtless, stimulated the major part of the congregation to come out to the meeting, for they eyed the round-tailed coat, and general "outfit" of your humble servant as minutely and curiously as if he had been some fabulous, or nondescript, animal, or "soaring varment," suddenly and unexpectedly turned loose in the community.

I certainly had the "undivided attention" of that "highly respected and intelligent audience." I was informed that a decided impression was made on one of my hearers, a Mormon woman, who remarked, "That is the doctrine for me!" I sincerely hope that this poor "Latter Day Saint" may, in God's good time, be brought out of the darkness of Joe Smith into the marvelous light of the Gospel of Christ.

At night I preached, by request, in the Christian (or Campbellite) Church at Belton.—The house was full and good attention given to the discourse. Text, Acts xvii: 18. Here the gaze of the curious seemed concentrated on our little group of sisters, who sat near the speaker's platform attired in their plain clothes, and modest white caps.

Monday morning, "bright and early," Bro. Hillery feeling somewhat better, and the "Latin parts" of the machinery all round being in better working order, we set out for the celebrated State of Kansas. We had a delightful drive: protected from the fierce rays of old King Sol in a covered carriage, tanned by cool and invigorating breezes, and charmed by the matchless scenery of the delicious landscape around us. The view was magnificent indeed. The constant succession of well-ordered farms, with their long colonnades of tall and feathery Lombardy poplars fringing the broad avenues of approach—well cut, smoothly-trimmed hedges, shapely orchards, laden with red and tempting fruit, innumerable streks of grain, smooth, broad, level roads, vast, illimitable prairies stretching in the dim distance far away as the eye could reach, dotted with white cottages, and varied by the winding outlines of enchanting streams fringed by stately trees, all conspired to form a picturesque and delightful scene.

A spell of glory lies on wave and wood!
A dreamy splendor sleeps o'er all the land,
And winding far away, on either hand,
The glit'ring streams that murmur to the sea
And poured round all, like Ocean's flashing foam—
(With song of forest-bird and hum of bee)
The fairest landscape eye of man could see.

We found the drive from Belton to brother Supplee's, 5½ miles north of Lawrence, rather too much for our team, though kept all day on a "Dunkard" trot, so we reached the unpretentious, quiet, little Quaker village, called Hesper, just as the purple twilight enshrouded the scene. This little town is some 14 or 16 miles from the famous city of Lawrence.

Here we pulled up for the night, enjoying the hospitality of a genteel family of this quaint people. The next day we journeyed on, crossing the far-famed Wakarusa, on a scow, at the substantial, Teutonic village of Eudora, and reached brother Supplee's about noon. We spent two or three days with the family of this kind-hearted brother and his noble wife. Here we felt truly at home, and realized that we were in the house of a brother and sister in the Lord. We met here brother Samuel Baker and wife of the Willow Springs Church; also Bro. Flory and wife of Lawrence. Owing to our detention one day longer on the road than we had expected, we did not reach our appointment for Monday night, at the school-house near brother Supplee's. Fortunately, however brother Baker was present and preached for the people.

The weather on Tuesday evening was threatning: black clouds blocked up the sky with every indication of a storm, so it was thought prudent to postpone the meeting. We were solicited by brethren Baker and Flory, to hold a series of meetings in the city of Lawrence, but the state of brother Hillery's health, and my personal engagements at home, would not, at this time, admit of this. In speaking of the proposed meeting, and the style of preaching most likely to prove effective in Lawrence, Bro. Flory thought that "Love" would be a good theme to start out on. We cheerfully coincide in this view. Love is a wonderful grace, and we would suggest to the brethren upon whom it may, in the Providence of God, devolve to inaugurate such a meeting, that a suitable and appropriate text for the opening sermon can be found in the latter clause of Gal. vi: 10.

While in the neighborhood of Lawrence we spent a pleasant evening under the hospitable roof of old brother and sister Eyre who have a comfortable little home near the suburbs of the city. Lawrence is a beautiful place. It is a neat and cosy little city of some 9 or 10,000 inhabitants, nestling amid green trees and clustering vines on the south bank of the Kansas river.—The wide, well-paved, clean-kept streets, its elegant business houses, its neat cottages and handsome residences, its smoothly-shaven lawns, and imposing public structures form a striking contrast with the Lawrence I saw 21 years ago, with its straggling collection of "dobie" adobe) huts, and shanties built of rough pine plank scattered promiscuously, hither and yon, along the banks of the Kaw, as if somebody had pitched a peck of Irish potatoes into the air, and each one lay where it fell in picturesque irregularity, and in utter defiance of æsthetic law. One of these dingy huts, a veteran survivor of the days of yore, stands, in mournful and solitary grandeur, on the brow of a hill overlooking the classic waters of the Kaw. This important item in the past and progressive history of the city, we obtained through the persistent curiosity of the two accomplished females who were our fellow travellers on the trip. To them the world is indebted for this imperishable fact. Fired with antiquarian zeal, at their behest, I started out in quest of the desired information. Fortune smiled upon the praise-worthy purpose, and I gleaned the inestimable knowledge from an aged and venerable looking specimen of the African race, whom I encountered in the vestibule of the Post Office. But, in the language of the old Methodist preacher, "I must wind to a close" lest my narrative, like

——a *boat*

Of linked sweetness, long drawn out,"

prove too tough for the easy digestion of your readers.

We had, altogether, a very pleasant, and, I trust, a profitable trip. In the companionship of brother Hillery, earnest, devoted, zealous in his labors for the cause of Christ, and that of sister Hillery, no less interested in the triumph of God's people, both myself and wife felt that we enjoyed a rare and precious privilege,—one that contributed to our spiritual growth. The occasion will long be remembered with emotions of pleasure by us.

May the Lord prosper our beloved brother and wife in their labors for the upbuilding of Christ's Kingdom on earth, and when done with the things of time and sense, triumphant them to that better Kingdom above.

ALEX W. REESE.

Warrensburg, Mo.

From Modesta, California.

WE held our Love-feast on the evening of the 20th of September. Commenced meeting on the evening of 18th, and continued until Monday evening, 22nd. We had a very pleasant and good meeting. The church seemed revived and edified and some favorable impressions made on the minds of many. We still try to "plant and water" by holding forth the Word of Life according to the "ability that God giveth," and we humbly pray that the Lord may give the increase so that a bountiful harvest may be gathered into the Lord's garner. The church held a choice for one minister and two deacons. The lot fell on brother S. A. Overholtzer, for minister, and for deacons, brethren Jacob and Isaac Shelly. A happy union of feeling prevailed among the members, as was amply indicated by the vote for the brethren to their positions. The Brethren of California desire the prayers of the Church, both on this, and on that side of the stormy waters. Humbly praying that the Lord may strengthen and encourage the Brethren in California, we are as ever.

Fraternally.

P. S. GARMAN.

From Mt. Vernon, Va.

THE Mount Vernon congregation seems to be in a prosperous condition. Seven have been received by baptism since the 24th of August. Elder J. R. Gish and companion have returned to Illinois. He labored hard while he was among us trying to encourage the Christian, and warn the sinner. Our Love-feast will be held on the 25th of present month.

S. W. GARBER.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Covington, Ohio.—Our church is in a healthy condition, both spiritually and temporally. During brother Bashor's meeting (of one week), there were six added by baptism, and one since. Our Sunday-school is well attended by the little folks, but not so well by their parents as it should be. Success to Sunday-schools and the City Mission. E. BEERY.

From North Manchester, Ind.—Our church is in a healthy condition. True, we have our losses and crosses, but still we prosper. Yesterday we had council meeting and disposed of matter before the house pretty satisfactory to all,—hope the Lord will add his blessing to the same. We rejoice to inform you that we had the privilege of receiving three more to the church by baptism, making in all for this year even sixty. God have the praise.

D. T. S. BUTTERBAUGH.

Oct. 3rd, '79.

From Mansfield, Ills.—Closed meeting in Woodford Co., October 1st, with seven additions by baptism, one restored, and one applicant to be received in Lacon. Two were from the Baptists and one from the Methodists. The brethren and sisters in Woodford are lively, working members and did not forget the preacher nor his family. May God's blessing be with them evermore. I reached brother Barnhart's on the 2nd inst. Small congregation last night on account of rain. Humbly trusting, we begin this meeting. D. B. GIBSON.

Oct. 3, '79.

From Franklin Church, Iowa.—Our feast is past and we had a good meeting. Brother H. Palmer was with us and preached for us. One precious soul was constrained to turn in with the people of God. Held a choice for two deacons, the lot falling on brother Hiram Porter and Lewis D. Garber. Hope the Lord will bless them and cause them to be true and faithful workers in their calling, and may we all live so that we will be permitted to hear that welcome applaudit, "Well done."

JEREMIAH KOB.

Oct. 7th, '79.

From Maple Grove Colony.—Last Sunday, (Sept. 21st,) was our regular appointment on the Sappa River, about eight miles north of the colony. Brother N. C. Workman responded to the request, made by a person in that neighborhood. The request was that brother Workmon should tell the people what the Brethren did believe. He not only told the people what we, as a Church, believe, but also gave good, Scriptural reasons for the same in a clear, logical and convincing manner. He, in the space of two hours, handled subjects enough to engage a speaker for a year. At the close, two precious souls were united to the body of the church by baptism in the presence of a large and interesting audience. Some good impressions were made upon the minds of many others. May the good lord help our dear brethren and sisters to be faithful in the discharge of every Christian duty. We are almost daily receiving additions to our colony and yet there is room for good, enterprising men and women. Our communion will be held on the 4th and 5th of October. We will have our church completed so as to hold it there. Health in the colony good, weather dry, necessaries of life are plenty and cheap. S. R. HOLSINGER.

Bell. Norton Co., Kansas, Sept. 25th, '79.

Dedicatory Services.

The dedication of the Pleasant View Church, Indiana, will take place on the 26th of October, '70. Bro. Jesse Calvert is to preach the dedicatory sermon. C. LENTZ.

Notice.

The District Meeting for the Southern District of Mo., will be held in the Brush Creek Church, three miles south of Osceola, St. Clair Co., October 16th and 17th.

S. S. MOHLER.

Notice.

Delegates and others attending the District Meeting at Hudson, Illinois, can stop off at Oneida Crossing, two miles north of Hudson, by asking the conductors. This will be granted on Monday and Tuesday, the 27th and 28th of October, and those coming on Saturday will stop off at Hudson. THOMAS D. LYON.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

GELTY.—In the Yellow Creek Congregation, Stephenson Co., Ill., sister Mary, wife of Leonard Gelty, aged 49 years, 5 months and 2 days. Funeral services by the Brethren, from 2 Cor. 5th chapter. DAVID B. EBY.

SNYDER.—In the Union District, Marshall Co., Ind., Aug. 19th, friend Eva, wife of David Snyder, aged 52 years. Funeral services by brother M. A. Eisenhour from 1 Peter, 3: 10-15. G. W. MATER.

PLETCHER.—In Cook Co., Texas, Aug. 11, 1879, sister M. M. Pletcher, aged 21 years. Her suffering lasted but a few days. She was confined to her room on Monday, on Thursday she was anointed, and on Sunday night she passed over the river. She leaves a husband and one child and many friends to mourn their loss. She was a dutiful child, a kind companion, and ever ready to obey the commands of the Lord. Funeral services by the writer.

J. H. SOWDER.

MICHAEL.—In the Howard Church, Indiana, Sept. 1st 1879, sister Martha Jane, daughter of friend Wm., and sister Aseneth Michael, aged 21 years. Funeral sermon by the writer from Rev. 14: 12, 13.

This dear young sister was taken down early last Spring with the consumption. She bore her afflictions with an unusual degree of patience. On the 29th of June she called for the elders of the Church and was anointed in the name of the Lord. She leaves a kind father and mother, five brothers and three sisters to mourn their loss. HIEL HAMILTON.

WRIGHT.—In the Mt. Vernon Congregation, Augusta Co., Va., September 7, 1879, of Diptheria, sister Eva, wife of brother William J Wright, aged 28 years, 6 months and 12 days. Funeral discourse by brother J. R Gish of Ills., from Rev. 14: 12, 13.

She leaves a large number of friends and relatives, besides her husband and little son. She possessed such a modest and affectionate disposition that all who knew her seemed to be devoted to her. She was a zealous sister, and her Christian example is worthy of imitation and should characterize every one that professes the name of Christ. Cheer up, weeping friends, surely she is one of those jewels spoken of by Malachi, 3: 17. S. W. GARBER.

WARVEL.—In the Ogans Creek Congregation, of Typhoid fever, September 18, '79, near North Manchester, Ind., sister Alice Warvel, aged 16 years, 9 months and 23 days.

Like the tender flower that is so soon cut down by the frosts of Autumn and sinks into the earth, so did our sister pass calmly and serenely away through the gates of death into life eternal into the Kingdom of God. At the early age of twelve years, she gave her heart to God and became His faithful follower, a devoted Christian, respected and esteemed by all who knew her. It was a sad scene to behold our sister in death's embrace, but we felt that it was God's will. Sister Alice will be sadly missed, not only by near and dear relatives in the family circle, but by associates and friends, in the church and Sunday-school. Thus, one by one, we pass from time to a state of things eternal. May God help us all so to live that when we must suffer the pangs of death we may have the hope of an immortal crown in the home of the blessed.

ISAIAH WRIGHT.

Announcements.

Notices should be brief and written on paper separate from all other business.

LOVE-FEASTS.

Oct.
" 18, Niniskaw Church, Reno Co, Kan, at 2 P M
" 22, 24, Silver Creek Church, Ogle Co, Ill, at 10 A M.
" 23, 24, Log Creek Church, Caldwell Co, Mo, at the house of Friend Reuben and Sister Greene, 2 miles N E of Knoxville.
" 23, 25, Nettle Creek, Ind, near Hagerstown, at 10 a. m
" 24, 5 Rev N Boocock Church, Wells Co, Ind.
" 25, 27, Washington Creek Church, Kans, at 10 A M
" 24, Spring Creek Church, Kosciusko Co, Ind
" 31 Low Gap Creek Church, Madison Co Ind, at 10 A M
" 29, 30, Dry Creek, Linn Co, Iowa.
" 25, Winona, Co, Minnesota
" 29, 30, Cold Water Church, Butler county Iowa
" 30, Piymont, Carroll Indiana, at 10 A M
" 28, South Fork Church, Clinton Co, Mo
" 29, 30, Waldom's Grove, Stephenson Co, Ill at 11 A M

Nov.
" 1, Okaw Church, Piatt Ill
" 1, 2, Newtonia, Newton Co, Mo.
" 1, Carrollton, Ill 2 P M.

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STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.
J. W. STEIN, Denies.

RAY'S 1ST AFFIRMATIVE.

THE church question is emphatically the question of the age. Long and painful has been the controversies over rites and ceremonies—modes of worship—and abstract theological speculations; but the time has fully come for "the battle of the churches." The questions, "What, and where are the churches of Jesus Christ," reverberate amidst the thunder of ecclesiastical artillery throughout the entire land. Few, if any, lovers of the Bible dare deny the importance of the question. The churches of Christ are, in a very important sense, the "light of the world," "the salt of the earth," and "the pillar and ground of the truth."

Our proposition is so definitely stated, that there is no room for controversy as to its meaning. The term *churches* is here used in its primary usual Bible signification, to describe *local congregations*. In the New Testament, we read of "the seven churches which are in Asia" (Rev. 1: 4); of "all the churches of the Gentiles" (Rom. 16: 4) and that such are called "the churches of Christ" (Rom. 16: 16). Our word church is a very imperfect translation of the Greek word *ecclesia*, from *kalein*, to *call*, and *ek*, *out of;* therefore, literally, it means *the called out*. Liddell & Scott, in their Greek lexicon, define the word "*Ecclesia*, an assembly of citizens summoned by the crier, the legislative assembly." There is no controversy about the existence "of churches of Jesus Christ" somewhere on earth.

It is almost universally admitted, throughout Protestant christendom, that Baptist churches are churches of Christ. In denying our proposition, our friend denies the salvation of any Baptist. He thinks that all Baptists will be damned, unless they become Tunkers. Surely, Mr. Stein will use all diligence to teach all Baptists the way of the Lord more perfectly.

We believe the truth of our proposition as firmly as we believe the truth of the Bible. We expect to introduce several Bible characteristics possessed by Baptists, which will show that Baptist churches are churches of Christ.

CHARACTERISTIC 1. *Baptist churches possess the Bible characteristic which demands spiritual regeneration—the new birth—and spiritual life as an essential to baptism and church membership.*

This characteristic is so essential, that no organization which denies its truth can be regarded as a true church. The testimony in its support is overwhelming.

ARG. 1. This Baptist characteristic is proved from the fact, *that* repentance is essential to baptism and church membership. Those that came to John's baptism were required to bring the "fruits worthy of repentance." Luke 3: 7, 8. On the day of Pentecost, Peter said, "Repent, and be baptized, every one of you." But repentance reaches unto spiritual life. "God also to the Gentiles granted repentance unto life." Acts 11: 18. It is repentance (*eis zoen*) *into* life. We state the argument thus: (1) Repentance precedes baptism; (2) Repentance reaches into spiritual life; (3) Therefore, spiritual life precedes baptism. Again, "For godly sorrow worketh repentance to salvation"—*eis soterian*—into salvation. (1) Repentance precedes baptism and church membership; (2) Repentance reaches into salvation; (3) Therefore, salvation precedes baptism and church membership.

ARG. 2. This leading Baptist characteristic is proved from the fact that heart-faith precedes baptism and church membership. Every such believer possesses spiritual life, and is, therefore, in a state of justification. (a) Testimony of the prophets: At the house of Cornelius Peter said, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10: 43. Every true believer has remission of sins. It is agreed that this heart-faith is essential to baptism and church membership. Abraham "believed in the Lord; and he accounted it to him for righteousness." Gen. 15: 6. Paul enforces the same in the New Testament, where he says: "Abraham believed God and it was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works." Rom. 4: 3–6. This faith was reckoned to Abraham for righteousness when God called him out of Ur of the Chaldees, long before his circumcision and justification by works, when he offered up his son on the altar. He was justified in the sense of pardon when he believed, and was justified before men by works when he offered his son.

The apostle further enforces the doctrine of justification by faith in the letter to the Galatians. He says: "Even as Abraham believed God and it was accounted to him for righteousness, Know ye therefore that they which are of faith, the same are the children of Abraham." Gal. 3: 6, 7. This settles the question that the plan of salvation which saved Abraham, is still the plan by which sinners are saved. This plan, which is held by Baptists, is further taught by the prophets, Hab. 2: 4; Is. 28: 16; and is quoted by Peter and Paul as the New Testament plan. 1 Peter 2: 6; Rom. 9: 33. Thus we have the testimony of all the Old Testament prophets, and adopted as the New Testament plan, that every believer has the remission of sins, and is a spiritual child of Abraham. (b) In the New Testament we have the testimony of Jesus that the believer is saved and has spiritual life. "And he said to the woman, thy faith hath saved thee; go in peace." Luke 7: 50. Our friend does not believe this doctrine taught by the Master. Jesus said: "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life"—*out of death into life*. John 5: 24. One must be a true believer prior to baptism and church membership. Every such true believer has passed out of spiritual death into spiritual life. In the interview with Nicodemus, the Savior sets forth the same Baptist doctrine, that the believer in him has eternal life, and is not condemned John 3: 15–18. Paul affirms, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 9, 10. The testimony in support of this Baptist characteristic is overwhelming. We state the argument as follows: (1) Every one must possess heart-faith prior to baptism and church membership. (2) But every one that possesses heart-faith has regeneration and spiritual life. (3) Therefore, every one must possess regeneration and spiritual life prior to baptism and church membership. This our friend has admitted. In spite of the doctrine of his church he has surrendered this question so as to admit that none but the "regenerated" are to be baptized. Yet for the benefit of others, we continue our proofs.

(c) Peter testifies: "And God which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15: 8, 9. Also, Peter says: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Pet. 1: 8, 9. The true believer has his heart purified and his soul saved, according to Peter. 1. True faith must precede baptism and church membership. (2) But every one that has true faith, has his heart purified and the salvation of his soul. (3) Therefore, every one must have the purification of heart and the salvation of the soul before baptism and church membership.

(d) The testimony of John stands thus: "Whosoever believeth that Jesus is the Christ is born of God." 1 John 5: 1. Also, "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10. The true believer is "born of God," and has the witness in himself." This is Baptist doctrine. 1. True belief must precede baptism and church membership. (2) Every true believer *is born* of God, and has the internal witness. (3) Therefore, every one must be born of God and have the internal witness prior to baptism and church membership.

(e) Paul testifies that he was sent by Christ to the Gentiles "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." Acts 26: 18. Yet Paul says: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." 1 Cor. 1: 17. Mark it well. Paul was sent to turn men from darkness to light, from the power of Satan unto God; but he was not sent to baptize. Therefore, baptism is not essential to the turning from the power of Satan unto God. 1st. True faith must precede baptism and church membership. 2. Every one that has true faith is justified by faith in Christ. 3. Therefore, every one must be justified by faith in Christ prior to baptism and church membership. Paul again says: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13: 39. 1. All must be believers in Christ prior to baptism and church membership. 2. "All that believe are justified." Therefore, all must be justified prior to baptism and church membership.

Once more, the trembling jailor cried out, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 30, 31. 1. Every one must believe on the Lord Jesus Christ prior to baptism and church membership. 2. But every one that believes on the Lord Jesus Christ is saved. 3. Therefore, every one must be saved prior to baptism and church membership.

The New American Cyclopedia (edited by Geo. Ripley and Chas. A. Dana; published by Appleton & Co., New York) under the head of "*Baptists*," says:

"The Baptists, properly defined, are those who hold that the baptism of christian believers is of universal obligation."

Surely Baptist churches possess the fundamental Bible characteristic which demand spiritual regeneration—the new birth—and spiritual life as essential to baptism and church membership.

SERIOUS QUESTIONS.

1. Will the road in which I am walking lead to heaven or hell?

2. Will the imaginary advantage of sin here be a sufficient compensation for the eternal loss of my soul?

3. Going on as I now do, shall I run no risk of being condemned forever?

4. Have I not committed many sins against God and provoked his anger?

5. If God should this moment call me to his bar, would I be prepared to meet him?

6. Am I born again?

7. Do I rest my hopes of heaven on my doings, or on the merits or mediation of Christ?

8. Do I humbly and diligently read the word of God, for the purpose of knowing his divine will and learning the way to heaven?

9. Do I believe in the Lord Jesus Christ with all my heart and are my sins forgiven?

10. What evidence do I give of my faith in Jesus?

11. Do I pray sincerely, fervently and earnestly in all humility of mind?

12. Do I heartily repent of every known sin and hate it and endeavor to flee from it?

13. Do I desire holiness as much as happiness?

14. Do I hate vain thoughts and shun vain company?

15. Is it my desire to be like Jesus, in the temper of my mind and the whole course of my life.

16. Do I avoid all temptations and constantly watch and pray against them?

17. Do I love Christ sincerely and obey him conscientiously?—*Sel.*

A lady missionary teacher of Utah, said at the Saratoga Assembly, last week, that the degradation of Mormon women there is as great as that of women in China.

THE DEATH OF A CHRISTIAN.

BY J. W. SOUTHWOOD.

CALL to mind a Summer evening,
When the sky is all serene,
When the sun has just departed,
And no clouds are to be seen.

When the gentle zephyrs whisper,
And the twilight gleams appear:
Then the heart is filled with gladness,
For the scene hath nothing drear.

But 'tis crowded with peace and quiet,
To the faithful of the day:
So they can in sweetness slumber,
After they to God do pray.

Thus the evening's very pleasant,
To the laborer of the day:
Who has wrought and worked most nobly,
And doth not from duty stray.

So it is with all who labor,
In this life while it is day;
Working hard in Jesus' calling,
And his teachings all obey.

When their sun of life is setting,
There will not a cloud appear:
They can pass from earth to glory,
Having naught to make them fear.

Blessed thought for dying Christians,
That no clouds shall intervene;
To disturb their dying slumbers,
Or molest the parting scene.

Let us live, so when we're dying,
It will be but slumber sweet,
That will glide us safely over,
Where we can our Savior meet.

THE KINGSHIP AND KINGDOM OF CHRIST.

"Pilate saith to them, Shall I crucify your King? the chief priests answered, We have no king but Cæsar." John 19: 15.

CHRIST, AS KING, HAS A TRIPLE, OR THREE-FOLD KINGDOM; A NATURAL KINGDOM, A KINGDOM OF GRACE, AND A KINGDOM OF GLORY.

1. *Christ has a natural kingdom.* This natural kingdom is the universe, and his universal dominion, as the Governor of the universe. In reference to this kingdom it is said, "His throne is established in the heavens, and his kingdom ruleth over all." All the works of his hand through the vast and boundless universe—the planetary systems, the stellar systems, the lofty heavens above, and the bottomless hell beneath all are included in the immense empire of which Christ is King. The kingdom of nature and providence belongs to him as God, in which he would have reigned with a sovereign and universal scepter, as one with the Father and the Holy Ghost, though man had never fallen, and there had been no need of a Redeemer.

2. *Christ has a kingdom of grace, or a mediatorial kingdom.* This kingdom is divided into various eras or periods. The first period extends from the first to the second Adam. The second period extends from the time Christ was manifested in the flesh to his second advent. The third and last period will extend from the time of his second coming to the end of the world; which is commonly called the Millennium, or his personal reign for a thousand years. Each of these periods is called his kingdom, and the kingdom of God. Hence, it is idle, and unscriptural, to talk, as did the Jews, and as some do now, that Christ is no king, and that he has, as yet, no kingdom. It is equally unscriptural to speak of his millennial kingdom or the last period of his mediatorial kingdom, as his only and everlasting kingdom. It is neither his only nor everlasting kingdom. He is as much a king now, and has just as much a kingdom now, as he will be reigning and have a kingdom during the millennium. That he is King now, we have already shown, and that he has a kingdom now, will be no difficult task to establish. In evidence of the fact, we offer the following proofs:

1. *The teachings of Christ.* "Jesus," it is said, "came into Galilee, preaching the gospel of the kingdom of God, and saying: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." (Mark 1: 14, 15.) In his sermon on the mount, he said: "Seek ye first the kingdom of God and his righteousness." (Matt. 6: 33.) And again, when speaking to the multitude concerning John, he said: "Among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." (Matt. 11: 11, 12.)

Such were the teachings of Christ concerning his kingdom. If then, he declared his kingdom at hand if he taught men to seek it, and if those who did so, properly took it by force; then it was most certainly his present kingdom of grace, and not his future and everlasting kingdom of glory. But, we offer in evidence of the same thing,

2. *The doctrine and teachings of the apostles.* They all studied and graduated in the school of Christ. He taught and instructed them carefully for more than three years in the things pertaining to the kingdom of God. He also endowed them with power from on high, and sent them forth to preach, in all the world, "the things concerning the kingdom of God. It is therefore fairly presumable that they were well acquainted with the nature and doctrine of Messiah's kingdom. Hence their teaching on this subject must be true, and in perfect harmony with the teachings of the Master. What then, do they teach in regard to his kingdom? They teach us that Christ has a kingdom; and they tell us also, what it is, and where it is established. "The kingdom of God," says Paul "is not meat and drink; but righteousness and peace and joy in the Holy Ghost." (Rom. 14: 17.) "This kingdom of God cometh not with observation. Neither shall they say, Lo here, or Lo there; for behold," says Christ, "the kingdom of God is within you." (Luke 17: 20, 21.) The heart is the throne of Messiah's spiritual kingdom. Those who will not allow him to rule over their hearts and consciences, are accounted children of the wicked one, and not children of the kingdom. Hence, Paul, speaking of the latter, says: "Who hath delivered us from the power of darkness, and has translated us into the kingdom of his dear Son." Col. 1: 13; Matt. 12: 28. These, and many other passages of like import, clearly demonstrate the fact, that Christ has a kingdom of grace, and that the saints, or his regenerated children possess and enjoy this kingdom. We offer in further evidence of this fact,

3. *The experience and testimony of all God's people.* In every age and country where God has had a people, they have borne their uniform testimony to the fact that they sought and found the kingdom of God to be, as Paul defines it, "righteousness, peace and joy in the Holy Ghost." This is the kingdom, or grace of God in the heart. This is the one thing needful, and the good part which Mary chose; this is the blessedness that every new-born soul feels and speaks for, and that makes it a fellow citizen with the saints and of the household of God.

But, again,

3. *Christ has a kingdom of glory.* This kingdom is variously designated. It is called: "His heavenly kingdom." 2 Tim. 4: 18. "The kingdom of Christ and of God." Eph. 5: 5. "The everlasting kingdom of our Lord and Savior Jesus Christ." 2 Peter 1. 11. "The kingdom prepared for the righteous, from the foundation of the world." Matt. 25: 34. "My Father's kingdom," and "the kingdom of their Father." Matt. 26: 29; ch. 13 43. "A kingdom which cannot be moved." Heb 12: 28. "His endless and everlasting kingdom." Dan. 7: 14, 27; Luke 1: 33. It is also called: "The third heaven," "everlasting life," &c. Matt. 19: 29; ch. 25: 46; 1 Cor. 6: 9, 10; 2 Cor. 12: 2.

These texts show conclusively that Christ has a heavenly and eternal kingdom, as well as natural and mediatorial kingdoms. These kingdoms are all separate and distinct from each other, and ought not therefore be confounded, and spoken of, as being identical. The kingdom of grace is temporal, but the kingdom of glory is eternal. The end of the one is the beginning of the other. Hence, the apostle says, speaking of the resurrection and the end of the world: "Then cometh the end, when he shall have delivered up the kingdom [i. e., his mediatorial] to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign till he has put all enemies under his feet." 1 Cor. 15: 24, 25.

As to the time when all these things will be fulfilled, that is, when Christ will conquer all rule and authority and all authority and power, and put all enemies under his feet: we understand the Scripture to mean, the end of the world and the last general Judgment. Up to the time of that notable day, Christ will occupy his mediatorial throne, and exercise his all-conquering power.

But when the time of the end shall have come, and he shall have finished the great work of human redemption, then will Jehovah Jesus ascend to the throne of his glory, and by his omnipotent power, judge and slay all his enemies that would not have him to reign over them. And then, having saved and justified and glorified all his ransomed host, and subdued and destroyed all his enemies, he will give up his mediatorial kingdom to God the Father: and the Son himself, that is, his humanity will also be subject to him who put all things under him, that God may be all in all.

RECAPITULATION AND APPLICATION.

Now, then, we have briefly and frankly given our views and opinions on the doctrine of the KINGSHIP AND KINGDOM OF CHRIST. We have first briefly stated, examined and refuted the no kingdom doctrine. We have also established the fact that Jesus Christ is King in a two-fold sense, and that he has a triple kingdom, and a kingdom of glory.

We have sought to define these kingdoms, and show that they are separate and distinct from each other. We have also shown that the kingdom of grace is divided into three different periods. The first period extends from the first to the second Adam; the second, from the first to the second advent of Christ; and the third, from his second advent to the end of the world. Then, at the end of the world, as we have stated, when Christ shall have finished his mediatorial work, and put down all his enemies under his feet, he will surrender his mediatorial administration, and enter upon the possession and government of his everlasting kingdom of glory.

If we are correct in our views upon this subject, it follows, of course, that the *millennium* belongs to his reign of grace, and not to his reign of glory. In other words: that Christ's mediatorial kingdom will not terminate, as some believe and teach, at the time of his second coming. But at the time of the restitution of all things. After the second and last resurrection and at the close of the great Judgment Day, the King of life *and glory* will say to those on his right hand: "Come ye blessed of my Father, inherit the *kingdom* prepared for you from the foundation of the world." The kingdom here referred to, is Christ's everlasting kingdom of glory. This will be awarded to the righteous and blessed of the Father, as their happy, glorious, and endless home.

Accordingly, we are naturally led to the conclusion, that when the grand drama of human recovery is fully accomplished, and Messiah's mediatorial throne finally vacated, then the world's destiny will be fixed and sealed forever. The righteous will then shine forth like the sun, in the kingdom prepared for them from the foundation of the world; and the wicked shall be punished in hell, to all eternity. This is the plain doctrine of the Bible, in relation to man's future destiny, and which cannot be denied. And as a summary thereof, on this point, the Revelator says: "He who is unjust, let him be unjust still; and he who is filthy, let him be filthy still; and he who is righteous, let him be righteous still; and he who is holy, let him be holy still." Rev. 22: 11.

How awfully grand and impressive is this subject! Sinner, ponder it well in your heart, and seek the kingdom of God, whilst the King is waiting to be gracious.

A CLEAR CONSCIENCE.

BY MARY C. MILLER.

"And herein do I examine myself, to have always a conscience void of offence toward God and toward men." Acts 24: 16.

A CERTAIN writer says, "How bravely a man can walk the earth, bear the heaviest burdens, perform the severest duties, and look all men square in the face, if he only bears in his breast a clear conscience, void of offence toward God or man. There is no spring, no spur, no inspiration like this; to feel that we have omitted no task, and left no obligation unfilled; this fills the heart with satisfaction, and the soul with strength."

Was it so with the apostle? He exercised himself to have a clear conscience. Was he able to be brave, bear burdens, perform duties and look all men square in the face? The strength that is to be obtained by being in possession of a clear conscience was surely his. He pleased his Master, and therefore was strong. He did his duty toward his fellow man, and though many were offended, yet he gave them no cause to be so, and told them plainly that they could not prove the things that they accused him of doing. God holds no man guilty for sins he has not committed. In the twenty-fourth chapter of Acts we read about Paul being accused before Felix. But was he found guilty? And in the next chapter when he was placed before Festus, the Jews laid many and grievous complaints against him, but they could not prove them, yet they desired to have judgment against him. How unfair! how unlike Christ they acted! And it was the same way when Christ was accused. It was their prejudices which made them so, and not because they had

reason to be offended. Christ says, "blessed is he whosoever shall not be offended in me." Then we may conclude that to be offended without a cause is not right, and the Christian is not accountable for such offence. When king Agrippa had come, Paul was again required to make his defense. Now when he was brought before the king he was found innocent, and he was found innocent once or twice before. He has done nothing worthy of death or of bonds, he had, as he says, exercised himself to keep his conscience void of offence both toward God and man, and when judged by the king was found innocent. So it will be at the great day when "the books will be opened and another book will be opened which is the book of life, and the dead will be judged out of those things which were written in the books according to their works." The old prophets, who labored to keep their consciences clear and clean will be found innocent. Though some of them were slain and others shamefully treated by their brethren, the Jews. "Oh Jerusalem! Jerusalem! thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold your house is left unto you desolate." Sad indeed, for God had sanctified the temple by his presence, but now he says he will leave it unto them, desolate. Why did he depart from the house? Ah, it was because they had departed from him, they had not kept themselves void of offence toward their God, but had defiled his holy sanctuary, killed his prophets, and built their sepulchres and filled up the measure by crucifying Christ and his followers.

Yes, at that great day of judgment, those who have kept their consciences clear, those who have neither offended God by trampling his word beneath them, nor man by disobeying the laws between man and man given also by God, they will be found innocent. Though persecuted by their brethren, by governors, by kings and emperors; all this will only be in their favor. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5: 11, 12.

"Unto the pure all things are pure: but unto them that are defiled and unbelieving nothing is pure, but even their minds and consciences are defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate." Titus 1: 15, 16. The minds and consciences of the class spoken of above have become defiled. They have not exercised themselves as diligently as they should to keep them pure.

To sum up the whole matter, if we would keep our minds and consciences pure and clean we must "present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service." Rom. 12: 1. We must humbly learn to obey in all things, and know nothing but the will of our Master. Our own opinions are worth nothing. They will never change God's immutable laws: but they will bring condemnation upon us if they do not agree with the word of truth.

Keep thy heart with all diligence.

LAND OF BEULAH — Revised

BY A. ARBOUR.

EARTH'S latest sun is sinking fast,
Our race is nearly run;
Our trials now are almost past,
The crown is almost won.

O come, glorious Lord,
Soon come, fulfil thy word;
O gather us all from these scenes of sin,
To our eternal home.

I know we're near the solemn day,
When Jesus shall appear;
The light shines brighter on our way,
The morning must be near.

We've almost gained our heavenly home,
Aloud for joy we sing:
The angel-reapers soon will come,
The harvest-home to bring.

All praise and honor be to him
Who bled and died for me;
Whose blood now cleanses from all sin,
And gives the victory.

THE LORD'S FREEMAN.

BY C. H. BALSBAUGH.

To Brother J. R. Spacht, of Dunkirk, Ohio:—

SIN enslaves. Nothing else does. Truth liberates. God is free not only *to* good but *in* good. Liberty and bliss are synonyms. Not all sadness is unhappiness, else God would be the most unhappy of all beings. He knows and sees all the sin and misery in the Universe, and feels it too. God is a Spirit, and not stone or iron. His sensibilities are Infinite. All wrong wounds Him, dishonors Him, grieves Him. His deepest, most rankling wounds are those He receives "in the house of His friends." But He is free because True. All evil is objective. The past has nothing to gnaw Him, the future nothing to terrify. "I AM" takes in all that was and to be, and that is immaculate. There is no peace for us, no freedom, till God's *now* is ours. The past must somehow be annihilated, as a *guilty* past, and the future disrobed of its mien of horror, before the present anticipates the glad Eternity of the All-holy. It is in the present we apprehend God, and are apprehended of Him. Faith is retrospective and prospective, and sheds the love-light of the Godman over *our* past and future. "Faith is the *substance* of things hoped for." "*I live*, yet *not I*, but *Christ liveth in me:* and the life which I now live *in the flesh* I live *by the faith* of the Son of God." Let us ponder the word *of* after faith. That inaugurates "the *liberty* which we have *in Christ Jesus.*" Faith *in* Christ, as a Divine historical Personage, is not salvation; but the faith *of* Christ is the infleshing of Deity. Those only are free whom the Son makes free; and He emancipates by the inbreathing of His Deific properties. He that is enslaved by the lust of the flesh in any form, or by money greed, or desire for competence, or reputation, is not the Lord's freeman. One who is not master of his appetite, or passion, or carnal propensities, is in bondage to the flesh. They that "walk after the flesh" in any of its promptings, "and not after the Spirit," are the vassals of corruption, no matter how securely they may be sheltered by conventionalism, or ecclesiastical lenity. Christ did not befoul his mouth by sensuality any more than He yielded His other members "as instruments of unrighteousness unto sin." He did not worship mammon although all the gold and the silver are His. Hag. 2: 8. He did not make "a God of His belly" by stuffing with the dietetic abominations of modern christendom, but kept his body under, and brought it unto subjection. Phil. 3: 19. 1 Cor. 9: 27. Matt. 1: 2, 4. John 4: 32. "He was rich, yet for our sakes became poor." His missionary enterprise so impoverished Him that he had not where to lay his head. Why are we so niggard in the prosecution of his ends and the extension of His Kingdom? Why so lavish in promoting our own interests, augmenting our own comfort, or maintaining our popularity, while the claims of Jehovah are disregarded, or opposed, or even treated with contempt? Our lack of sympathy with His aims betrays a small measure of the spirit of Nazareth, the Wilderness of Gethsemane, and Golgotha: and this accounts for the absence of that freedom which renders the elect a "peculiar people." Jesus "made himself of no reputation." Philp. 2: 7.

Is not our want of likeness to Him in this respect another stumbling-block to our liberty and progress? No soul can be free but in the *Truth* and that means surrender of body, soul, spirit, houses, lands, stock, friends, all that we are and have, for the consummation of the Divine purpose *in Christ Jesus.* He that is not free enough to give himself and his all for a Savior who left the bosom of Infinite Love, and Power, and Bliss, to endure the measureless horrors of a cross that aggregated the sins of the whole world from Adam to the last born, evinces nothing of the majesty of sacrifice which endears the soul to God. He that has not consecrated his all to the Cross, can not give ten per cent, nor five, nor one, to the glory of God.

If Jesus has a right to the whole of our possessions, why should we grudge the tenth? If we would enter into the spirit of the incarnation, including all that lies between the Manger and the Cross, and between the Cross and the everlasting Divine-human reign of Emmanuel, what a stripping off of jewelry and flesh-pampering apparel there would be for the advancement of the interests of the Cross! What a disposal of world fashioned furniture and glittering equipage! What a purgation of pantries and tables of disease gendering, soul benumbing dishes that belong to the other side of the Red Sea! What a spewing out of filthy quids! What a demolition of Christ-loathed pipes! What a bon-fire of novels and poisonous ethics, and other literary trash. All these dispute the supremacy of the Cross, and are abhorred of God. When the time is here for God to build, it is time for us to sacrifice. Ex. 35: 21, 29, and 38: 8, and first chapter of Haggai. There is no liberty for saints but in Christ. There we cannot be too free, His liberty was self-immolation. When self is consecrated, all that self owns is included. In such souls God will verify. 2 Cor. 10: 4, 5. On such characters hangs the triumph of the Cross and the success of the missions

THE WEALTH OF JESUS.

EMMA C. NEWLAND.

I DO not crave the wealth of this world
But the wealth of an eternal home
beyond this vale of tears. Then how careful we must be to enter in at the door of the sheep fold. Our Savior says, "Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Oh! how many have passed away without heeding his words. We too must die; we see our friends and neighbors die: but how seldom does it occur to us that our knell may next give the warning to the world. To the Christian life seems as though it is only a dream, a vapor that appeareth for a little time, and then vanisheth away." Ah! life is full of troubles, full of partings and of tears.

The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him. What consoling words to the penitent, "he knoweth them that trust in him." How many souls have sat under the sound of the truth for years, and yet gone astray. When we look around us, we see so many unconcerned souls; only that they would receive instruction and obey the truth. With the poet I must say,

Teach me the way, O Lord,
To do thy holy will:
And with a clean, unpolluted ear,
Abstain from all that's ill.

Teach me to walk submissively
The strait and narrow road,
And shun the broad and sinful one
That leads from heaven and God.

Teach me to bow in penitence
Before thy mighty throne,
And with a humble, contrite heart,
My many dark sins own."

BETTER LATE THAN NEVER.

IT is not an uncommon thing to hear young men complain that their early schooling was deficient in quantity, poor in quality, or—if neither of these—was wasted through boyish indifference and folly. They would get on better in life if they knew more, they are free to admit, but they do not see that they are daily wasting opportunities, which, if improved, would in a few years give a fairly good education. They think themselves too old to learn, and spend more time regretting their lack of knowledge than would suffice to give them the knowledge they need. It is said that the father of Professor Sumner, of Yale College, could neither write nor read when he came to this country, a young English mechanic. Within twenty years thereafter he was known as one of the best read men in Hartford, one of the most cultivated communities in the country. Instead of wasting his time in idle regrets for his deficient schooling, he learned to read, and read to good purpose. In a similar way many of the best, most honored, and most successful men our country has known, have begun their acquaintance with letters after reaching manhood; and there is no reason why the most illiterate mechanic in our land, if possessed of natural ability and a sincere purpose, may not increase his enjoyment in life, his opportunities for improving his social and financial condition, and the chances of his family for the highest success in life, by an honest effort to retrieve by study the disadvantages by which early poverty or lack of educational opportunities has surrounded him.

"Gibbon, Voltaire, and Chesterfield, distinguished infidels, labored earnestly to overthrow the cause of Christ. How has God in his providence thwarted all their plans! Gibbon's house at Lake Leman is now a hotel, in which there is a room for the sale of Bibles; Voltaire's printing press, from which he scattered widely his infidel tracts, has been appropriated to printing the word of God, which he sought to destroy; and Chesterfield's parlor, where an infidel's club used to meet and rail at religion, is now a vestry where the songs and prayers of the penitent go up to God. Thus God makes the wrath of man to praise him, and the remainder, he restrains."

Truth is mighty and will prevail

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, S. J. HARRISON, J. W. STEIN. } EDITORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - OCTOBER 20, 1879.

BROTHER D. C. MOOMAW has taken charge of the "Missionary Department" of the *Primitive Christian.*

Brother Stein was called to attend a special funeral occasion on the day he should have prepared his first negative, hence we do not expect to have it in time for next issue.

UNDER date of 2nd inst. Bro. D. N. Workman writes from Lowell, Mich., where he was to begin a series of meetings on that evening. From there he intended to go to Iowa.

THE Novelty (Mo.) Congregation held its Love-feast at James McCoyd's in Millport, Knox Co., Mo. Bro. D. B. Gibson and Bro. Riley were present. The number in attendance is estimated at two thousand.

THE *Young Disciple* and *Our Sunday School* have consolidated. Brethren Jas. Quinter and S. Z. Sharp are the editors. The paper will certainly be ably edited. Single subscriptions six months, twenty-five cents.

BRO. BALSHAUGH informed us in a private letter received lately that the very day on which he mailed our letter that he needed 85 postage stamps. Will not all who write to him remember to enclose some stamps? "Bear ye one another's burdens."

WHILE at Ft. Scott, Kansas, we were kindly entertained by Bro. John Emmert who has for many years been a resident of that city. Any one wishing to look at the country in Bourbon Co., Kansas, should call on Bro. Emmert who will take pleasure in conducting him from place to place.

SOMEBODY sends a card with the following information: "In to-day's mail I send you two of your papers. Why in the world don't you get the right address? We have no such place here." No name, no date, no post office, county or State to it. Of course we will get it all straight from the information on card.

ONE who is trying to learn the way of life more perfectly writes: "I have been raised among the P——s and went to their Sunday-school, yet I could not believe as they taught. I am aware that if we trust in God's promises, we must also do his will—be obedient to his commands."

THE reader will see that the majority of our contributions are *short.* This we hope will remain so. It is our intention to be so in *our* writing and we hope it will be so throughout the paper. We thank those who write for the paper for their acquiescence to and co-operation in this work. May we all strive to show ourselves "approved unto God."

JOHN WISE, the aeronaut, and Geo. Burr, teller of the St. Louis National Bank, left St. Louis Sunday afternoon in the balloon "pathfinder," and nothing has been heard from them since. When they made the ascension it was the intention only to stay up a few hours. It is now the prevailing opinion that the men are both lost.

SEVERAL typographical and other errors escape the notice of our "proof-reader" from week to week. These errors occur in our own articles the same as in others, and we assure all of you that it is exceedingly mortifying to us. These errors, as one writes who has just been aggrieved, put words into our mouths that we have never said. One consolation, however, is that not one of our exchanges comes entirely free from all errors. Not one book have we read, except the Bible, but what we have found in it some mistakes.

IT sometimes happens that we are imposed upon by plagiarists—those who purloin the articles of others and pass them off for their own. This is bad—ugly, dishonest, thievish. Men of God will not be found in that business, and when we find a contributor doing that kind of work we "give him over" for the destruction of his thievish qualities.

CORRESPONDENTS who have written with a lead pencil or have not signed their full name, will excuse us for not publishing their contributions, as the writing of a pencil is generally so effaced by the time we get it that we can not read it, and articles without full name betray a lack of sincerity. We must have the full name, not necessarily for publication, but as an assurance of good faith.

BRETHREN should have learned by this time that it is generally unedified for to give detailed accounts of short trips to other circuits and stations to assist in holding meetings. Not one reader of the *Advocate* in fifty cares where you stopped for dinner, tarried all night, &c. Give us accounts of the Lord's work, not your buggy or car rides, dinners and the like.—*Church Advocate.*

THE BRETHREN AT WORK, published at Lanark, is rapidly increasing in favor among the denomination in whose interest it is published. Nothing is being left undone to make it a thorough and honest exponent of the religious principles which it advocates. They have recently added to their editorial force Elder J. W. Stein, principal of the Mt. Morris Seminary, and one of the most talented and brilliant minds of the brotherhood. Success to their every effort is the wish of the *Star.*—*Lena Star.*

NOISE.—Some people make a great deal of noise. They go through life like a thunderbolt, but after all we can not see much that they accomplished. There are others again who move along quietly—noiselessly, but they do a power of good. Their influence is such that it will be felt upon the hearts and lives of others long after they have left the shores of time. These are the workers the world needs to do the work that must be done.

RELIGIOUSLY we want *the Bible,* THE WHOLE BIBLE and NOTHING BUT THE BIBLE. That is the religion of the Holy Trinity, it is the religion God sacrificed His Son to establish, it is the religion the Holy Spirit teaches; it is the religion of Christ, the religion of the apostles, it is the religion the early Christians were imprisoned, scourged, beaten, starved, drowned, burned, and crucified for; it is the religion of every true follower of Jesus Christ, the Son of God.

THE Missionary Meeting alluded to sometime ago, will be held with the Brethren in the Solomon's Creek Church, Ind., Oct. 24th. Those who go there by Railroad should stop off at Milford, on the B. & O. R. R. We are not certain whether either of us can attend, though we would very much like to be with our Brethren at that place. We enjoy the associations of our dear brethren, and regret that the numerous invitations cannot be complied with. May the Lord give grace for the great work before us.

OUR writing tablets for contributors are very much liked by those who are using them. They will be sent *free* to all regular contributors. We have used as fine and light paper as possible to avoid excessive postage, yet the paper is good, and adapted to pen or pencil. Write only on one side and write across the short way of the page.—*Primitive Christian.*

From what we have received at this office from "regular contributors," we can say that the tablets are very good, and hope "all regular contributors" who have not yet received a tablet will avail themselves of this opportunity to secure one *free.* Address, P. C. Huntingdon, Pa.

POLITENESS says the right word at the right time, leaves with a good impression, does not usurp the rights of others, thinks as well of others as of self, does not put self forward, does not forget courtesies; it makes others feel you are kind, honorable, truthful and sincere. It is always on time, neither too soon nor too late; is always on guard, never offended by bluntness, is not harsh, does not turn a cheek to be kissed when a friend offers the lips, is quick, tender, sympathetic and affectionate; does not tell frivolous stories to those who mourn and make their heart ache by mirth and frolic; it calls forth the best in every body and all are made better by her in the future; it is not touchy, haughty, not given to cherishing its own dignity; is not easily affronted; is not jealous, envious, or suspicious at all misunderstandings.

"COMMON SENSE IN BUSINESS," is the title of a book edited by Edwin F. Freedly, author of the "Legal Adviser," opportunities for Industry, "Home Comforts &c.," and published by Claxton, Remsen & Haffelfinger, 624, 627, & 628 Market St., Philadelphia, Pa. The book contains 378 pages, is bound in cloth, and is well printed. It is a book every young man would be benefitted by reading. It is to young men what "Home Comforts" is to the young lady. It treats on all the perplexing questions with which young men must grapple and contend in life. Sent post paid on receipt of publishers price, $1.50.

"HOME COMFORTS or Things Worth Knowing" is the title of a book of 373 pages, bound in cloth, edited by Edwin T. Freedly, and published by Messrs. Claxton, Remsen & Haffelfinger, 624, 626, & 628 Market St., Philadelphia, Pa. Upon examination we find the book to be true to its title page, viz: "A digest of facts established by science, observation, and practical experience, respecting the important art of living well and cheaply, preserving health and prolonging life." The book is dedicated "to every young woman who aspires to be a good wife and good house keeper, and who believes that true wisdom consists in knowing what is best worth knowing, in the hope and belief that it contains for her words fitly spoken, which Solomon compared to apples of gold in pictures of silver." Sent post paid on receipt of price, $1.50.

ON TRIAL.

MANY, no doubt, would take the BRETHREN AT WORK a few months on trial if asked. We therefore kindly request each of our readers to procure *one* subscriber for the balance of the year. Only *twenty-five cents* from the time the subscription is received until Jan. 1st, 1880. Have you a neighbor who might wish to learn more fully our faith and practice as a people? Ask him to subscribe. Have you a friend whom you think would be benefitted by reading the WORK. Subscribe for him. A little effort on the part of each reader would be duly appreciated by us, and afford pleasure to many hearts. We specially invite sisters to take hold of this work. Many have already given proof of their devotion to teaching the people by means of the press, and we pray God to give them the great reward—a glorious inheritance at the right hand of God. O how we love to meet zealous workers in Christ's cause! Such look back, not with regret, but with pleasure upon their interests and labor for the promotion of Christianity and the peace of precious souls. Will you please do what you can to get some one to take the WORK on trial?

PREPARATORY COURSE.

MEN need certain religious discipling in this world, during their stay on earth, to make them suitable characters for the next world—its society and government. This discipling is to create within them a capacity to appreciate the attributes of Jehovah, the glory, grandeur, and sublimity of what is just and true, the philosophy of the *golden rule.* Naturally we have no power to appreciate obedience to God's law; and to be ushered into heaven without any preparation for it would be like sending a child to college before it had learned the alphabet. God has prepared a "*course*" for men to take while on earth which is to fit them for the school above where God will be all and in all just as we have a common-school course which children must take before they have the capacity to appreciate the high school or college. A child belonging to the primary department of a public school would be no more out of place, would look no more foolish and be no more uneasy in the senior class of the world's best University, than a man in *heaven* without having passed through the primary course laid out in the Bible.

This course is just *the one* men should take: it contains just what is necessary and omits what is unnecessary. Each of the different professions, Law, Medicine, Tactics have a *special* preparatory course. Just as little use as a course preparatory to the study of medicine would be to the study of law, will be the study of any other system of religion than that of the Bible to any one who enters the eternal school above.

S. J. H.

BE temperate in all things.

THE CRISIS HAS PASSED AND THE BANNER OF PEACE AGAIN FLOATS TO THE BREEZE.

FOR sometime the signs of the skies in Southern Mo., betokened trouble; and not a few feared that what seemed like a speck might terminate in division and separation. Many were the prayers which ascended in behalf of love, peace and union, and we believe the Lord has heard and answered the devout pleadings of his children. Happy are the hearts that have longed for harmony and union among those who have obtained "like precious faith."

By consent of a number of elders, and in justice to Bro. Harshey and the churches in Southern Missouri, we give a synopsis of Bro. H.'s trial, and trust we may in no instance misrepresent him, but so present the proceedings as to reflect credit upon all concerned.

The members of the Mineral Creek Church assembled in council Oct. 9th. Elders C. Harader, Geo. Barnhart, J. S. Mohler, Andrew Hutchinson, S. Glick, and D. L. Williams from Southern Mo. were present by invitation to assist the church. Brethren A. Crumpacker of Va., Jesse Danner of Ill., and J. C. Miller of Ia., were also present. C. Harader was chosen Moderator, and J. S. Mohler, Clerk. The following charge and specifications were read, and by consent of the church, admitted for consideration:

"General charge against Elder John Harshey of the Mineral Creek Church, Mo., *for disturbing the peace of this* (Mineral Creek) *Church.*

SPECIFICATION 1ST.

By speaking disrespectfully of A. M., thereby opening the way so that other members of this church did the same thing, and used hard speeches against members of this and other churches, because on the ground that D. M. nor A. M. would adopt his views on points contained in petitions sent to A. M. of 1878.

The petitions alluded to were those that were presented to the Annual Meeting at N. Manchester, Ind. 1878. They were prepared by Bro. Harshey and after some modification were allowed to pass the Southern District of Mo., not as representing the voice of the District but out of courtesy to Bro. Harshey.

The petition set forth the style of Brethren's and Sisters apparel, alluding to the kind of carriages, houses, barns &c., that brethren should possess. The penalty for non-performance after a certian period was excommunication. Specification first was sustained by the church, only three dissenting.

2. By making now the single mode of feet-washing the point of attack, doing this when this church never advocated the single mode, neither practiced it; and doing this after having himself voted for the single mode; and doing this in opposition to Art. 24 Minutes of A. M. 1877 and Art. 6 Minutes of D. M. 1878.

It will been seen from this specification that the Mineral Creek Church had no difficulty—they were in harmony and peace on this subject and were practicing precisely as Bro. Harshey wanted them to do.

3. By seeking on this ground to crowd this church into conflict with adjoining churches, with D. M. and A. M.

The manner in which he tried to crowd the Mineral Creek Church into conflict with adjoining congregations, District Meeting and Annual Meeting, was by demanding that Eld. S. S. Mohler and other officials of that church should not attend any Communion meeting where the single mode was practiced; and that they should use their influence to have all the members to do the same. When this demand was not complied with, Bro. H. withdrew from the official council. This specification was sustained without a dissenting voice.

4. By repeatedly saying privately to members of this church, also in church council when considering the whole or parts of said petitions, that if his views were not adopted he would not commune with us; and he has not so communed for three years, and privately sought to prevent members of the church from communing; yet he in the meantime continued to commune with adjoining churches which stood with this church on the points of said petition.

This specification was sustained with only one dissenting voice. The adjoining churches here alluded to as striving with Mineral Creek Church on the points of said petition means, but they were practising precisely as the Mineral Creek Church, and the only plea for not communing seemed to be, because the church would not agree to go into conflict with the adjoining churches.

ic threatening to separate his fellowship from at would not adopt his views in said petitions.

This specification was sustained with only dissenting.

By holding council with one minister and two deacons of this church for the furtherance purpose to establish regulations not authorby our A. M. neither recognized by the generages of the church.

This was sustained by the church without a senting voice.

The Brethren in Southern Missouri are in sympathy and practice with the general otherhood. For advice in matters not fully derstood they desire to go to Annual Meet-

Though in the past it may have seemed some that the District was endeavoring to esblish regulations as to practical piety not in mony with the general Brotherhood, yet s was not the fact. They have had and ll have very great respect for age and perience, and thus allowed things to appear hich did not fully meet their approbation.

The members of the churches are plain, and ve a desire to maintain the principles of inness and nonconformity, but do not wish adopt rigid measures for the enforcement of istianity, believing that love, kindness, gen ness, and holiness are the best means for the dvancement and maintenance of the Christian ligion.

Brother Harshey accepted the decision of e church as being the "mind of the Lord," d acknowledged the charge and each ecification, promising not to do any more hat he was here proved guilty of He made all e concessions required of him, and the church ccepted them as coming from the heart. We ere favorably impressed with his acknowlgments, and by no means wish to impugn s motives. We observe that the Mineral reek church was in order, yet it was not heir whole conversation while among them There are about one hundred and fifty members. We hope all will now be peaceable, nd that each one will seek to heal the ounds and do all that he can to promote harmony and Christian love. M. M. E.

A RARE OFFER

As the next Annual Meeting will be held ear our office we will be enabled to publish ith promptness a complete report of its proeedings. Our arrangements will be such that ach day's proceedings will be published before the beginning of the next day's work. A firstlass reporter will be engaged, and a transcriber will furnish the compositors with copy, so that while one brother is presenting his views the speech of the one who preceded him will be on its way to the compositors' rooms. We mean *business*, and we think our readers will appreciate our efforts in giving them a complete account of the labors of the Annual Conference. We think you will appreciate the promptness of the work, and thus labor with us for the promotion of the cause in which we are engaged. We therefore make the following very liberal offer :

1. To each of our present subscribers who renews his subscription for 1880 by December 15th, 1879, we will send *free* a copy of the proceedings of next Conference, the pamphlet to be mailed immediately after the close of the meeting.

2. To all *new* subscribers for the year 1880 we will also send *free* the proceedings of Conference of 1880, the pamphlet to be mailed immediately at the close of the meeting.

Subscriptions for less than one year do not come within the above named offers. Agents will please observe the instructions relative to cash as per Prospectus. Reader, if you want the "Full Report" free, *send your name at once.*

TREATMENT OF CONTRIBUTORS.

DOUBTLESS our readers sometimes wonder what contributors think when their articles are not accepted. That depends entirely upon two things: one is whether they are true Christians or not; the other, whether they are educated or not.

The true Christian always feels unworthy, unmeriting, humble, meek, and submissive. The true and refined scholar has in his life seen so many things which he could not understand and is deeply conscious that a great many things may be and are known of which he knows nothing. Hence he is not full enough of self-confidence, self-importance to be much disconcerted if his articles are not published. About all he says to the editors when his MS. is rejected, is, "I am very thankful to you for withholding that article from the public, for I do not now think it would either have added to my credit or have been to the good of the cause."

The following note from Prof. Lockard, of Mt. Morris College, is a fair sample of how *scholars* feel and write concerning their productions:

"*Dear Editors:*—

Enclosed find manuscript. If too long for one insertion divide in two. I am afraid it will not suit you. It seems very dull to me, and if you do not like it please put it gently in the fire."

The article referred to made about a column and a half when set up in type.

We shall not here say how those who are neither truly converted nor educated do. We shall leave the reader in suspense about that until some future time when we shall probably give specimens of what they say. We only have one at present and we would have no more regrets if we did not have it.

NOTICE TO AGENTS.

PLEASE send us the names of all persons whom you think you might get to take the BRETHREN AT WORK who are not now taking it, and we will at once send them a sample copy. It is cheaper for us to send the paper that way than to send several copies to you and then you distribute them ; besides, it will save you trouble and work.

FROM PALESTINE.

NUMBER XXVII.

More About Jerusalem.

[From the "Christian Standard" by special Arrangement.]

AT first thought I would limit my account of Jerusalem, which must be brief at best, to two letters; but since writing these two I realize that the acount is too incomplete to give satisfaction, and I now devote another letter to the city and its environs.

Immediately east of Mount Moriah, which I described in my last, lies the Valley of Jehoshaphat, through which the brook Kedron once flowed. It originates in a depression north-east of the city which is cultivated in grain, and well set with olive trees. Just east of the north-east angle of the city wall the valley is about 150 feet deep, mensured from the level surface outside the wall, and it continues about the same depth along the entire eastern side of the city, its downward slope being no greater than of the ground on which the wall stands. The strip of nearly level ground lying next to the wall is about 200 yards wide at its northern extremity, but it gradually contracts as you go southward, until it becomes so narrow as to scarcely allow room for a bridle path at its southern extremity. The slope from this surface down to the bottom of the valley also becomes gradually steeper as you go south. At Stephen's gate it is so steep, that an angle is made in the road descending it, in order to make it passable for loaded animals, and it is still too steep for vehicles. The bed of the valley, the chief part of the way, is a level floor, from 60 to 80 yards wide, thinly set with olive trees and cultivated in grain. Where it is crossed by the road from Stephen's gate, it is narrower, and opposite the south-east angle of the city wall it contracts into a narrow ditch which extends southward for some hundreds of yards, beyond which the valley expands to its former width and is well cultivated in garden vegetables.

Along this valley, as I have just said, the Kedron once flowed, and one of our party expressed disappointment at not finding it there now. He had thought that the beautiful lines.

"Thou sweet gliding Kedron, by thy silver stream,
The Savior would linger in moonlight's soft beam,
And by thy bright waters till midnight would stay,
And lose in thy murmurs the toils of the day."

were true to the brook as it now is. But no stream has flowed there, except after heavy rains in very wet winters, for many long years; and Capt. Warren, by his excavations, discovered the original bed of the brook, 40 feet below the present surface, and 90 feet nearer the city wall than the present bed of the valley. It was identified by its stratum of water-worn rocks and pebbles. This shows what might otherwise be doubted by skeptics, that the scripture representations of the brook are true; and at the same time it illustrates the extent of change which has been wrought by the frequent destruction of the city walls, and by the constant accumulation of rubbish from ordinary causes. I think I have seen a statement from Dr. Barclay, that during his stay in Jerusalem no water flowed along the bed of this valley, even after hard rains. But I saw the clearest evidence that during the exceptionally wet winter of 1877–8, not only a stream, but a violent torrent washed through it; for I rode along the bed of a freshly washed gully cut out among pebbles and larger stones, the sides of which were even with my shoulder as I sat on my horse. The stanza, then, which I have quoted above, is true of the Kedron as it once was, and may continue to sing it with that understanding.

All along the surface between the eastern wall of the city and the declivity descending into the valley, there is a Moslem cemetery, and graves are about as thick there as they can be, burials continue to take place, and you can see one or more groups of women there every morning and evening visiting the graves of those recently buried. On the day of judgment Mohammed is to sit astride of a granite column which now projects from the Haram wall over this cemetry, and here the dead are to assemble as they arise. I had curiosity to see what kind of seat the old fellow will have, so I got astride the column myself; but I did not remain there long, for it was more than 50 feet from the ground, and I am not so good a sailor as to enjoy such a situation.

Immediately beyond the Valley of Jehoshaphat, as everybody knows, rises the Mount of Olives Almost as soon as you cross the bridge opposite Stephen's gate, you begin to ascend this mount. You have choice of four roads. One leads to the right, running almost parallel, for a while, with the valley, ascending very gradually, and passing around the mount on a southern shoulder of it. This is the road to Jericho, and the one followed by all beasts and women of burden who go or come in that direction. The other three roads, turning off not far from one another, ascend the mount; one leading to the summit directly, one with an inclination to the right; and the other with about an equal inclination to the left. These three are rather steep for horses, especially the middle one; but we rode up and down all three of them.

In the angle which separates the right hand road of the three last mentioned, from the main Jericho road first mentioned, is the traditional garden of Gethsemane. I judge from the nature of the ground that these roads can never have been far from where they are now, and that the present garden must be partly, if not entirely identical with the one in which the Savior's great agony took place. About an acre of ground is here inclosed by a well-built and comparatively new stone wall, some eight or ten feet high. The garden is divided into six plats of about equal size, with nicely graveled walks passing between, and all well cultivated in flowers. It belongs to the Latins, as the Roman Catholics are called in this country, and is under the care of some hard working and poorly clad monks, who remain in it during the day, and sleep at night in the Latin monastery within the city. The flowers are beautiful, and there are many varieties of them; but my eyes were soon drawn from these venerable olive trees which appeared almost old enough to have cast their moonlight shadows on the divine Sufferer who prayed where they now stand. Their trunks are gnarled and pierced with many cavities; their foliage is very scant, like the scattered lock on a patriarch's brow; and they are gradually giving way beneath the corroding hand of time.

They can not, of course, be eighteen hundred years of age, but their venerable antiquity greatly helps the imagination in its effort to realize the scene so long ago enacted on the spot. We drew our tape-line around two of them, and found them respectfully 21 feet and 24 feet feet in circumference, measuring above the swell of the roots. We bought some flowers from the monks, thus paying the only fee that is charged for admission to the garden, and their beauty and fragrance lent a charm to our tents, until, like all things beautiful on earth, they faded away. We visited the garden of Gethsemane many times; we preserved some of the leaves of the old olives, and we obtained a few specimens of pressed flowers which had grown in the garden. J. W. McGARVEY.

ON THE ERROR-BULLETIN AGAIN.

IT seems I cannot get an article into print without typographical blunders. Three-fourths of the blame is no doubt mine. Proof-reader and compositor may share the other fourth.

No. 41, page 7, column 2nd, 22nd line from bottom, for *in* read *is*. This makes quite an alteration in the sense of the context.

In 11th line from bottom, for *accepts* read EXCEPTS. This is quite an important correction.

In 8th line from bottom, for *promission* read PROMISSORY.

In column 3rd, 11th line from top, for *the people* read HIS people.

C. H. BALSBAUGH.

Our Bible Class.

The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one please explain Rom. 11: 20 which reads as follows: "Therefore if thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head.

C. J. HEAD.

Will some one please explain John 14: 12? It reads as follows: "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

RILEY STUMP.

Will some one please explain Matt. 12: 40? It reads as follows: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." H. E. FARELY.

Will some one please explain John 20: 17? It reads as follows: "Jesus said unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." N. S. DALE.

Will Bro. R. H. Miller please explain Rom. 14: 17, 18. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."

P. M CONNELL.

Will some one please explain Jer. 12: 5 It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses; and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan."

C. E. M.

What is fasting? How and when must it be observed, how long continued? Is it a command? If so why is there not more preaching and writing done on that subject? And why is it not observed more by us and especially by some of the elders. If it is not a command what does Matt. 9: 14,-15, Mark 2: 18-21, Luke 5: 33-36, Acts 13: 2, 3, Matt. 17: 21, Mark 9: 27, Luke 2: 37, Acts 14: 23, 10: 30, 1 Cor. 7: 5, 2 Cor. 6: 5, Matt. 6: 16-18, 4: 2, and Luke 4: 2 mean? WM. CHROWL.

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

As the numbers seven, forty, and three are very often in Scripture, can any brother or sister tell me through the BRETHREN AT WORK how often these numbers are in the Holy Bible? And have they any particular sacred meaning?

A. NELSON GRAYBILL.

A BROTHER wishes to know how to form a Bible class. Simply get a number to convene at a proper place, the church, or at some brother or friend's house, and let this class choose one of their number for teacher. Select a portion of God's word, read it, rightly divide, it accept it, and you will most certainly enjoy its promises. Do not make a hobby of giving "opinions," but seek to know what God says. Any one can sleep all day, get up at sunset, and deliver opinions for several hours, but it takes the man who has studied hard to tell what the Book says. Opinions are sweeping many of God's truths into forgetfulness, and nations are suffering because men love to hear their opinions rather than the plain facts of the eternal Word.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

PRAY FOR THE ERRING.

HAS thy brother gone astray,
Have dark clouds obscured his way
Causing him to stumble? Pray.
Prayer may lift the stricken up:
Prayer may give the hopeless hope;
Prayer may win thy brother back
To the straight and narrow track.
Prayer will move the mighty Arm
That alone shall shield from harm.

Has thy sister gone astray?
Suffer not thy heart to say
Hard, reproachful things, but pray.
Thou may'st well give prayer and tears.
Not of moments, but of years.
One poor struggling soul to aid,
In its hour of direst need.
For thy sister gone astray,
Pray, in tender pity, pray.

Has a Christian gone astray?
'Tis thy brother: do not say
Words of condemnation; pray.
Hadst thou been as sorely tried,
Thou hadst wondered far more wide.
Pray with meekest charity;
Pray with purest fervency—
Pray: his soul cannot be lost
And thy heart not rue the cost.

'Tis his hour of sorest need;
Show thyself a friend, indeed;
For him with the Savior plead.
Pray that God's eternal arm
May deliver him from harm.
Pray. For him the Savior bled,
Shall that blood in vain be shed?
Bear him to the mercy-seat,
Plead for him at Jesus' feet.

LIVE for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of the thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of Heaven.—*Chambers.*

WHY do professedly Christian mothers put gaudy ornaments upon their little girls? We often see them with rings on their fingers and hooks in their ears, as though that were being trained up "in the way they should go." Poor little things! They will naturally be strongly enough tempted to pride, without having their own parents help feed the flame. Mothers, do you appreciate your solemn accountability? How dare you put on your children those pride-feeding ornaments which the Bible forbids you to wear?—*Bible Banner.*

CHEERFUL WOMEN.

IN marrying, men should seek happy women They make a terrible mistake when they marry for beauty, or for talent, or for style; the sweetest wives are those who possess the magic secret of being happy under any and every circumstance. Rich or poor, high or low, it makes no difference, the bright little fountain bubbles up just as musically in their hearts. Nothing ever goes wrong with them—no trouble is too serious for them "to make the best of it." Was ever the stream of calamity so dark and deep that the sunlight of a happy face falling across its turbid tide would not wake an answering gleam? Why, then, joyous-tempered people don't know half the good they do. No matter how cross and crabbed you feel, no matter if your brain is full of meditation on afflicting dispensations, and your stomach with medicines, pills and tonics: just have one of those cheery little women talking to you, and we are not afraid but that she can cure you.—The long-drawn lines about the mouth will relax—the cloud of settled gloom will vanish nobody knows where, and the first thing you will be laughing. Oh, what blessings are those happy women! How often their little hands guide the ponderous machine of life, with almost an invisible touch! How we look forward through the weary day to their fireside smiles! No one knows, no one will ever know until the day of judgment reveals, how much we owe to these hopeful, helpful, uncomplaining, happy women.

HOME RELIGION

WE take the following from Murray's "Golden Rule": "There is no place in which religion should be so little a thing of form and so wholly a thing of spirit—and a peaceful, happy spirit too—as at home. Prayer-meeting piety answers a good purpose; and Sunday, church-going piety has its uses, and that piety which is better than either, that makes a man deal justly and honestly with his fellow-man, is of priceless value to the community. But better than prayer-meeting piety, or church-going piety, or business piety, is that piety which lightens and blesses a home. Home religion is a thing of the heart, which is the same as saying it is a thing of love. It may exist in connection with forms, and it may exist in its sweetest unfolding, independent of forms. It may be gifted to sustain a family altar, and it may not have the gift requisite. But if the heart be right, there shall be grace and prayerfulness, albeit forms be lacking in the family. We have known a man ask a blessing on food which he himself condemned in the very next breath. To thank God for food, and scold your wife or the cook in the next breath because the steak is overdone, or the cakes not browned to your suiting, or the tea too strong, is something more, friend, than impiety; it is indecency.

Home religion should be loving first of all, and last of all it should be—loving. It should be very patient, too—especially on those days when it is hard to be patient. It should be cheerful, especially when it takes wit to invent occasions of mirthfulness. It should be brave, not to flee the troubles that are without, but the troubles that are within. A kindly word, a pleasant speech, a cheerful or sympathetic look, a touch of the hand in the old tender fashion of the courting days, a stroking of the cheek and the soft movement of the palm over the hair—"Foolish tricks"? You didn't think they were foolish tricks once, and you were wiser then than you are now that you have dropped them. A little more courting in married life would keep marriage-life what courtship is. The foolishness of love is wiser than the wisdom of hate; and the more foolish you are in these directions, the happier will your homes be and the sweeter will be your home religion.—*Selected.*

READING ALOUD.

IT is strange that in a country whose language is stored full of the choicest works of the human mind, and whose population is, as a whole, so well educated, reading aloud, as a means of enjoyment and source of instruction, is so little resorted to. There are many families, where a book, or a chapter of a book, is never read to the family circle from one end of the year to another. The individual members of the family read, but all reading done in the family is silent reading. Father has his paper, mother her tract, and Johnny his story of wild adventure. Reading, there is enough of it; but each one reads for himself. There is no reading for the whole, and no grouping of the family into an audience for an evening's enjoyment, such as comes to people who hear a good but ol writing well read.

Only those who have visited in families where the gift of reading was cultivated as a source of family enjoyment, and the custom of reading aloud to the family practiced, can imagine what a help and blessing to the family life such a habit is. Music is well enough in its way, but its range of expression is far narrower than that of reading, and for that matter, far less practical in its adaptation to the family wants. The art of reading well is easily acquired and cheaply taught, and the expressions of literature are abundant varied. If sorrow has fallen on the family, the needed antedote can be found both in prose and poetry. History, tragedy, comedy, wit, pathos, sublimity, every spring at which the human mind loves to drink can be opened, and the sweet waters be given freely to every one.

How cosy those home readings may be made. Warmth, light, companionship, culture, happiness, are all included in them. How much you are missing, good people, if reading is not cultivated as one of the means of happiness and pleasure in your family circle; for in such an exercise there is quickening for the imagination, appeal to judgment, elevation of feeling, opportunity for criticism, which shall teach the children more of literature, in three hours than they can learn at school in three weeks. Next to the impulse of love as a means of drawing families together, is the influence of intellectual companionship. Cultivate this, good friends and see how satisfactory will be the result.—*Golden Rule.*

Correspondence.

These things write we unto you, that your joy may be full.—John.

Sunday-School Convention.

WE have decided to hold the Sunday-school Convention for the Middle District of Indiana, on the 2nd Tuesday of February, 1880, being the day following the Missionary Meeting, and the day preceding the District Meeting. Notice of the exact place and the programme will be given in due time. By order of Committee.

EMMA E. BOWMAN.

From Ozawkee, Kansas.

Dear Brethren:—

I ARRIVED here last night, October 6th. I stopped with the brethren at James Crossing at their communion meeting, which surely was a feast of love. A number of the brethren and sisters from this place were there. Two were baptized, one being ninty-seven years old. When coming out of the water she said, "Now I am ready to die." One more was baptized at Burr Oak before I left. May the good work of the Lord still go on. My next point will be Colfax, Iowa, and from there I go to Meyersdale, Pa. H. E. FADELY.

From Silver Creek, Ohio.

THE brethren of this arm of the church met in council to attend to such business as might come before them. D. Rittenhouse and Jacob Shanour were elected to the office of bishop, after which the necessary arrangements were made for holding a lovefeast on the 28th of October. Brethren and sisters, let us not grow weary in well doing, but labor earnestly in the cause of Christ. A. K. BROWN.

From Roanoke, Illinois.

Dear Brethren:—

OUR Love-feast and series of meetings are now among the things of the past. Bro. D. B. Gibson commenced meeting on the evening of the 18th of September, and as a result, seven precious souls came out on the Lord's side and are now walking with the people of God. One was also restored. Surely there was rejoicing among the people of God when sinners turned from their evil ways to the testimonies of the blessed Master. G. W. GISH.

From West Pine, Wisconsin.

Dear Brethren:—

WE held a feast long to be remembered. About sixty-five members communed and it was one of the most quiet meetings I ever attended. There was love and respect shown by the spectators throughout the meeting. One broke the ranks of Satan and came out on the Lord's side and was baptized which caused solemnity among the spectators and rejoicing among the saints. Brother and sister Swigart of Ripon, Fondulac Co., were with us. They truly felt happy among us. O brethren, if you could have seen our little brothers and sisters, how humble and plain they were, and how they enjoyed each other's society! The spectators said, "How beautiful they look!" May we all be willing to do our Master's will is my prayer.

J. E. D. SHORT.

From New Hope, Virginia.

THE Bridgewater meeting-house is situated near the small, but popular and enterprising town of Bridgewater, Rockingham Co., Va. This is a large church, well constructed, nicely finished and well arranged. This church was dedicated to the service of God in August 1878. Bro. Lint preached the dedicatory sermon from the words, "Make not my Father's house a house of merchandise."—St John, 11: 16. The first Love-feast was held October 1st, 1879. Quite a number of brethren and sisters communed, while a number, who have not as yet made their peace with God, were looking on. The meeting seemed to be enjoyed by all.

D. A. GARBER

From Carey, Wyandott County, O.

Dear Brethren:—

OUR communion at the Oak Grove Church, five and one-half miles North-west of Carey, Wyandott Co., Ohio, is now among the things of the past. There were four added to the church by baptism, and we had a pleasant waiting before the Lord. There was a large congregation and good order. There were 200 members communed, and many more could not on account of room. The word of God was well handled by the ministering brethren and we think there were lasting impressions made. We held a choice for five visiting brethren and the following were chosen, installed, and have entered upon their duties: Simon Greek, Jacob Thomas, George Wise, John Wise and the writer. Yours fraternally.

S. W. LINDOWER.

From Cumberland County, Va.

Dear Brethren:—

ON the 30th of August we had our Love-feast, and I can say for myself, and I think also for the rest of the brethren and sisters, that we all enjoyed a real feast of love. Brethren E. L. Brower and J. Flory were with us as ministers. Their advice to us was to hold social meetings, as we have no preacher, and assemble ourselves together which we have commenced to do. We have had two meetings, one at the house of brother Sheets, and to-day at brother Mallory's. At the first meeting there were twenty-two present, and to-day there were thirty-five.—Very encouraging if we will only work in the right spirit. We hope the good Lord will soon send us a preacher. Pray for us, brethren.

Your sister,

S. J. ETTER.

From Elmwood, Nebraska.

Dear Brethren:—

OUR Love-feast was held on the 19th and 20th of September, and truly it was a good meeting. There were about forty-five members present, some from Ohio, Indiana, Iowa and Pennsylvania, and from six different counties in this State. This was the first feast ever held in this part of Nebraska, and quite an interest seemed to be manifested. Many brethren and sisters thought this was the best Love feast they ever attended. It was held in an humble tent put up for the occasion. It was good to enjoy a communion season together, but sad to part never to meet again in this world. We have a bright hope of meeting in the sunny climes of heaven where parting will be no more. Brethren Snowberger from Indiana, Henry Brubaker from Beatrice, Wm. Pullen from Paul Co., L. Miller and Jacob Craft from Johnson Co., and our minister, brother Jesse Y. Heckler, were present. From your weak sister,

JOSIE ROYER.

A Visit to Mt. Morris.

WE had, for some time, anticipated a visit to Mt. Morris Illinois, where a son is attending school. On the morning of the 21st of September we started, had a pleasant ride of sixteen miles and arrived just in time for morning services. Brother Stein preached a very excellent discourse, by whom, after services, we were kindly entertained. In the afternoon attended Bible school where we were much interested and edified.

While there we found everybody pleasant, good and kind, and I would like to say to parents, or those contemplating attending school, that they will probably not find another place so free from all kinds of vice and wickedness as Mt. Morris. Here the student's spiritual, as well as temporal, welfare, is carefully looked after. This should certainly be a great comfort to parents who are desirous of educating their children. We pray God's blessing upon this Institution. SARAH J. DEEPEN.

Nachusa, Ill.

A Report.

OUR Bible school taught in Centennial Seminary, near Mt. Sidney, Va., closed its third session on the 21st of September. This school was first organized in April 1877, and was called by the usual name—*Sunday school.* This Summer after a consideration of the propriety, we changed its name to *Bible-school.* The school, with officers and teachers, numbers about one hundred, and although organized amid some opposition, has increased in number, and rapidly gained favor and friendship.—Our teachers deserve much credit for the zeal demonstrated and pains taken in preparing the young soldiers. They aimed to teach with thoroughness and simplicity, and to the practical acceptance of their pupils. These young people march out from under the instruction of their exemplary teachers with the happy assurance of having received at least a part of the armor. They glory in the work. May we all meet again. H. C. EARLY, SUPT.

From Elkhart, Iowa

ON Tuesday, September 23rd, I started for the Love-feast in Jefferson County, and by request, the next day we met at the house of John Kurtz, who had been sick for three months and was not expected to live. He desired to be baptized but thought he could not stand it. His wife also wished to be baptized and he then went to the water and baptized her; meeting that night, and on the 26th we met a small congregation at the Brethren's meeting-house to continue meeting over Sunday. Had a good meeting, no additions, but we trust lasting impressions were made. Arrived home today, September 30th. S. M. GORGNSOUR.

From the Antioch Church, Ind

IN addition to our regular appointments and routine of business, was the meeting of the Missionary Board of Middle Ind. It met at Antioch on the 30th of August, and though rather small in attendance, the meeting was a good one. Bro. J. S. Snowberger remained with us over Sunday, preaching on Saturday night at Antioch and on Sunday morning at Flora. On the 20th of September was our regular council meeting which was a very pleasant one. The report of the visit was good; with slight exceptions, all were found in union and fellowship. Three ministering brethren were advanced to the second degree.

On the 27th was our communion, which was an enjoyable one. The house was somewhat crowded, yet the order was good. Quite a number of ministers and others were with us from other districts. Just as brother Williams was leaving the meeting for home he was thrown from his spring-wagon and badly hurt. He fell on his left shoulder and broke his collar bone. His wife was also hurt, but not seriously. In the midst of pleasure and enjoyment there are accidents, pain and suffering, and sometimes even death. "Be ye also ready," so that if we should have to meet death by accident, all will be well and acceptable with God. May He help us to be always ready to meet death.

J. W. SOUTHWOOD.

Lincolnsville, Ind.

From Moscow, Va.

Dear Brethren:—

OUR last council, met on Saturday, August 16th, at which an expelled member was received into fellowship again. The voice of the church was almost unanimous for calling one to the ministry. The lot fell on our young brother, David Neigler. I think this is a move in the right direction. The church is not thoughtful enough sometimes in this matter of choosing persons to the ministry. I think the church should elect young brethren sometimes instead of old ones. It is a long time before they can preach, and some never can because they are too old and cannot apply their minds to study, and for this reason it seems to me the word should be put into the hands of younger brethren, for they can commence to study while they are young.

The members all seem to be in love and union with one another. We have had ten or twelve letters of membership in the last twelve or fifteen months but no accessions by baptism.

later.—Sunday Sept. 21st. There were two young sisters baptized in Mossy Creek, in the bounds of the Beaver Creek Congregation. I learned the evening previous to the baptism of our young sisters, that there had been some accessions to the church at that place this Summer at different times; also that there had been some accessions to the church during the Summer at Beaver Creek. There was a young brother baptized in the village of Sangersvill, belonging to the arm of the Beaver Creek congregation. Yours in bonds of love.

R. T. MOURRAY.

From Milford, Ind.

MY wife and I left home Sept. 20th, for Defiance Co, Ohio. We met with the brethren in the Poplar Ridge District at their feast. There were not many present during the day on account of rain, but at night a large audience was present. The ministerial force was strong enough so the burden was light. The meeting was an enjoyable one, having good order.

On the 30th, we met with the brethren in the Mamee District at their Love-feast. In the evening the house was so crowded that the members could hardly have room enough to attend to the ordinances of the Lord's house.—Two, at this meeting, made the good confession and were baptized in the Mamee River. The brethren in Ohio are not, as a general thing, so well circumstanced financially, but spiritually they seem strong. The brethren in Defiance Co., remember what Paul said, "Bear ye one another's burdens." A minister that is called to preach will have his fare paid; his time is not forgotten either. They surely have large hearts and feel for the poor minister. May the Lord abundantly bless them. The brethren, of late years, are beginning to see that the minister is burdened too much, and we earnestly pray the Lord that a general reformation may take place in this one particular. Then the watchmen will be able to blow the trumpet in places where the Gospel has not been preached.

J. H. MILLER.

From Longmont, Col.

OUR Love-feast and series of meetings are past and it is needless to say we had good meetings, as such is always the case where we worship God in spirit and in truth. Brother P. R. Wrightsman of Indiana was with us and labored faithfully for eight days. Brother M. M. Bashor arrived during the course of the meetings, but owing to ill health at the time, was unable to preach much. The labors of the brethren were appreciated, the congregations large, the interest seemed to be very good, and we have every reason to believe many good impressions were made.

Our number has had an increase during the year of fifteen by baptism and letter. To the Lord be all the glory ascribed for his mercy and loving-kindness. Brother Wrightsman soon goes East with his health much improved by his visit to our healthy climate. Truly yours in love.

J. S. FLORY.

From Naperville, Ill.

AN enjoyable meeting was our Love-feast which was held on the 4th and 5th. It was truly a feast to the soul and we believe those of us that were permitted to surround the table of the Lord and partook of the emblems of his broken body and shed blood, did it in faith, looking forward to that blessed hope in the evening of this world when the Savior will come forth and serve us. Brethren J. C. and S. Lehman of Lee Co., also Wm. Sadler of Naukin, Ohio, were present. They labored faithfully and gave us much encouragement in serving the Lord. For the opening of the exercises of the first afternoon, brother Sadler read and commented upon the 23rd Psalm. He, being in Chicago, desired to be with the brethren in Illinois during the Sabbath. He turned to the ministerial list to ascertain what brother lived nearest the city, and finding brother J. Sollenberger being the nearest, stopped off and labored for us. Brethren, when you are passing over the C. B. & Q. R. R. do likewise and the Lord will reward you.

NOAH EARLY.

From Maple Grove Colony.

WE held our communion meeting on the 4th and 5th of October, and although we were disappointed in not having any ministering brethren from other congregations, we had a very good meeting. This was the first communion meeting ever held by the Brethren in Norton Co., Kansas. Fifty-three communed and about a dozen could not on account of lack of room at the tables. At this feast we received ten members, nine by letter and one young man by baptism. Oh, that all young men and women would do as this dear young brother has done, give their hearts to the Lord in their youth. May God bless him and keep him in the narrow way. We now number about sixty-five. Different ones remarked that they never had seen such good order as we had at our meeting. Good impressions were made upon others as was manifested by their words and actions. Our home ministers did nobly in defending the doctrine and ordinances delivered unto us. The feast was held in our new meeting-house and was densely crowded and many could not get admittance. This church is truly in a prosperous condition. We were sorry Brother M. M. Eshelman could not be with us. Brother Allen Ives was also prevented from coming by a team running over him and injuring him. May the Lord prosper you in your good work and at last save us all, is my prayer.

S. R. HOLSINGER.

From Pleasant Hill, Ind.

Dear Brethren:—

ON the 25th of September we had our feast. We were favored with very pleasant weather and I think also with the Good Spirit. Our church is not very large, but we were not crowded. We had a number of speakers from a distance,—Brethren Jesse Calvert, A. Leedy, and Samuel Phiel. The brethren labored very earnestly for "the faith once delivered to the saints," and sinners were warned to flee from the wrath to come. At the close of the meeting one made application for baptism. She was quite an old lady; was bowed down with afflictions; her body deformed by Rheumatism. She had to be carried to and from the water. As she had put off Christ until so late an hour, I thought how good He was to wait on her.—She was baptized without a groan or struggle, and as I looked upon her bowed form and deformed limbs, I thought of the great power of God, and that if the dear sister proved faithful, in the better world, her limbs would all be straightened, and she would have a new body. Some of her children, who stood by the mother's side, belong to the church, while her companion and other children are still living, as it were, in a cold and wicked world. May God help them to be concerned about their souls, and that they may not put off the day of grace until it is forever too late, is my prayer. Our little church is in love and union, with a few exceptions. We have one speaker, an elder, and four deacons. We are surrounded with different orders of so-called Christians.

We were blessed with good crops for which we all ought to be thankful. We have fruit of most all kinds. Health not very good. We beg an interest in your prayers that we may prove faithful and get home to heaven where we will part no more. Wishing you all the grace of God, I remain your sister in Christ.

SARAH GUMP.

From Ripon, Wisconsin.

Dear Brethren:—

AFTER many inquiries, we learned the time of the Brethren's Love-feast in Richland County, and as we desired to be with them, wife and I started on the 2nd of October in a private conveyance, for that place. We traveled thro' Fondulac, Greenlake, Columbia, Sauk and Richland counties. The farther west we went the more broken and irregular we found the country. Large hills and bluffs, with fine wheat valleys between them, and springs of excellent water reminding us of Pennsylvania. The first day we drove fifty miles, bringing us about five miles west of Portage City, on the Wisconsin River. Night overtaking us here we asked for lodging at a farm-house. It happened that we were in a settlement of Welch Presbyterians, and if our host, Mr. Owens, and his family, are a sample of the settlers, they are surely a very fine people. We were so well cared for that we felt as though we were among the Brethren.—After telling them the object of our trip they very naturally wanted to know all about our doctrine. We gave them all the light we could, and think they have favorable impressions of the Brethren. They not only refused to receive anything for lodging us, but gave us a strong invitation to stop with them on our return which we did and were warmly welcomed. May God bless them and reward them for their kindness, is our prayer.

On the evening of the 3rd we arrived at Bro Lint's, within two miles of Rockbridge, having driven about fifty miles. The next morning we started for the place of meeting which was ten miles away, at brother Rizer's. Here we met about seventy brethren and sisters, all strangers to us in the flesh. We found them all zealous workers, and enjoyed meeting with them very much. The ministers present were brethren Fogle, Shepherd, Patton, Turner and Brown, the last two having been lately called to the ministry. Brother John Shepherd did the principal part of the preaching and officiated at the communion. He has been sorely afflicted with Rheumatism and has lost the use of his right arm and is not able to work. Hope the Church will make a note of this for he is a very worthy brother. One young sister was baptized. The meeting closed on the 5th, and then it became our duty to take the parting hand which we did with regret after such pleasant associations, and not knowing when we might have the opportunity of meeting with them again. Arrived home on the evening of the 7th, our team and ourselves very tired, for it was a long drive. Brother Daniel Miller of Lanark, Illinois, has promised to come and preach for us about the middle of November. We are looking forward with bright anticipations to that time. Yours fraternally.

S. H. SWIGART.

(*Primitive Christian*, please copy.)

From Montague County, Texas.

AS there are many inquiring after Texas I will give my views of it in as few words as possible. I have been in the State nearly three years and have seen the most of Grayson, Cook, Denton, Tarrant and part of Wise and Montague counties. There is good country in all of them, but I like Cook the best. This is a good country for a poor man. If he comes here poor and lazy he is sure to hold his own. When you come here if you think you can stay from old friends, just bring enough to get here with and feed you the first year, and try to make enough to keep you the next year. By that time you can make enough to keep you the next, and by that time you can have some idea how you like it, as no man can tell in one year how he likes it. I wish I had come here twenty years ago. We have had a dry Summer and water is very scarce. Crops are short but I think in a few years men will farm differently, plow less land and plow deeper. Society, as a general thing, is very good, but here, as everywhere, there are those who are not strictly moral. I sleep with my door open all Summer; do not have as much fear as I did in Virginia. I have ridden twenty miles alone at night and then lay down and slept until daylight without fear. There are no more crimes committed here than in the old States. I had a trip to the Indian Territory. That is a fine country but the most of it is lying idle. If it were so the whites could hold land it would soon be settled up.

I think while the Brethren are sending out men to preach, the South should not be overlooked as it has been in the past. I had a meeting in Denton Co., last week, had a good audience and as good order as I ever saw. Good could be done there if some more meetings could be held. There is a speaker in Grayson county, one in Clay, and one in Cook, but all have families to care for and not much of this world's goods, so we all have to spend the most of our time in the field. Since the loss of my companion I cannot leave home as I could before, but I will do all I can. I will commence meeting in our own vicinity October 31st, and if any of the brethren contemplate coming to Texas we would be glad to see you here at that time.

J. H. SOUDER.

District Meeting.

THE tenth conference of the Northern District of Missouri was held in the Bethel Church in Holt Co., on the 29th day of September 1879. The meeting was visited by spectators from six different States: Virginia, Iowa, Indiana, Illinois, Nebraska and Kansas, among whom was Elder Martin Myers of Northern Illinois, and brethren D. F. Flory and Daniel Miller of Iowa.

1. The organization of the meeting resulted in the following appointments: Moderator D. D. Sell; Clerk, C. C. Root; Reading Clerk, Geo. A. Shamberger. Out of the fourteen congregations composing the District, only eight were represented by delegates.

The most remarkable feature in the meeting was, that not a single query was presented for deliberation. In the regular process of business the district evangelists were called on to give a report of their labors, which they did to the satisfaction of all, and were encouraged to continue their services as appointed to them at the previous session of the conference. Next in order the treasurer of Mission funds was called upon to make a report of the means in hand to carry out the present term of evangelism when it was found that the congregations had not yet responded to the cause by their aid, and that there was a lack of $45.00 of a sufficiency to carry it out in way of bearing expenses in proportion to the part in the past, and hence such congregations are solicited to aid in the noble work of spreading the gospel where it was not yet preached by the Brethren.

Next was the election of a delegate to represent in Annual Meeting 1880, and in order to represent on Standing Committee the elders of the District only were to be considered as candidates for this election, which resulted in the appointment of C. C. Root. And last it was granted that the next District Meeting should be held with the brethren of the Wakendah congregation, the time to be left to the option of that congregation, except that it be between the 15th of September and the 15th of October, 1880. By order of the church.

DISTRICT CLERK.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

From Loraine, Ill.—Our church council was held yesterday, and the business before us was disposed of in peace and harmony. Among other matters, we chose Bro. Daniel Vaniman for our presiding elder, for the time being subject to himself and the church.

H. W. STRICKLER.

From Mansfield, Ill.—I am laboring in Bro. J. Barnhart's congregation. Two applicants came out last night, one a daughter of brother Barnhart, and the other formerly a Baptist, a Free Mason and ex-Sheriff of Bourbon Co., Kansas and a man of influence here. The weather has been unfavorable yet the interest is good.

D. B. GIBSON.

Oct. 12, 1879.

Plymouth, Ind.—Our church is still increasing. To-day one was added, last Sabbath one, and several during the Summer and others are counting the cost. I do hope the brethren and sisters will do all in their power to save poor souls as the time is drawing near when we cannot work. JOHN KNISLEY.

Oct. 12, 1879.

Panora, Iowa.—Brother Enoch Eby just closed a series of meetings in the Coon River Church which was very well attended and we trust that though there were no additions, the church was much built up and we hope the fruits thereof may be seen many days hence.

J. D. HAPONTELIN.

Oct. 2nd, '79.

From Locke, Ind.—We are still moving along in the even tenor of our way spiritually, the Lord occasionally adding to us such as shall be saved. On the 5th, two more old citizens were buried in the liquid grave, and arose to walk in newness of life. May the Lord aid them and all his children to be diligently engaged in gathering oil so as to have a sufficiency when the Bridegroom comes. J. R. M.

Goshen, Ind.—The work is still going on in this part of the Lord's vineyard. One was baptized in August and yesterday, Oct. 5th, we had the pleasure of seeing two young sisters willing to take up the cross and follow Jesus, which I think is the result of Sunday-school labors.—The majority of the young people here are members of the church and I hope that those who are not will remember that youth is the time to serve the Lord. Some may wait for a more convenient season but that season may never come. It is true we are young and our faces glow with youthful vigor, yet while we are thinking of this we should remember that many younger than we have died, and some very suddenly. Then, dear reader, if you are on the straight and narrow road, press forward and you will gain a rich reward, but if you have not made your peace with God, do so today, for to morrow may be too late.

ANNIE RAFFENSBERGER.

Oct. 6th, 1879.

For the Missionary Work.

BRETHREN sometimes ask the question, Where do we find the word missionary in the Scriptures? I answer, on every page. Precept upon precept, line upon line, here a little and there much. This word means duty and begins on a mother's lap, at the family altar, in the Sunday-school and public meeting. A text for the Missionary work will be found in Mark 16: 16; Matt. 38: 19, 20. Who obeys this command?

Peter, after his conversion, must strengthen the brethren. Paul became all things to all men to gain some. This ancient missionary did not only go among well-organized churches, but raised his voice against superstition at Mars Hill, and boldly rebuked Corinthian disorder. Our Lord, in his parable, gave to every man his work, and commanded the porter to watch. The invitation into the vineyard is not to be idle, neither should the missionary wait for pay and an easy coach, but go forth in hope for a penny a day. A good workmen in this, should, like an experienced hunter, not shoot too far.

We extend an invitation to the Brotherhood to meet at the Solomon's Creek Church, Ind., on the 24th of October in behalf of the cause. Will the adjoining district take part and make good use of our strange brethren, and make a strong effort to extend the influence of the brethren by furnishing subscribers for the good papers, scholars for their schools, and money for Tracts and Mission work? There is bread and to spare to feed all; for God has blessed us all. DANIEL SHIVELY.

Among the Brethren in Missouri.

WE left Ft. Scott, Kansas on the morning of the 7th inst., and reached Clinton, Mo., after a pleasant ride of four hours. Our esteemed brother, J. S. Mohler, met us at the train and conveyed us to his home where we spent the day pleasantly. Brother Mohler is one of our *active* brethren. He not only lifts up his voice in defense of primitive Christianity, but wields his pen no less valiantly.

On the morning of the 8th, brethren C. Harader, George Barnhart and S. Click arrived, and in company with these and brethren Mohler and Wolf, we went to the Mineral Creek Church some twenty miles north. On the morning of the 9th, met in council. The proceedings are given in another column. Owing to the lateness of closing the day's labors there was no preaching.

Met again in council on the morning of the 10th, and after a tedious and patient day's work in adjusting difficulties, we were very glad to find rest at the home of brother S. S. Mohler. Brother Mohler is the active elder in charge of the church, and is assisted in the ministry by F. Culp, John Mohler, D. M. Mohler and ——Hiatt. This church has seen some severe trials in its history, but a brighter future seems to be dawning for them. The members are plainly adorned, are sociable, hospitable, charitable and kind. To say that they are "narrow," "bigoted," "selfish," "cold and formal," might do for one who cares not *what* he says, and says it simply to *hear* himself, but it cannot be said by him who has a regard for truth and Christian courtesy.

Met at 10 A. M. on the 11th for public worship. Theme, Prayer. In the evening, brother John C. Miller, of Linn Co., Iowa, addressed the congregation. On Sunday forenoon and in the evening the members and others assembled to hear the preacher. May the Lord give the increase. Gladly would we have remained among the brethren in Missouri a little while longer, but other engagements would not permit us. To those who are looking for homes in the West, we would say, go look at Johnson and Henry counties, Mo. Brother S. S. Mohler of Cornelia, Johnson county, brother J. S. Mohler of Clinton, Henry county, Mo., and others will gladly aid you in becoming acquainted with their country. The crops there are good, the land rich and beautiful, and the society, so far as we could learn, is good.

We left the loved ones in Missouri on the morning of the 13th and arrived home the 14th, glad to meet our dear brethren and sisters of old-time associations. M. M. E.

City Mission Fund.

PLEASE acknowledge the receipt of the following monies since last report:

Catharine King, Rocky Spring, Md,	$1.00
Simon Harshman, Rogersville, Ohio,	1.00
J. D. Brallier, Harrisburg, Pa,	2.00
J. R. Spacht, Dunkirk, Ohio,	2.00
Levi Miller, Fredericksburg, Va.,	1.00
A. Mishler, Huntington, Ind,	1.55
Daniel Vaniman, Virden, Ill,	2.00
Philip Probst, Broken Sword, O,	1.00
David Bosserman, Gettysburg, Pa,	1.00
Thomas H. Higgs, Peoria City, Iowa,	.50
A. W. Austin, Iona, Kansas,	1.00
Thomas G. Snyder, Cedar Rapids, Iowa,	1.00
B. C. Moomaw, Green Forest, Va,	2.00
F. T. Wolfe, Wakelee, Michigan,	1.00
A Brother, Dunkirk, Ohio,	1.00
Andrew Hoffard, Rossville, Ind,	2.00
Joseph Replogle, Hagerstown, Ind,	3.00
Ella Parker, Salem, Kansas,	1.00
Two Sisters, South Bend, Ind,	4.00
James Gibson and wife, Stirrup Grove, Ill,	1.00
J. P. Lilligh, Mulberry Grove, Ill,	10.00
Elizabeth Thompson, Falls City, Neb,	1.00
Mary A. Moomaw, Bousucks, Va,	5.00
A Friend, " "	.25
J. S. Line, Polo, Ill,	5.65
Total,	$52.95.
Amount previously reported,	109 25
	$157,20.

S. T. BOSSERMAN.

Dunkirk, Ohio, Sept. 30, '79.

WANTED.—We wish to correspond with a lady who may desire to procure a position in a family to work; a sister preferred. Good recommendations required. M. M. E.

LOVE-FEASTS.

Oct.

" 31, Lower Fall Creek Church, Madison Co., Ind., at 10 A. M.
" 29, 30, Dry Creek, Linn Co., Iowa.
" 25, Wilson, Co., Minnesota.
" 25, 26, Beaver Creek, W. Va.
" 29, 30, Cold Water Church, Butler county Iowa.
" 30, Fyrmont, Carroll, Indiana, at 10 A. M.
" 28, South Fork Church, Clinton Co., Mo.
" 30, 31, Waddam's Grove, Stephenson Co., Ill., at 1 P. M.

Books, Pamphlets, Tracts, etc., for Sale at this Office.

Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1st. The name of the book. 2nd. The name of the author. 3rd. The address of the publishers.

The Gospel Preacher Vol. 1.—A book of twenty well prepared sermons. By Benjamin Franklin. $2.00.

Certificates of Membership in Book-Form.—They are neatly printed, and put up in book-form. One of these books should be to each congregation, as they are so arranged as to enable the clerk to keep a record of all letters of membership given. Book No. 1, containing 100 certificates, 75 cents; No. 2, 50 certificates, 50 cents.

The Prince of the House of David, or Three Years in the Holy City, being a series of letters, giving a life-like picture, and related as by an eye-witness, all the scenes and wonderful incidents in the life of Jesus of Nazareth, from His baptism in Jordan to His crucifixion on Calvary; by J. H. INGRAHAM $2.00

Through Bible Lands.—Notes of travel in Egypt, the Desert and Palestine. By Philip Schaff. Finely illustrated. $2.25.

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A Scriptural Manual.—Alphabetically and systematically arranged, designed to facilate the finding of proof texts on any given subject. $1.75.

Reason and Revelation—By R. Milligan. This work should not only be read, but carefully studied by every minister in the brotherhood. $2.50.

One Baptism.—A dialogue showing that trine immersion is the only ground of union, in baptism that can be conscientiously occupied by the leading denominations of Christendom. By J. H. Moore 10 cents; 12 copies, $1.00.

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The Brethren At Work.

... You Good Things of Great Joy, which Shall ... to All People. ... 2: 10.

Lanark, Ill., October 27, 1879.

A HYMN.

BY JAS. Y. HECKLER.

MY God, this heart I bring to thee.
An offering and a gift.
Thou chamest this, O Lord, of me,
As I my thoughts uplift.

"Give me, my child, thy heart, thou sayest.
That is to me of worth;
Thou findest, otherwise, no rest.
In heaven nor on earth."

O, thou, my Father, take it then,
My heart, despise it not,
I give it, Lord, as best I can;
Turn thou to me, O, God!

Though it is full of sins, mine own,
And full of vanity;
Thy goodness there is yet unknown,
That vital piety.

Though it is now in penitence,
Knows its depravity;
And hates those things, without pretense
Where it could pleasure see.

It falls and lays before thy feet,
And cries in earnest too,
"Bruise me, O, Lord, that I, works meet
May for repentance do."

Grind up the hardness of my heart,
Make mellow my desire,
That I with sighs and groans, apart,
And tears to thee aspire.

Accept me then, my Jesus Christ,
Baptize me in thy blood,
I believe thou hast been crucified,
The world and me for good.

Make strong my feeble hand of faith,
That I thy blood may feel;
As the remission-pledge, it hath
Provided all things well.

Grant me according to thy means,
Salvation, sanctity;
And take upon thyself my sins
And bear my penalty.

Enwrap me in thyself, I mean,
Thy innocence, so good,
That I of all my sins made clean
Can stand before my God.

God, Holy Spirit, thou me take,
Into thy church, a part;
And stump alone for Jesus' sake
Thy impress on my heart.

Into thy temple, God, with grace,
My heart take unto thee,
And let it be thy dwelling-place,
For all eternity.

To thee I give it now to own,
To use as thou mehme;
I know that I am thine alone,
And not the world's, but thine.

BROWSING.

BY S. S. MOELER.

James. Good morning, Parson.

Parson.—Good morning, James.

J.—Where are you going, Parson.

P. I am on my way to fill an appointment.

J.—How many appointments have you per month?

P.—Four.

J.—Well this keeps you pretty busy, takes up much of your time. It certainly interferes largely with your business. I don't see how you can make a living.

P.—O, preaching is my business! I look for my gain from my quarter just as lawyers and doctors do.

J.—O, you do; well how does this salary preaching work among your people anyhow?

P.—Well, pretty much the same as other business transactions work. It is a sort of a "nip-and-tuck" game. The congregations never get a preacher cheaper *than they think* is right, and the preacher never gets enough anyway. You see my expenses are *considerable*. I am expected to be somewhat genteel in my appearance, and besides, keep myself posted on the movements of the times, consult the public taste, and to make myself generally agreeable, both in and out of the pulpit, to preach to suit my people; for you know that a preacher that don't do this, don't stand much show now-a days of getting a call,—especially from a rich church where the pay is good, and the pay part is a very important consideration: and then my wife is expected to be sort of a leader in society, do a good bit of visiting around, and all *this* costs time and money,—and the fact is, I don't think the preacher's wife ought to do much drudgery in house work anyway. So you see the chances are poor enough to lay up something for a rainy day.

J.—Well, won't your people take care, and provide for your worn out preachers?

P. I don't like to risk that thing. You see our people think when they pay for a thing as they go, that that ends the contract. They look at it in a business like way, and really they are about right about the matter, for the preachers have made preaching a profession, and the success of the whole thing, that is the preacher's pay, depends largely on the amount of brains and policy, especially policy, which he can offer in the market.

J.- But don't you think though that they possess a real love for the souls of men, and that they have this as an inducement to preach, too, beside the pay?

P.—O I suppose so! but I confess that the thing is a kind of a puzzle to me to know just how it is. You see there are a good many things in the Bible that ought to be preached, and practiced too, but I just know our people won't stand it; such as not to dress fashionably, nor to go to law, picnics, festivals, theatres, and ever so many more things; but the preacher that dares to say anything against such like things, might as well have his funeral preached, anyway his pay would stop sure; and that we can't stand, and so we have just got to do the best we can; so while we love their souls, we must give it that kind of a shape; but I am not without hope either, for the Lord knows the fix preachers have got into. He knows we've just got to suit the people, and then too, I sometimes think that may be, that rather a *conservative* course in these matters is best; for people, I mean *good people*, differ on all these things. Their training, you know, has been different, and *yet* they are honest, but still they can't see alike. The science of phrenology teaches us this: There are certain organs, or bumps, rather, on one's head that in different persons are differently developed, which all go to show that people will honestly differ.

Now there is brother Let-live, you know he belongs to the Dissenters, and he believes in baby sprinkling, and really thinks that's what the Scriptures teach; but I don't believe that, and yet Brother Let-live is certainly a good man, and zealous for the cause. You just ought to have heard the warm, earnest prayer he made the other night I could not help but say, Amen, to it. Now for me to say that he is no Christian, wouldn't do at all. My own people wouldn't stand it; rigid as they are for "much water," and I believe it is my duty to own him as one of God's chosen ones. He will think more of me, so will his people; and my own people are encouraged, when they see I am generally well liked, and they had much rather pay me their money this way, than if I preached the straight doctrine of the Scriptures as I understand it; and then I sometimes think the Scriptures are a little like a line drawn through a dark place which can only be faintly seen, and the people, though they differ, are still trying to work up to that line,—some on this side, and some on the other side.

J.—If I understand you, you mean to say, that there is in *reason*, some kind of a *compromise ground* that men get into as soon as they start for this Scripture line,—and before they reach it.

P.—Yes, things work so much smoother, and I like it.

J.—Do you mean to say, that the Scriptures are so hard to understand that it is not advisable to preach positively that it means so and so, or to say, if we do not live accordingly we cannot be saved?

P.—Well, yes, something of the kind. You see I have had a little experience in that direction. Before I just knew how to manage this thing *peaceably*, I preached tolerably pointed, and of course it hurt some, so an old preacher that understood the business better than I did, he belonged to a different church than mine, and on account of my plain preaching, he felt cramped, and so he came to see me, and just plainly told me, that, "that kind of preaching people do not like, -they talk hard about you, and that good men do not like to be put out with the world, and besides it is as much as saying that you are right and all others are wrong," and the fact is, James, the thing looks just about that way, and I find it really works smoother, to be a little tender in points of difference, and when I consider my money prospects, *I have just got to be tender*, I can't help it, I can't afford to be unpopular, I want my pay, my market value is my hope for a living.

J.—But don't that allow every person to do just about as he pleases?

P.—Well, yes, that is just about the way of it, but you know Paul says, "Let every man be fully persuaded in his own mind," and I find that works best and improves my pay.

J.—Suppose though people would claim that privilege in respect to paying the preacher, how then?

P.—Well, that might be tough on the preacher, besides, it would show great selfishness, and I don't think they would get very much preaching.

J.—It strikes me that looks more like preaching for the love of money than for the souls of men.

P.—I confess I don't like that grizzly looking skeleton myself, but then I can't live on nothing, I must have pay for preaching.

J.—Suppose though people refused paying preachers.

P.—Ah, we attend to that matter, that is part of the preachers programme, to teach people so they get the idea that preachers ought to be paid. You see we offer them our services, and hold protracted meetings two, three or more weeks, and get sometimes twenty or thirty or more to "join meeting," and then our people are made to feel good, and it is natural for people to show their good feelings by giving us some money, and that you see is our opportunity to tell them that it is true; this money will come good to buy sugar and coffee and clothing for the wife, and children, and we strike a tender spot when we talk that way, and besides all that, we know people like to be praised, and we work on that, so you see we get them to feel that the way to do a nice thing by nice men, is to have the rich members outdo others in this good work; and by us getting some good brother, or sister, to do a little wire-working among the rest, we can generally count on a pretty sure thing for our pay, and that is the thing to stir us up to try other parts.

J.—I confess I can't understand this thing. Now over here is the "C. church" that don't often have meeting, and I learn it is on account of not being able to raise money for the preacher.

P.—O, all they need is a good drill-master, and I find that it is a good way with such, to talk with the sisters about it, to tell them to plant a patch of beans, or potatoes, or cabbage, and set apart six or eight setting of eggs, so as to raise four or five dozen chickens; then to tote off the beans, potatoes, cabbage, and some of the chickens to market, and sell them for "preacher-money," saving some of the chickens for the preacher when he comes around to look after their spiritual interests. Now you see that is the way to work up such a church.

J.—But don't you think many of the sisters need the beans, cabbage, and so on, to get someting for their own families?

P.—O, to talk to them though in that way works good. It makes them think of the preacher when they pull their beans, and cabbage, and especially when they eat a chicken at home, and it generally ends by the preacher getting something, even if they have to stint themselves mightily to spare it. Women have a tact of scraping things together, and of singing their lullabies to baby, even if they haven't just got good things to eat, or warm clothes to wear. They are sorter good somehow, and are calculated for the buiness of making others happy, especially the preacher, though they are distressed a little themselves by it.

J.—Well, Parson, do you think that's exactly fair?

P.—O, yes; its dividing the burden, you see. We know that women are sort of ministering spirits. They have a natural tact of doing nice things, and we simply appeal to this trait, and the idea of paying preachers needs a little stimulant frequently, and to get the women to take hold of it, has a soothingly-spurring up effect on the close-fisted men, and they generally shell out, and that's the point. I don't see how we preachers could get along at all, but for the women helping us, we would be obliged to go to work for a living.

J.—Well, suppose you would. Other people must too, why not the preacher? Paul worked while he was a preacher.

P.—That would look as if they were worldly-minded, and then it gives one a horny-handed-bronzed, appearance, and I believe it will make the brain sort a dull.

J.—As for the appearance of worldliness, I don't see that preaching for money changes that much, and as for having the appearance of a working man, hadn't you rather have that than to have the people always growling at the preacher's love of money—money! I just the other day heard a church member say that he is going to quit paying preachers until he is able to dress himself and family as well as the preacher and his family are dressed, and a good many people are just his way of thinking.

P.—O, such things don't scare us; it is an easy matter to coo such a brother into giving a nice bit, a good plan is to call at his house,—pray with the family, tell the brother of his good work in the church, and of his position of usefulness, how he is looked up to, show this as a Christian duty; quote a little Scripture in the talk, especially about "doing good, and to communicate," why we meet just

such cases, and you see we are pre- ed for them, and when we come across h they generally come off second best. we of course get money to go on in good work.

J.—I see you have given this matter ar attention, and are prepared to col t money under difficulties.

P.—Attention, I guess we have, and by shouldn't we? for the laborer is orthy of his hire, and we want it too. ow that's Scripture.

J.—Don't you think, though Parson, at your reward in heaven will be great for a gratuitous ministry, and besides ou would be rid of the annoyances at- nding a paid ministry?

P.—That's rather fine, James. The ct is, I had rather have a sure thing of by having pay now. It is now, I need read and butter, and as for the annoy- ace, we manage to get that onto some- ody else.

J.—Well, Parson, you know the Dunkard brethren" don't have a paid inistry, and yet they do a great deal of preaching. Why can't you and every body else do the same?

P.—O, the "Dunkard brethren," you know, that they are eighteen hundred years behind the age with their religion: the comparison you make is not fair at all.

J.—But they have as much, or more gospel than any other church, and their habits are no further behind the age than the gospel is.

P.—Why, James, they have not a bit of science, or philosophy, or rather poli- cy, in their Christianity, they are a sort of a flat footed set, as it were, and tell things bluntly, which grate roughly on refined ears, and you see they are very unpopular. Who do you think would want to pay for such preaching?

J.—I don't know that they are any more unpopular than the gospel is, and I am sure they preach it, and ask no pay neither.

P.—Preach it! Why, just let them preach to our people in their blunt way of telling unpleasant things, and I tell you it won't be long until our people will take the outside of the house.

J. Well, what of it? that don't prove that they don't preach the gospel, neith- er does it prove that our people want to hear the gospel. I am sometimes afraid that our people have itching ears,—it seems to me the Scriptures say some- thing of the kind, about itching ears, anyway I find generally where the peo- ple have itching ears, that the preach- ers have itching pockets; and really Par- son, I am afraid we are in a bad box.

P.—Bad box or not, these Dunkard brethren may do for the unrefined and ignorant masses; but they would not do at all where there is any figure to cut. To do this requires tact, talent, policy, great flexibility, and suavity, of man ners; and a man can't stand all this trim- ming up to please people for nothing.

J.—But they somehow are generally found in line with Christ and the apos- tles. Christ, you know, thanked his heavenly Father that "these things were hid from the wise and prudent, and re- vealed them unto babes; and Paul says, God chose the foolish things of the world to confound the wise." Which now do you think has the surest thing of their Christianity, you or they?

P.—Well, I have the surest thing as far as pay for preaching is concerned, al- so for being more satisfactory to the peo- ple, and that's a great comfort. Why, I am invited to nearly all kinds of social gatherings; such as picnics, Christmas festivals, conventions, marriages in high life, Sunday school celebrations, and so on, but I never heard of one of their preachers being so invited; this shows who is best liked.

J.—Right here they are again found on gospel ground, for it says, "Whatso ever is higly esteemed among men is an abomination in the sight of God." I am afraid you are in a bad box again, for all these gatherings you alluded to, are highly esteemed of men, and you are in for them.

P.—You will soon come out "turn- coat," and join this unpolished set, I guess. You will see it won't be long until your model "Dunkard brethren" will be in the same boat with us, even now, I hear that in some parts they are clamoring for pay for preaching. They cannot long withstand the *civilizing* in- fluences of the age, you will see.

J.—Yes, I heard something of this too, but I learn that the places where they ask pay for preaching, they have drifted from the time-honored landmarks, and lost their simplicity, and run into disorder; and actually where such is the case, a few of their preachers, as you say, "have got into your boat, but the great mass of them stand opposed to a paid minis- try.

P. Well, what of that. It still shows that they are following in our wake.

J.—But this is no credit to you, Par- son, it shows that you take comfort to yourself, from what is a disorder among them. In other words, it shows you are willing to shake hands with confusion, and clothe yourself with the misfortune of a good people. You are in a bad box again.

P.—I wish you would quit talking that way. Do you call paying preachers discreditable?

J.—I mean that, since, as in places, some of the "Dunkard brethren" preach- ers are getting itching pockets, and this being contrary to their church principles, you should not have referred to this dis order among them in justification of your course. Suppose even that their position is wrong on the preacher's pay matter, your appeal to an infraction of their church rule, is unworthy of you; it is not hon- orable.

P.—Well, James, would you like to lose all your time in preaching, besides having to meet other expenses for a church so unfeeling as your model Dunk- ard church?

J.—That's one way of putting it, and one too that does your head, or heart, but little honor. You talk as if there were no generosity among them,—as if a pure gospel awakened no noble impulses, —as if they left their self-denying preach- ers to suffer, without any substantial ex pressions of sympathay. No, no, that way of telling it won't do. A people more generous, more willing to relieve the needy, than they, are not found. A pure gospel always produces mutual sympathy, and seeks opportunity to do good. While a mercenary gospel closes up and stifles generous impulses. You being witness by your own confession of how you must "*play policy*" to get our people to pay you, and then think you don't get enough, and always trying for more; and whenever a rich church offers more salary than a poor one, then you have a way of telling it that looks, well, I hardly know how, i. e., "the Lord calls you to preach where you get the biggest pay. My own impression is it's the money that called you to leave the poor church for the rich one. Money makes men selfish, and ungenerous. Why, you never heard of a Dunkard preacher or church member being a pauper in our poor houses, or a highway beggar; but look at our church, and other church- es, who operate on a paid ministry, the county house is where our poor may go, or become public mendicants. It is a fact when any of our people become too poor to pay the preacher noything, they get the cold shoulder quick, and as they can't dress up, a little genteel like, they become to others a source of mortifica- tion. We know that the preachers don't like to have an introduction to such a brother or sister, and knowing that they generally make short work of their so- ciality with such, we seldom try to have the preacher made acquainted with them.

P.—James, you draw an ugly picture. on us, I don't like it. I know nothing of what you say, as to the truth of it.

J.—That may all be true, but that's the mischief of it; but you just go among the poor members as I frequently do. Go and hear them complain and weep at their forced isolation, because of their excluding them from social recognition, and they feel they are so excluded, be- cause of the pride, which the preacher pay system is calculated to foster.

P.—Do you mean to say that the pay- preaching system establishes *caste* in our churches? And that we preachers only get to see the bright side of it, and not the dark side?

J.—According to your showing, the thing has no dark side. You seemingly are as ignorant of the deep under current attending this preacher-pay-system as is a Hindoo. In its effect, on the preacher, at least, I am led to regard the principle of paying preachers somewhat similar to the principle which the old pharisees stood in line with, which led them to make beautiful the sepulchre without, and within they were full of dead men's bones.

P.—James, it is a downright shame to talk that way about the preacher's that take pay for preaching. You charge the *pay system* with the weeping and forced isolation of our poor members. I believe true humility will be reconciled to its lot. God so orders it that some are poor. Now don't change their con- dition, sad as it is, on us. Those poor who talk as you say, just show how proud they themselves are. If they were humble they wouldn't talk that way.

J.—One thing is certain, Parson, if the preachers would quit this pay sys- tem, much of this talk would cease, and you *would dare* to preach the truth, and I warrant you if you preach the whole truth, people will quit inviting you to their political, social, and nonsensical gatherings, and you would feel more like mingling with the poor. Your eyes would be opened to see the false coloring which this preacher-tickling, and this people- tickling system carries with it. For the people don't bargain with the preacher, to pay him, and thus please him, without expecting in turn that the preacher will please them by being very mild in reference to popular sins. They don't pay him to please the poor, who could not pay; they themselves expect to be pleased. Thus it's a mutual ex- change, in which the poor don't figure at all on either side, and they feel it: and as to your insinuation, that such poor are proud, when complaining at their forced isolation from Christian so- ciability, nothing else could have prompt ed you to say this, but a self justifying spirit, which to gratify itself does not hesitate to give the poor another stab and, bleed their hearts afresh. I do wish you would quit this whole business- the pay system, the false glare of popular appro- val, and your social ostracism.

P. Suppose I would quit it and preach as you say my convictions of truth as taught by the Bible, what for a figure do you suppose I would cut among my clerical brethren who preach for pay? Such preaching would get up a general howl along the line, and all kinds of things would be said about me. No con- gregation would dare to call me to preach for them any more

J.—Well, let them howl. In fact I think the howl, if any, ought to be on the other side awhile. Paul did that same thing down there at Ephesus, you know, there was a man there that made money by his religion, I don't know whether he was a preacher, but anyway Paul stirred him up, and they had a big howl at Paul, and he just let them howl, and that's just my notion about it.

P.—Yes, yes, but we are to be "wise as serpents," so the Bible says, and you know one man can accomplish nothing.

J. Yes, but the Bible don't say we are to act like serpents. Will you prom- ise me that you will make an effort to stop this pay system? I will help you, and we can soon see what can be done?

P. No, I will not promise at this time. You see my year's preaching over here is nearly up, and I have several hundred dolars about due me, and to go into this thing just now, would cut me out of my money, sure. No, I can't now.

J. Suppose it would, can't you make some sacrifice for the truth's sake, so you could preach it? I would like to hear a sermon from a free man once. My idea is, there would be some old-time gospel song in such a sermon.

P. But what am I to do for a liv- ing, if I let my prospects from preaching go?

J. You would simply place yourself along side of us, sharing with us the bur- den of life, as it is. We must toil and save, to support our own families, and also support the preacher and his fam- ily, and the burden of all this amounts to something, from which you are ex empt. But the greatest objection against the system of paying preachers, is the things we talked over, and as for your living, apart from preaching for it, you need have no fears, for generous hearts and loving hands will not be wanting under pure gospel to see to the needs of their ministry.

P. Well, James, I will consider over the matter, and in the meantime I will try and inform myself more of the work- ing of the now paying preacher system as practiced by the "Dunkard" brethren I would like to have a talk with one of their preachers, Can you direct me to one.

J.—I don't know that I can direct you you to a better representative of their principles and habits than to "John Pi- ous." Are, you acquainted with him?

P.—Very little. I am much better ac- quainted with Mr. "Fact" who keeps a notion store at the four corners, takes in lodgers, does some preaching around, and I think is a pretty fair sort of a man, Our congregations at times buy their masks and trinkets for our Christmas festivals, and mint julip for our church sociables at the "corner."

J.—I don't know him but have heard a good bit about him, and from all I hear his name does not belie the man. He is one of those that wants pay for preaching; they say he is a smooth talker, and those members of his church who are inclined after popular tastes, and habits, stand by him, they would be willing to pay him for his preaching if they could just get some of the other preachers out of the way. He is easy on them, and is willing for them to do about as they choose; such as dressing stylish, going to shows, fairs, picnics, and such like things, I don't think you would gain much by talking with him. But I tell you Parson, I'll go along with you to see Mr. Fact. I'd like to hear what he has to say, and it's a crooked, round about way to his place, and you know the road; let us go together.

P. All right; come over; tomorrow will suit me.

J. I'll be over.

FOR THE FRIENDS OF THE BIBLE
BY THE TRACT SOCIETY

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

OUR HOME.

AN ACROSTIC.

Mount of the orient, rising in grandeur,
Over thy snowy peaks, the sunny beams fall,
Up from thy valleys the cedars are towering,
Noble in beauty; majestic and tall.
Time in his onward march, left us the record,
Lighted with deeds which the martyrs have done!
Earnest their work, for a truth they were growing,
But we must toil till an increase is won.
As o'er thy hill tops the sun rose in splendor,
Night stars receded from Heaven's blue arch,
Over them still shines the light just as clearly,
Night stars sing sweetly, as then, on their march.
O! while we're thinking of efforts of past time,
Uplifting our spirits in praise for the true,
Revering the martyrs whose lives were devoted,
Have we not a work in the present to do?
O! yes, we must build up the city eternal,
Made ready for souls that would dwell in accord,
E en now it appears as a light to the nations,
OUR HOME is exalted, the MOUNT of the Lord

WOMEN AT WORK.

BY DR. J. H. HANAFORD.

AT the present time there is a greater demand for women than for men, as laborers,—a modern innovation. Indeed no woman of ordinary abilities need be without employment in this country, with so many branches of business open to her. It is true that some of these labors may seem *menial*, though just what the average housewife does in her own family, while it is mysterious that the same labor which we may do for ourselves is degrading when done for another.

The manufacturing establishments are now open to women to a greater extent than formerly, while all the professions are ably represented by them. But the most important of these to her, as is believed, is that of a teacher of the young, to which she is admirably adapted. Fortunately, most of the schools of the ordinary grades are now taught by women, who are manifestly doing a better work in them, governing better, on the whole, than the former occupants of these positions. It must be admitted, however, that the value of female teachers is particularly manifest in the lower grades, where the most important impressions are made. Women, as a class, or real women, are "apt to teach." She is patient, is in sympathy with the young, understands their needs, their little sorrows, their tender minds, and by her affection can influence, control and guide.

It is especially fortunate that the younger classes are generally in charge of women. It is believed that very few, if any of the sterner sex can develop this class successfully, can secure their affections, or interest them sufficiently,—leading them along, as it were, with a "silken cord."

When we remember that the first steps are by far the most important, the most easily taken, the effect the most difficult to be obliterated, we may appreciate the importance of having the best teachers in the Primary department, these being found, manifestly among women. Women teach the more successfully by "object lessons," since they are the most capable in adapting themselves to the capacity of the young in the selection of the appropriate objects and fit illustrations. The timid are more readily influenced by loving hearts, by the mother element. It is certain the moral nature may be mercifully affected by the influence of a loving woman, one whose nature it is particularly to love children as such, because they are young, helpless and confiding.

The Sabbath-school opens a fine field for the wide range of woman's influence, one in which the power of the true mother may be supplemented. The first impressions in this department of labor are made in the tender years of childhood, when the unsuspecting immortal eagerly receives instruction, if clothed in a pleasant garb, such as a woman may easily furnish. Woman's refinement, clear perceptions, and pleasing address admirably fit her for for this kind of instruction of the very young, while it is believed that rude boys, verging on manhood in stature, will be better controlled and taught by a dignified woman—one of good sense and experience—than by men.—*Women at Work.*

THE generality of men expend the early part of their lives in contributing to render the latter part miserable.

"HANDS TO WORK AND HEARTS TO GOD."

"HANDS to work, and hearts to prayer." That was a maxim taught by our first founder on the earth, and is it not as necessary now, to-day, as it was then? And how can we put it in practice that we may reap the most benefits therefrom in a community? It is certainly not by standing still and waiting for the tides of life to turn, expecting something that will please our fancies, or yield the most enjoyment to self. It is not by sitting with our hands idly folded, and seeing our brother or sister lifting the heavy loads of care, without rising to duty and rendering our assistance, thus failing to call into action the Golden rule. It is not by finding fault with another for not doing what we do not like to do, but what is our duty to do; nor by leaving the stern battle of life for one or two to fight, and then expect a share of blessing in the victories won. Ah, nay! If we would be noble men and women in the new creation, true brethren and sisters in Christ, we must together toil for the upbuilding of our homes, feeling that it *is our home*; we must together face the duties of life, lift the burdens, and lighten the cares, together seeking each other's comfort and happiness, thus securing the same blessing to ourselves.

In so doing, we will be living examples of that faith which we profess; and ours will be the inheritance of that Peace, which the world knows not of, because we have sown the seed, nourished the plant, and finally reap the harvest of patient toil and labor in Zion's cause, and our very lives will be the essence of praise to God.—*Shaker Manifesto.*

THE FAMILY.

The family is like a book;
The children are the leaves;
The parents are the cover,
That protective beauty gives.
At first the leaves are blank
And purely fair:
But time soon writeth memories
And painteth pictures there.
Love is the little golden clasp,
That bindeth up the trust.
Oh! break it not lest all
The leaves shall scatter and be lost.

Many years since I met with the above little gem of poetry and copied it. It so fastened itself upon my mind, as containing much truth that the impressions remained with me.

This likeness of a family to a book seems a beautiful one, the parents representing the cover as a protection to the first fair leaves.—Then the thought of the leaves as *blank*, so clothes the parents with a responsibility from which they cannot rid themselves and cannot be overrated. It was said to one of old, "Take this child and nurse it for me." May not every parent take this as a command to themselves? Does not this nursing mean this writing of memories, this painting of pictures on these blank leaves that shall tell in beauty and strength forever? Has not God set the solitary in families for this very purpose? *Love* is indeed a *clasp*; if we let it, it will bind up this wonderful trust, but it must be cultivated in all its richness, that these leaves may not be lost.

When the family is grown, let the surroundings still be love; let the interest of each in the other be retained by frequent correspondence, by often coming together, by the remembrance of birthdays, and in every way possible, keeping secure this *binding*.

When, even this *protection* be no more needed, and these leaves, written and painted nobly over, go to make up other books, let this same *clasp* of *love* be preserved in all its richness of golden beauty. Then "love shall lay each corner stone" of all our homes. W. R. O.

RECIPE FOR FINDING A WIFE.

THE following from "A Single Lady," we commend to the attention of our young gentleman readers:

"More literary talk, and less opera and fast horses. More industry, and less loafing about public places. More study of the mysteries of some good trade or profession, and less of the mysteries of gambling houses and drinking-saloons. More respect to the parents at home, and less attention to the flirting coquette. Less display of canes and cigars, that shocks the modesty of the fair sex. More proof to ladies that they will find in a husband a true and kind protector, and not an abuser. In a word, be a man that we dare trust."

SERMON ON TEMPERANCE.

PROV. 23: 31, 32.

THE Bible exercises extreme caution against sin, from which we are to turn entirely away. The tex is not simply against strong drink, but against looking on it, as made, dangerous. It is like dropping a spark into a powder magazine. Eye wes tempted through the eye, and thereby brought ruin upon the world. Dealers in the liquor traffic understand this, and hence clothe their saloons with everything attractive in order to exert an almost resistless force. There is death in the draught and should be shunned as a plague. It may be only champaign at first, but rea' pain in the end. There is a fearful revival of intemperance of late.—Young men are rushing blindly into its woes. The text is the drunkard's looking-glass in which his miserable life and miserable end is plainly seen, and should be hung up in every conspicuous place.

I. The habitual use of ardent spirits creates an unusual, craving appetite which burns, yet is never satisfied. It cries, "Give, give," and deems nothing too sacred to be sacrificed for it.

II. Intemperance leads to poverty, not honest poverty, but the most disgraceful kind. Only by experience can one realize the misery of the drunkard's wife, as she sees the cloud approaching, at first "no bigger than a man's hand," but which increases until she realizes the awful fact that she is a drunkard's wife, and then prays for the bitter cup to pass from her.

III Intemperance destroys health; dethrones reason and renders the victim utterly reckless of life. It is a destroyer of life. It is a terrible destroyer of life and may oftentimes be closely connected with some of our appalling disasters! Its destructiveness is enhanced by its adulteration.

IV. It destroys morals, breaks down character; paralyzes the moral sensibilities and causes the victim to glow in his wretchedness. Some of the brightest and noblest characters are brought to a total moral wreck. Men of all classes and position are prostrated by its power.

V. Itself a crime; it leads to all other crimes, for it is an egregious sin, and prepares men for gambling, profanity, obscenity, and such like foul crimes.

VI. It ruins the soul. The Bible decrees that "no drunkard shall inherit the Kingdom of God." The victims are not found amid influence which tend to elevate, but seek their own company and go down to death and to the bar of God stained with the blood of self-murder! and the bite of the serpent, and sting of the adder is felt throughout all eternity. It is sad to see so many of our young men trying the sad experiment that has led so many to destruction. Young man, look at the end and resolve at once on total abstinence.

In view of these inevitable consequences, the liquor traffic is immoral, and laws against it are good, and should be sustained, and the rum-seller who kills his victim by inches, and dooms a soul to eternal death, should suffer the extreme penalty of the law.

The final success of the temperance cause, though slow, is not hopeless, and those who would help the cause must be strong in the Lord, for only through God's blessing on earnest endeavors, will the accursed evil be ended. —*Religious Herald.*

Topics of the Day.

COL. ROBT. G. INGERSOLL and a number of men of his stripe, held a convention at Cincinnati Saturday and Sunday the 13th and 14th of September for the purpose of starting a national party opposed to the Bible, Sunday laws, and the suppression of obscene publications. They passed a resolution of condolence with that bad man Bennett whom President Hayes refused to pardon in obedience to their petition a few weeks ago. He is rightly in prison for sending obscene printed matter through the mails to corrupt the youth of the country, and now he has the sympathy of these men. The Bible was declared to be an obscene book and unfit for circulation, and yet they praised the circulation of Bennett's trash.

The communists came to the convention in such numbers as to practically control its action. And yet Col. Ingersoll has expressed himself as pleased with the work of the convention. Very well, let the sow return to her wallow! God has use for these men, we suppose. It may be to show the Church what the world would be without Christ.

It cannot be said now, after this free exhibition of their nonsense, that we are not a free people nor that we are deaf by prejudice and will not hear the other side of these moral questions. The country has heard them and is thoroughly disgusted. There is no danger that it will renounce the purity and blessed influences of our Christian religion to take up with this disgusting programme which may be rightly termed "liberty run mad." Liberty to do wrong is a spurious liberty.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From Harleysville, Pa.

BRO. Abram H. Cassel, widely known as the Church Antiquarian, has been laid low with the Typhoid fever for several weeks. At this writing the fever is decreasing, but has not reached its crisis yet, consequently he is still in a critical condition. But as there are no unfavorable symptoms, hope for his recovery is still entertained. HANNAH CASSEL.

Oct. 8th, '79.

From Old Virginia.

BROTHER B. F. Moomaw of Bottetourt Co. was with us the latter part of August and delivered some able discourses, which were well received.

We have had the longest dry spell that we remember of at this season of the year. Farmers are slow seeding wheat on account of it. May the Lord bless us all, is my prayer.

I. A. B. HERSHBERGER.

From Wernersville, Pa.

Dear Brethren:—

I HAVE received the B. AT W. and thank you for your kindness. The paper is passed around, and I hope that it may have the desired effect for which it is sent forth. I am so situated at this Home that I can not give you church news, and my bodily infirmities will not admit taking a text and writing out a sermon, and to write up this Institution is also perhaps not profitable for your readers. I hope to be able to get out where the brethren hold meeting. I think my health is improving, and that I will not be required to remain here very long. This common sense system is surely the way to treat an invalid, and if the vitality can be awakened in any way, it can surely by this system. The Dr. publishes a Health journal, and I think you should read it. Fraternally,

S. C. KEIM.

Mountain Park Home, Oct. 16th, '79.

From Sugar Ridge Church, O.

Dear Brethren:—

OUR quarterly church council was held on the 11th of October. Everything passed off pleasantly. The gentle messenger of peace seemed to prevail. Old troubles rest in oblivion, and a disposition prevails to reach out after the promises of the Gospel, that we may enter new fields of usefulness. An election was held for one speaker and one deacon. The lot fell on brother B. F. Sholts for minister, and David Funk for deacon; brother Edward Rosenberger was also forwarded to the second degree of the ministry. Brethren J. P. Ebersole and D. Brower were present. May those who have been called to duty go forward to fight the good fight of faith. MARY V. EBERSOLE.

The Next Annual Meeting.

AT the next Annual Meeting there will be Rail-road facilities required, and as a rule this has been left to any one who may choose to look it up. For illustration, at the Va. meeting three brethren in good faith set out to do the same work, that is to arrange with the B. & O. R. R., and three sets of arrangements were made, only one of which held and two others were misleading in their nature as to limit, time, &c. To avoid this I propose, if it is satisfactory, to take this matter in hand and make terms with the various Rail-roads for the work. These arrangements are only valid when made by the General Ticket agents of the roads. Over the roads to be used the general officers are at Philadelphia, Baltimore, Pittsburg, Chicago, St. Louis, &c. I am in all of these cities from time to time and think I can make better terms, and secure a more complete network of excursions by personal attention than can be done by some one writing, especially one unfamiliar with the work. Shall it be so done?

HOWARD MILLER.

Elk Lick, Pa.

From the Pigeon Creek Church, Ill.

Dear Brethren:—

OUR Love-feast is past and it was a feast of love that will be long remembered. Near sixty members communed. Quite a number of brethren and sisters from adjoining congregations were with us. Six ministering brethren were here. On Sunday the 5th, brother Daniel

Deardorff preached a powerful sermon from 1st John, 5: 7, 8, after which we repaired to the water side where a large congregation of people had assembled to witness the solemn scene.—Three precious souls were buried with Christ in baptism like unto his death, and we trust they arose to walk in newness of life. There are others, we think, that are not far from the kingdom. Many good impresssons were made upon the minds of the people.

Our dear brother C. S. Holsinger and family are now settled among us and have already gained the high esteem of many outside, as well as in the church. May the Lord enable the brother by divine grace to stand upon the walls of Zion and cry aloud and spare not that the good work already begun may go on, that when we are done enjoying the sweet foretastes of heaven below, we may enjoy heaven itself above where we shall be permitted to partake of the great marriage supper of the Lamb where the Lord himself shall serve.

HARRIET BUCK.

Oct. 10th, '79.

From Abilene, Kansas.

Dear Brethren:—

OUR feast was held on the 11th and 12th, and truly it was one to be enjoyed and remembered. Our hearts were made to rejoice in seeing three souls willing to covenant with the Lord by baptism in his appointed way. May they remember their vow and live holy acceptable to his will. Brother George Mourer was ordained to the eldership. May God grant him grace to walk blamelessly, doing the whole will of God. Ministerial help from abroad was brethren Samuel Bairigh from Peabody, and Jno. Hollinger of Dorrance, Kansas. One was received by letter, which makes seven by letter and four by baptism since the Love-feast in May. Death has taken a sister from our midst and transplanted her in the church triumphant. May we all be prepared for the solemn change, is the prayer of your unworthy servant.

SIMON A. SUTTER.

From Loraine, Ill.

ELDER David Wolfe, of Liberty, this county, one who has long been recognized as one of God's faithful soldiers of the cross, has been lately called from the service of his Master that he may repose for awhile in that peaceful silence and undisturbed sleep where no sorrowing or gloom can disturb him. Though the raging storms may arise, and the howling winds may rustle the green covering of his quiet bed, he will not fear, and though the terrific thunders may shake the earth with its fury, still he will sleep in his calm repose until that voice shall speak to him (that bade him depart) arise ye dead and come away, then will he come forth to glory to bask in the sunshine of that bright morning that shall never end, but shall be one continual beginning of that never-ending world of light and life which God has prepared for all them that diligently seek him and continue faithful to the end.

H. W. STRICKLER.

From Weeping Water, Neb.

IT is impossible for me to write to our many friends, so a letter in the B. AT W. may suffice for awhile.

We are happy to say that by the mercies of God we are all well and have many reasons to be very thankful to our kind heavenly Father for his love and mercy. Two weeks ago I started on a trip, by private conveyance, north to Dodge county, attended a Love-feast there at the house of brother John Ikenberry, where about thirty members communed together.—Although I was an entire stranger to all in the flesh, I found the members there of like-precious faith, and enjoyed a very pleasant feast of love among them. From thence, in company with brother Nathaniel Wilson, we wended our way south through Lincoln, the State capital, to near Beatrice, in Gage county, where the brethren had another feast. Here we met a large assembly of brethren and sisters from a number of different States. It was a feast long to be remembered by all present. We there separated on Sunday afternoon with the thought that we would never all meet again. From thence I returned home after an absence of thirteen days, found the brethren and sisters generally well at home, but met considerable sickness throughout my journey.

JESSE Y. HECKLER.

Oct. 7th, '79.

From Slate Creek Church, Kansas.

Dear Brethren:—

OUR council on the 23rd, found the members in love and union. It was unanimously agreed to carry into effect the premeditated resolution to have a Love-feast. The meeting was opened on the 1st of October by Bro. McCrea, followed by brother Troxel. O, how our hearts throbbed as the brethren were speaking of the death and sufferings of our dear Redeemer. We are sorry to say that we had nothing but home talent to offer but this exceeded our expectations. On the 2nd, Bro. Troxel addressed us from the 4th chapter of Micah. We were told not to give scant measure, in short to fill the half bushel full and have a full sized one at that, and to walk humbly with the Lord. All went away much refreshed and built up, so may we ever be. We have upwards of thirty members here though widely scattered over the counties. We have four deacons and two speakers. Have had some few additions by letter and baptism during the past year. We would like very much to have some more ministers, and with the Macedonians, cry, "Come over and help us." Any brother wishing to pay us a visit and will give us two week's notice, will be promptly met at Wellington, and all communications intended for this branch of the church may be addressed to the writer and will receive prompt attention.

Yours in hope of eternal life.

STUART HAMBERGER

Oct. 9, '79.

To the Churches of Southern Indiana.

BY request, I report the visit made by the brethren, Lewis Kinsey and Isaac Cripe, appointed by District Meeting as missionaries to the churches and isolated members in Southern Indiana.

They started on their mission July 19th, '79. From Indianapolis they took the train for Crotersville, Jackson Co., next day went to Bro. Joseph Wilson's near Retreat, and on the following day commenced a series of meetings in Retreat, a neat little country town, held fourteen meetings there and also a communion, this being the first communion ever held in the county. Received two into the church by baptism and held an election for deacon, the lot falling on our worthy brother, Joseph Wilson. A deep interest was manifested in the meetings by the members and community in general.

The brethren next went to Shoals, in Martin county, where they held nine meetings and baptized two. From there they went to Pike county where they held four meetings at Whaley's school-house, and baptized one. From here they returned home on the 7th of August, having been gone from home on their mission of love twenty-four days. They were kindly received wherever they went and were strongly solicited and urged to come back again, and in obedience to their mission, and at the earnest solicitation of those both in and out of the church, they purpose making another visit shortly providing the necessary funds can be raised to defray their traveling expenses.

Now, dear brethren and sisters of the Southern District of Indiana, the carrying on of this good work depends upon your action in the matter. The good Lord has blessed us all with bountiful crops, and now let us return our gratitude to the great Head of the Church by contributing a small portion of our substance for the continuation of the noble work of spreading the Gospel and the building up of the Church of the living God. Some of the churches have responded generously in this matter, while others have done nothing.

In sending money, it is the cheapest and safest to get a bank draft, when banks are convenient, otherwise post office orders or registered letters, but don't send money in ordinary letters, it is too unsafe. I hope the elders and ministers in charge of the different churches of the Southern District of Indiana will give this matter their immediate attention, as the brethren desire to start on their mission shortly and have no funds on hand to pay their traveling expenses. Yours in brotherly love.

B. F. KOONS.

Nettle Creek, Ind.

From Lincoln Pa.

Dear Brethren:—

SOME time has elapsed since I communicated to you, but by the help of the Master I will try and give you a little news for your columns. We intend to hold a protracted meeting at the Mohler meeting-house, Northeast of Ephrata, Lancaster Co., Pa., which will commence on the 18th inst. The West Conestoga Church will hold a communion meeting at the meeting-house near Lincoln on the 28th and 29th of Oct., and in Ephrata Church on the 30th and 31st. May it be a season of refreshing to the soul; and that we all may be built up in the "most holy faith." That we may not only be Christians in name but in "deed" also. Fraternally,

LEVI LANDIS.

Eagle Creek Church Ohio.

AS I am alone this afternoon I feel like writing something for your paper. I have had many trials and troubles during my short life. I am young in life and have had many temptations to endure. And perhaps many more to undergo. But hope, by the help of God, that we may endure them patiently. If we live faithful and obedient to the teachings of the word of God, he has promised us a home in heaven where I have a companion and two children, who were near and dear by the ties of nature. But it has been our heavenly Father's will to call them to their long home in heaven, while I was left to mourn their departure.

May we all so live that we may meet all the loved ones that have gone before, where separation will never come, neither sickness nor sorrow, nor pain, nor death, but where we can forever dwell together throughout the ceaseless ages of eternity, and there to worship around the great white throne. Brethren, pray for one another, that we may all live faithful until death.

J. P. KRAMER.

Walkerton, Indiana.

Dear Brethren:—

ACCORDING to previous appointment, on the 2nd of October, the brethren and sisters of the Pine Creek District, St. Joseph Co., Ind., met around the Communion tables. Five applicants for baptism. Their wants were attended to at once, and were glad to welcome them into the church. We trust that their names are registered in the Lamb's Book of life. There was a very large number of brethren and sisters in attendance; quite a number of them being from adjoining districts. We were glad to meet with them around the table of the Lord in his earthly courts, and it is our desire to meet all of them in his heavenly courts in that beautiful land which by an eye of faith we behold.

Bro. Jesse Calvert, and other brethren, made some very interesting remarks upon commandments and ordinances of the Lord's house, while the brethren and sisters went forth in discharge of the same. Very good order was observed during service; for which we feel thankful. On Friday, brother Calvert preached a very interesting discourse, after which one more, a Methodist lady, came out and was received by baptism. In the evening we were very highly entertained by the above named brother, also on Saturday at 10 A. M., and again in the evening. On Sunday, our meeting in course, was at the west meeting house near North Liberty, where brother Jesse preached an able, an instructive and affecting discourse to a very large and attentive audience. An invitation was given for any who wished to come and unite with the church. Although none came forward, yet we believe that there were those present who, (like one of old) were almost persuaded to become Christians.

May they not put off their return to God, until it be eternally too late, is the humble prayer of the writer.

MRS. DAVID CLEM.

Our Love-Feasts.

THE time has again come when the meetings known as Love-feasts will be, and are being held throughout the Brotherhood, and we here offer a few suggestions to those who may be permitted to attend and again celebrate the death of our Lord.

1. Do not go simply because you have been in the habit of going, but go because you want more of Christian life within, and because you cannot afford to stay away from the place where this life is best obtained. Do not let any small thing hinder you, and when there be sure to remember that each one partakes of it for himself.

2. Where there are many members in attendance let the effort be to hasten, as much as possible and is consistent, the services, so that no one becomes wearied. It can edify no one to be wearied over a tedious service. We suggest this because we have seen patience abused, and no one benefited. There was too much *talk* when no other service was going on, and far too much said for any one to remember, even if they had wished.

3. Avoid anything like confusion, for God is not the author of this, nor do we think Him well pleased with it. We offer this because we have been at Love-feasts where the double mode of feet washing was practiced, as many as twenty brethren on the floor at once. The service then had more the appearance of a house raising than of a church ordinance.

4. To the speakers we would say, Do not abuse and condemn other churches, for Love does not throw stones at anybody, and besides you are not the judge of any man or of his faith. Remember you are at a Love-feast, and do not fail to show these feelings, or you may have the feast without the prefix.

5. Do not on any account forget the feelings of the spectators, for with them your service will be respected, and they can not feel edified in standing from four to six hours in one position, and then get a scolding for being uneasy. Be courteous to all men and at all times, but especially at this time and place.

6. Do not as soon as the Feast is over, forget what you have just done, and be as thoughtless and worldly as ever, but try at all times to show to others that you love Jesus better than before, and be willing to do more for him in the future. Also love each other more, be more kind, tender-hearted, forgiving one another more readily than ever before. If these are not seen, it will at once be thought, that you, did not feast much on love. Let this spirit be seen in all.

7. Do not think it is enough to enjoy these Feasts all for yourself, but talk to your neighbors and friends of the pleasure had whilst thus feasting, and invite them to come in, that they may partake of it with you. If you are selfish in any way or in anything do not be selfish in this, but be willing to ask and entreat others to come into the church and enjoy all its pleasures. Christians are not selfish. They want always that others share His goodness too.

8. Talk to you children, not of the faults of the membership, but of their graces and virtues, and especially of your own enjoyment whilst in the Master's work. John xiii: 17. The faults of others you have covered and let them remain so.

9. Do not, for the Lord's sake, forget those who have neither seen nor heard of a similar feast. Be sure to do something towards sending to all a knowledge of these feasts, with also an invitation to all to come and freely partake. "Freely ye have received, freely give."

10. Do not forget the grand feast above to which we all want to go, and let us strive for it, so that if this one here should be our last the next may be with the Lord himself. Matt. xxv: 29. Fare you well.

LANDON WEST.

BISHOP Wiley tells of a school of three hundred students in connection with the Methodist mission in Japan. It was desired to introduce moral philosophy. "What is moral philosophy?" asked the heathen. "It is the science of doing right and of doing wrong," said the native local preacher, "and the best book of instruction is the Christian's Bible." "Oh, well, then we must have that," said the heathen, and he went at once and purchased forty Bibles with which to teach moral philosophy in his school. Bishop Wiley said he did not know of anything like this in the history of the world.

STATISTICS have been prepared which show that the growth of Roman Catholicism in New England during the last thirty years has been large. The church now has six dioceses there, one archbishop, 5 bishops, 596 priests, 520 churches, 81 chapels, 2 colleges, 30 academies, 107 parochial schools, with 33,609 pupils, and a Catholic population of 861,000. In thirty years there has been an increase of 4 dioceses, 4 bishops, 524 priests, 525 churches and chapels, 29 academies, 107 parochial schools, and 761,000 population. Protestant papers hold that these figures correspond nearly with the increase in foreign population, which during the thirty years, immigration and by birth from foreign-born parents has been about 893,000.

Announcements.

Notices should be brief, and written on paper separate from all other business.

LOVE-FEASTS.

Oct.

[illegible]

Nov.

[illegible]

[illegible]

Just Out!

[illegible]

Report.

[illegible]

churches.

[illegible] in peace, harmony and love. [illegible] the most interesting meeting [illegible] One added to the church [illegible] and three more applicants. [illegible] five months [illegible] by the ministering brethren. [illegible] are paid in [illegible] expenses [illegible] months. The missionary [illegible] of a committee composed of [illegible]

Grant West.

In No. 22, May 29, you will find a notice [illegible] the meeting referred to. We aim to publish all [illegible] without partiality. Glad to hear [illegible] your zeal in the work of the Lord. Ed.

[illegible] Oct. 12th.

[illegible]

H. W. Strickler.

[illegible] In the [illegible] wife [illegible] daughter of Bro. [illegible] aged 22 years, [illegible] months and 5 days. Funeral services by [illegible] John Humberger and [illegible] Rev. 14: 2, 13.

[illegible] one short year since our [illegible] She won the love and [illegible] She attended her [illegible] spell of sickness, and [illegible] the disease [illegible] The hand [illegible] heavily on mother [illegible] a few [illegible] in Nevada, Mo., [illegible] May God in his great mercy heal the wounded hearts. Bro. Harvey [illegible] a son of [illegible] Benjamin Eikenberry of Waterloo, Iowa.

C. A. Sutter.

[illegible]

[illegible]

[illegible] Lamark, Ill., Oct. [illegible], 18[illegible].

W. U. R. R. [illegible] TABLE.

Trains [illegible] Lanark [illegible] follows

[illegible]

Passengers for Chicago [illegible] Lanark [illegible] P. M. [illegible] to the Western Union Junction, [illegible] they need wait but [illegible] for [illegible] Milwaukee and St. Paul passenger train and [illegible] reach Chicago [illegible] 15 the same evening. [illegible] Lanark from Chicago, [illegible] Ft. Wayne [illegible] take the Chicago, Milwaukee and St. Paul train at five in the evening [illegible] North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

David George 1880

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., November 3, 1879. No. 45.

GENERAL AGENTS
FOR
THE BRETHREN AT WORK
AND
TRACT SOCIETY.

—:o:—

S. T. Bosserman, Dunkirk, Ohio. Enoch Eby, Leon, Ill. D. B. Gibson, Sulberne, Mo. W. C. Teeter, Mt. Morris, Ill. S. S. Mohler, Cornelia, Mo. D. Brower, Salem, Oregon. D. B. Montgomery, Waynesboro, Pa. Daniel Vaulman, Virden, Ill. J. S. Flory, Longmont, Colo. John Metzger, Cerro Gordo, Ill. Jos. Hendricks, " " "

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FOURTH PAGE—EDITORIALS—Reformers and the Infallible Word of Truth.

FIFTH PAGE—EDITORIALS — Railroad Arrangements; Our Rare Offer Recalled; From Palestine.—J. W. McCarvey.

SIXTH PAGE—Life's West Window; Heaven; What a Mother Can do; Talk to the Children; Home.—J. F. Eberside; Rely on Yourself; Nature's Harpstrings; Spelling Reform; From Greasy Creek, Va.—C. D. Hylton; From Bear Creek Church, Ill.—W. H. Miller.

SEVENTH PAGE—Willow Springs, Kansas.—E. W. Flory; Plymouth, Ind.—John Knisely. The Debate.—Levi Andes; Notes of Travel.—Mary Hess; From Labette Church, Neb.—C. H. Kingery; Dewitt, Mo.—Maria F. Burrow; Silver Lake, Neb.—Mary Grabill.—Mt. Morris, Ill. W. C. Teeter; Echoes from East.—D. B. Menfzer.

EIGHTH PAGE—From Jewell Co., Kan.—A. W. Austin; From Salem, Oregon.—David Brower; An Appeal for Help.—J. P. Moomaw.

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

J. W. STEIN'S FIRST NEGATIVE.

MY friend's personal allusion, his attack upon the Brethren, his appeal to *his brief*, to personal and popular prejudice, sympathy and passion, all evince at once his want of argument and defeat.

My first argument to show that Baptist churches are deficient in the Bible characteristics of the churches of Christ is, that the work of regeneration or renewing of the Holy Spirit, cannot be peculiar to any church in whose conduct the works of the flesh have legal license. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20. "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" Matt. 7: 16. Among the "works of the flesh," Paul expressly mentions "hatred, variance, emulations, wrath, strife," &c. Gal. 5: 20. Whenever Baptists engage in war on any account, or under any circumstances, they license these lusts. They *"do such things."* Paul plainly declares *"They that do such things shall not inherit the kingdom of God."* Gal. 5: 20.

Notice, 1. Those who inherit the kingdom of God are *regenerated*. John 3: 3, 7. 2. Those who cannot enter the kingdom of God on account of doing these things, are *unregenerated*. 3. Baptists *"do such things"* by church consent, and therefore Baptist churches are *not truly regenerated*. Read Rom. 8: 6, 7, 9, 13, 14: Gal. 6: 8. How then can they be churches of Christ? They need the renewing and transforming power of divine truth and the Holy Spirit upon their hearts.

That *repentance* and *faith* qualify for christian baptism is not disputed. If however I shall show that the repentance and faith of Baptist churches are not thorough, my friend's 1st and 2d arguments will prove failures, this brings me to my

Negative Arg. 2, which is based upon the consideration that the Baptist standard of repentance is superficial, not involving the hatred and abandonment of certain sins which the Scriptures forbid. Baptist churches have not repented of the oaths with which they continually transgress Christ's law. He says, "It hath been said by them of old time, thou shalt not forswear thyself, but shall perform unto the Lord thine oaths; but I say unto you, swear not at all;" &c. Read Matt. 6: 33–37, and James 5: 12. Baptist churches will not obey these great imperatives. Christ says, "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man who built his house upon the sand and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it." Matt. 7: 26, 27.

Notice, 1. Those who hear Christ's sayings and do them not are like a *foolish* man who built upon the *sand*. 2. The Baptist churches hear these sayings of Christ's but will not do them. 3. Therefore Baptist churches are like one who built upon the *sand*. They lack the true foundation. 2. Baptist churches have not repented of the blood of perishing sinners and even of their own brethren which they have shed in war. They still have their consent, if opportunity offers, to repeat these deeds and to fellowship those who do them. Christ forbid hatred and injury even to an enemy. Matt. 5: 38–45; but Baptists have hated and slain those whom Christ loved and for whom he died. The character of Christ's peaceable kingdom is not fulfilled in them. Instead of withstanding the tide of human passion and reproving its sin, they yield to it and are swept away in it. They need to *repent* and be *converted* that their sins may be blotted out. How can they be other than apostate churches?

My *Negative Arg.* 3, is that the faith on which Baptist churches suspend their hopes of eternal salvation, appears to be destitute of several essential scripture elements of true christian faith.

1. Bible faith "overcomes the world." 1 John 5: 4. The faith of Baptist churches conforms to the world (1) in its pride, clerical titles, etc. They call their ministers "Reverend" &c., a term applied in scripture to God only. Read Matt. 23: 8. They conform to the world,—

(2) in all its extravagant fashions. Their members, like other worldly people, are adorned with "gold and pearls and plaited hair, and costly attire" which the gospel forbids. 1 Tim. 2: 9, 10; 1 Pet. 3: 3, 5. Such was the cause of God's displeasure against the daughters of Israel, Isa. 3: 15–24. One of the principal marks of the apostate church is, that she "was arrayed in purple, and scarlet color, and decked with gold and precious stones and pearls." Rev. 17: 1–4.

(3) Baptist faith conforms to the world in its worldly, oath-bound institutions, with all their *horrid death-penalties* that shrink from the gaze of the public eye and civil justice. These conformities evidently proceed from *heart attachment* to them. If these things were not in their hearts, they would not engage their lives. John says, "If any man love the world, the love of the Father is not in him." 1 John 2: 15. Notice. 1. Bible faith purifies the heart from these things. 2. The Baptist standard of faith does not purify the heart from them. 3. Therefore the Baptist standard of faith is destitute of the Bible elements of living, saving faith. "Whatsoever is born of God overcomes the world." 1 John 5: 4. Notice. 1. The truly regenerate overcome the world. 2. Baptist churches do not overcome the world. 3. Therefore Baptist churches are not truly regenerated. How then can they be churches of Christ? 2. Christian faith works by love and trusts in the Lord, while the Baptist standard of faith, as we have shown, often trusts in carnal weapons (which Christ has forbidden) for security, and leads them to hate and kill men. "He that saith he is in the light and hateth his brother, is in darkness even until now." 1 John 2: 9. "If a man say, I love God, and hateth his brother, he is a liar." 1 John 4: 20. Baptists not only kill each other in war, but resent personal insult, by law and violence. See 1 Cor. 6: 1–5.

3. The divinely appointed expression of christian love and fellowship, (the holy kiss) seems to be entirely wanting among Baptists. Paul commands the brethren to "salute one another with a holy kiss." Rom. 16: 12. See also, 1 Cor. 16: 20; 2 Cor. 13: 12; 1 Thes. 5: 26. Peter says greet ye one another with a kiss of charity." 1 Peter 5: 14. We have a practical exemplification of this in Acts 20: 37. These are plain New Testament commandments. John says: "This is the love of God, that we keep his commandments, and his commandments are not grievous." 1 John 5: 3. Notice. 1. The commandments of God are not grievous, but delightful to those who love him. (John 14: 21, 23, 24.) 2. The commands to observe the holy kiss are so distasteful and grievous to Baptist churches that they will not obey them. 3. Therefore Baptist churches do not truly love God. How then can they be churches of Jesus Christ? Read, again, John 14: 21, 23, 24. The passages adduced by my friend, to show that salvation is conditioned upon faith without the deeds of the law, we believe and teach, but his conclusion that man is therefore justified by faith without baptism, without work of gospel obedience, I reject as foreign to the premise, sophistical and anti-scriptural. See James 1: 22–25; Mark 16: 16; Acts 2: 38; Jas. 2: 14–24; John 8: 31; 1: 42, 43. Whatever Christ may have done for the woman or dying thief, he has not authorized his churches to go beyond the strict provisions of his great commission, and he who, as the professed executor of the divine will, does so, must meet the responsibility and expose himself to peril. Read Ezek. 13: 22.

My friend, reasoning from his own avowed premises, might just as easily prove that men are pardoned *before faith*, as they are *before baptism*. 1. He notices that spiritual life, &c., is conditioned upon repentance and faith. 2. He maintains that saving repentance and faith are *before* baptism. 3. He concludes that spiritual life and pardon are *before* baptism. To show the absurdity of one of his premises, I shall put his method to the test by another application. 1. He says: "Repentance reaches into spiritual life." 2. He teaches that repentance, which changes the mind and heart and reaches into life, is *prior to faith*. (See Ray's 1st negative.) 3. Therefore according to his position one is introduced *into spiritual life and pardoned prior to faith in Christ*. Thus it will be observed that the method by which he rejects baptism in order to remission, also rejects faith in Christ in order to spiritual life. Such are the fatal consequences of fighting against the plain word of God.

My fourth argument to show that Baptist churches do not possess the Bible characteristics of the churches of Jesus Christ, is that they reject the Bible design of christian baptism. (a) Ananias told Saul to be baptized and wash away his sins. Acts 22: 16. Baptists teach that sins cannot be washed away *in baptism*. (b) Paul says Christ cleansed the church *with the washing of water* by the word. Eph. 5: 25, 26. Baptists teach that he cleanses it *without the washing of water*. (c) Christ *commands* believers to be baptized *into* the name of the Father, and of the Son, and of the Holy Spirit. Matt. 28: 19. Paul says, "We are *baptized into Christ*." Rom. 6: 3. Baptists teach that we *can't get into* these *by baptism*, but that baptism only shows that we were already in them. (d) Paul says "As many of you as have been *baptized into Christ* have put on Christ." Gal. 3: 27. Baptists teach that as many as have believed without baptism have put him on. (e) Peter says, "Baptism doth also now save us." 1 Peter 3: 21. Baptists teach that baptism does not save us. (f) Peter says, "Repent and be baptized every one of you in the name of Jesus Christ for you, in order to) the remission of sins." Acts 2: 38. Baptists instead of instructing penitent enquirers after this old, inspired, apostolic and primitive pattern, instruct them to *repent in order to* remission but be baptized because their sins are remitted. Their method of changing this scripture doctrine would make Christ say instead of saying, "This is my blood of the New Testament which is shed for many for (or in order to) the remission of sins." (Matt 26: 28), say it is shed because their sins are already remitted. Thus the position of the Baptist church entirely changes the sense of the word of God. Baptists deny the relation between baptism and salvation which Christ himself instituted in the great commission. He said, "He that believeth and is baptized shall be saved." Mark 16: 16. The Baptists proclaim that he who believes and is *not baptized* shall be saved. How can those who thus reverse the very constitution of the gospel be churches of Christ?

WALKING ADVERTISEMENTS.

IN most of our cities one will see upon the streets men wearing large oil cloth or india-rubber coats with advertisements painted upon them. Why is this? Because the dealers have come to believe this a more effectual method of attracting the attention of the people to their wares than the usual poster. A man is more likely to be impressed by a moving advertisement than by one that is pasted to the fence.

It is so in matters of religion. The "living epistles"—the man whose every-day life is so placarded with advertisements of Christ as to be "known and read of all men"—is the one who will the most commend his Master and the graces which he has to dispense. There is, however, this difference: the business man advertises his goods for the sole purpose of profit to himself, while Christ announces himself to the world through his people that he may confer the *gift* of eternal life.

Benjamin Franklin, writing to Thomas Paine, urging him not to publish the "Age of Reason," said to him:

"You are probably indebted to religion for the habits of virtue on which *you* so justly value yourself. You might easily display your excellent talents of reasoning upon this hazardous subject, and thereby obtain a rank among our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother."

The above excellent advice should be taken by all those who sneer at Christianity, who are doing their best to discredit the Bible, and overthrow the influence of morality and religion.

In proportion to the progress of Christianity, education, civilization, and the elevation of mankind, advances. Until infidels have something better to offer, they should cease their attacks upon the Bible, and the principles that depend upon it. Let them show themselves men, by attacking evils of which there are many, rather than "beating their mother."

George Muller, of Bristol, England, whose life of faith and success in conduct of an orphanage, feeding and educating hundreds and even thousands, without asking any one but God for aid, have made him well known in all lands, is again visiting this country with his wife.

Flight is the beginning of defeat.

TAKE ME TO THE GOLDEN SHORE.

BY J. W. SOUTHWOOD

If on earth I treasure wisdom,
Which is not of worldly lore:
When I die, wilt thou, dear Jesus,
Take me to the golden shore?

When with loving friends I'm talking,
Of the pleasant days of yore;
If death's summons should surprise me,
Take me to the golden shore.

When I've fought my earthly battle,
And have laid in heaven my store:
Then, dear Savior, take me over,—
Take me to the golden shore.

When I'm crossing death's cold river,
And my life's on earth no more,
Then, dear Jesus, loving Savior,
Take me to the golden shore.

When my spirit leaves this body,
Grant that it on wings shall soar,
To thyself in realms of glory,—
Take me to the golden shore.

May I ask of thee, dear Savior,
When my course on earth is o'er,
That thou wilt in tender mercy,
Take me to the golden shore.

SHIPWRECK AT EZION-GABER.

BY C. H. BALSBAUGH.

BIBLE-students know what is meant by my caption. Jehosaphat and Ahaziah are not the only joint-speculators who undertook more than they could accomplish. 2 Chr. 20: 35-37. Among these daring spirits who work laboriously in the docks only for disaster and wreck, I think may be safely ranked the author of "Is Sin Hereditary?" in No. 41, current volume. I deem it not at all "strange" that he should "*face all the theological learning of this advanced age*," but am astounded that he makes a vaunt of it, and intimates the superiority of his intellectual acumen and theological deductions. There is nothing great or remarkable in putting ourselves in opposition to others. Oftener than otherwise it indicates lack of true greatness of either mind or heart. A pigmy can shake his fist at a giant. Simply to "*face*" the theological goliaths "of *this advanced age*," is a cheap sort of fame. The lesson of 1 Kings 20: 11, is as salutary to day as nearly three thousand years ago. The Benhadads are not all dead.

He claims to have reached "*the bottom*" of the mystery of sin. He has evidently not looked very deep into the subject he so self-complacently handles, however awful the depth may seem to him. His conceptions and style are only a little turbid, and because this hides the bottom from view, he fancies his plummet rests on the crystal floor of truth. His "*thorough analysis of all the facts*" is palpably one-sided, and far from sounding a single fact to the bottom. His speculations are conspicuously superficial. I fully "*understand his position*," without an elaborate presentation, and think it weak enough to fall to pieces at the first touch of the wand of truth. His caricature of Adam is a libel on the Creator. A puny mortal should shrink from promulgating or cherishing such ideas of a being "*made in the image of God*," fresh from the Fount of Eternal Life and Absolute Perfection. But he can get no footing for his "*position*" in relation to the nature of sin without first degrading God and man, by representing the chef d'œuvre of Jehovah as "*poor*" and "*weak*," and *on this account* ready to "*fall at the very first temptation that presented itself*."

The author who starts out with such a proposition, had better pause and ponder a long while before he announces that he has "*thoroughly analyzed all the facts*" *of the problem*. There is not the shadow of truth in the assertion that Adam's moral imbecility was the cause of his apostasy, and I challenge the production of evidence from revelation, or the moral history of man, to support it. The *power* of man to defy God, and be a God to himself in will and object, is the vertebral element of human nature, and the mystery of the primal lapse. The opposite is purely gratuitous, a make shift to serve a theological dilemma. "The serpent *implanted*" no "falsehood." "*He presented* a false alternative, *uttered* a blank lie, and Adam *knew* it, and *might* have resisted with the triumph of *Omnipotence*, as the image or duplication of Deity in him had reference to their *mutual* relation to "*good and evil*." THIS fixes the sin where all human experience testifies—*in the consciousness of violated moral integrity*; or in sacred definition, the knowledge of evil as a personal fact. So strong is human nature, even in its ruins, that the combined powers of earth and hell cannot override our moral rectitude against our will. There was no "FALSE *impression*" made in the case of the first offenders, else the act had not been sin. To swallow a fatal dose of prussic acid unwittingly is not suicide. Whatever impression Adam and Eve had was wholly on the side of right and victory. This is corroborated by the concomitant sense of guilt in yielding to wrong despite the immanence of Deity to prove invulnerable to the severest moral siege of all the legions of Apollyon. They had the *sense* of *God* and *truth* as they had of *existence*, and *could not* otherwise, unless we ascribe to them the mental and moral states of the apostasy before they apostatized. Adam *knew* the truth, mentally and morally, and *that* kept him free. He could not be impressed with the false notion that the *opposite* of the Divine mandate was also true. The impression was not false, but *normal*, deepening his sense of right, leaving him without excuse. THIS IS THE HISTORY OF SIN IN EVERY SOUL. The *consciousness* of *power* to rout the devil and his angels, is the inalienable property of moral being. "*I would* but *ye would not*," is the verdict of the Almighty, and the response of the rational universe. Luke 13: 34. Where there is reason, will, and conscience, there are the peculiar attributes of Deity, and ample power to resist and master all the malign powers of darkness. To speak of such a creature as "*weak*" in the sphere where sin alone can have genesis, shows anything but a "*thorough analysis of all the facts*." "*Years of hard mental labor*" have not clarified our essayist's vision as regards the essential nature of sin, the *necessary transmissibility of its* MORAL ORGANIC DETERIORATION, *man's supernatural endowments, and the momentary character of moral infraction*.

What he says about "*hybrids*," and "*seims*," and "*the serpent's pollen*," is so glaringly, irrelevant, and so wildly emblematic that it is a waste of ink to enlarge upon it. There is no analogy in the whole realm of nature that bears the faintest testimony to the *essential nature of sin*, unless we adopt the materialistic philosophy and make the moral element only a higher phase of nature: while all forms of existence in the vast domain of being below man, unite in vindicating the organic unity of parent and offspring *in every element* of their complex organisms. With all the confidence which a universal fact and self-evident proposition inspire, I challenge any and all to point to a single principle in philosophy, a single law in science, or a single element in religion that severs effect and cause in the genesis of human life, holding the *organic* conditions affected by sin in the generator in *abeyance* while the all-comprehending, body and soul-taxing act of reprodoction is consummated. No man who has the least regard for his reputation as a philosophic thinker will venture to antagonize the *fact principle*, or *results* of this unity. A child *has* a moral CONSTITUTION DERIVED BY GENERATIVE INHERITANCE, irrefragably demonstrating that the *immaterial* constituent in the parental personality, is actually involved in generation. To deny this would bring our sanity in doubt. To admit it brings a principle into play which utterly annihilates the immaculate theory even without argument. Can such a parental contribution occur *apart* from the moral *status*, or organic *condition* of the soul? The idea is preposterous. One minute's sober reflection will establish in the most ordinary mind the absolutely exiomatic character of this truth. The *moral* element of a child must be accounted for. There is but one alternative: it comes either by *derivation*, or by *evolution*. The former is the death-blow of the theory I am reviewing, and the latter is undiluted Darwinism. The writer may grasp either horn of the dilemma that allows him the least humiliating retreat. His denial of the essentiality and radically deteriorating character of sin, enfeebling the higher constitution, rendering propagation impossible in a sinless element, is a repudiation of the intuitive, inevitable inference of common sense, and the deductions of all sound philosophy. His assertions, assumptions, and inferences, are really amazing. He contends with all the earnestness of an attorney, and all the confidence of an apostle, for the most marvelous effects without the shadow of a cause. In my inmost soul I am grieved at the necessity that compels me to dissect him so searchingly. I pity him with tears. It is my constant aim to spare his feelings, and direct my bolts only against his absurd and pernicious theory. I am dealing with a theologic error, and not with character nor conduct. But he seems so vitally identified with the hobby he bestrides, that it is not easy to put him *hors de combat* without bruises and fractures and dislocations. But in sober truth I have no desire to wound him, only to riddle his thelogical vagaries. Such a bundle of error in so small a compass, outraging reason and universal consciousness, I have seldom seen.

I was dumb-founded with amazement that a man who makes such extraordinary claims to profundity, and proclaims his "mental labors" and "thorough analysis" as vouchers of his accurate philosophical attainments, can aver, as the "conviction of" mature thought, that a "child is born susceptible of impressions, but *not impressed*," and that "*environments really* FORM OUR NATURE." Mark: "*form our nature!*" Of all irrational, self stultifying assertions that have come under my observation, I have met none more utterly devoid of truth. I blush in my solitude for taxing my poor, suffering body and brain to refute it. But as it is in some quarters a popular heresy, and may corrupt the unwary reader, I must notice it. That a child should be born without being impressed with the *moral quality* of its subordinate creator, in bone and muscle, brain, nerve and fibre, soul and spirit, renders human propagation so disgustingly beastly, so infinitely lower than brutish, by withholding the superior nature of the parental factors, that nothing but the most dense ignorance or inveterate prejudice can welcome it as truth. If such an interior divorce takes place, no person was ever conscious of it. The reverse is invariably the fact. That it is effected by direct Divine interposition, admits not of a thought. God never wrought a miracle in behalf of fornication and adultery. Every thing after its kind. "Man in the image of God." Adam begat a son in his own *likeness, after his image*." A FALLEN ORIGINAL, and an UNFALLEN IMAGE! Is there a spark of reason in such an idea? The order of identity is Divine and immutable. It is as efficient to-day as in the Week of Creation. No amount of theoretical tinkering and caviling can derange it. "Years of hard mental labor and thorough analysis of all the facts," cannot alter it one iota. "Environments" may be incitements to action, means or occasions of development, but to affirm that they "REALLY FORM OUR NATURE," is bald Tyndallism. Just think of "INHALING EVIL," which "REALLY COMPOSES OUR INDIVIDUALITY"! Was the atmosphere of Heaven loaded with moral malaria, the inhalation of which infected the angels and deposed them from their "first estate," and metamorphosed them into devils? The single fact that all sin is morally identical, and that it originated in the Celestial Empire, among a spiritual order of beings, in a sphere where "ENVIRONMENTS" could not possibly exist to incite to sin without clearly transferring all responsibility of evil to God, should forever explode in every sane mind the God-and-man-dishonoring theory under consideration.

"Adam's INTELLECTUAL FACULTIES were CORRUPTED, and NOT the ORGANIC man." Indeed! And can it be possible that a person who pretends to stand on the topmost round of analytic induction is so blind to the repeated annihilations of his own propositions and assumptions! We cannot place the point of a needle on any part of the material structure in which the corrupted faculties are not inwoven. SIN, DEATH; CORRUPTION OF SPIRIT, DETERIORATION and DECAY of MATTER. These are the antecedent and sequence, cause and effect, of Divine ordination. To divorce the material and immaterial in the issues of sin is to fly squarely in the face of Divine revelation. Is spirit no entity? Because not organic in the coarse, corporeal sense, is it therefore devoid of constituents as real as those that compose our flesh and bones? It is essentially VITAL. It has RELATION of ELEMENTS, CO OPERATION of FUNCTIONS, and UNITY OF PURPOSE. It is a SPIRITUAL MECHANISM. It is ORGANIC. If its CORRUPTION is *sin*, as our author admits, and sin is the cause of death as inspiration declares, the higher and lower organisms cannot stand vitally and logically apart as the theory of the writer requires. A school-child with the crudest conception of reason can grasp this proposition. What is the logical sequence of his statement?. A plain, incontrovertible demonstration of the point he controverts, unless he avows himself a disciple of Darwin, Tyndal, Huxley, and Co. Has INTELLECT nothing to do with propagation? Does man generate with an impulse so utterly carnal, that even the brutes are more Godlike? No hen can hatch a brood without communicating her INSTINCTS—her HIGHER nature. No sooner is the chick out of the shell than it runs about and uses its bill in picking up bits of food. Whence

this faculty in the first hour of separate existence if there be such a gulf between the two departments of organic life? But man is to be denied even the dignity of a brute in the solemn and momentous ordinance of generation! In blank opposition to such an absurdity, it is both a scientific and self evident fact that man propagates wholly under the superintendence of intellect, and CANNOT OTHERWISE. He can no more reproduce himself without mind to guide and volition to determine the act, than he can be a man without these attributes. If then "the INTELLECTUAL FACULTIES ARE CORRUPTED, and generation is organically and necessarily based on intellectual impulses, how can a corrupted cause issue in an untainted effect?" The character and extent of the transmitted corruption are not under discussion. The fact itself is denied by the theory I am reviewing. "All the facts" belonging to the problem require a different and more "thorough analysis" than a purely carnal theory of human genesis can give them.

We have the promise of gratitude to any one who will explicate the enigma of "RUNNING SIN AND DEATH THROUGH THE LOINS OF ADAM, without running life and immortality through the loins of Christ." And this from the same pen which in the same paragraph announces the fundamental truth that we are endowed with innate "capability of choosing and refusing." It requires a supersensuous or incorporeal constitution to give existence to such "capability." It does not spring into being under the spur of objective incitements. This would be as rank materialism as Darwin ever announced. This capability is organic and innate, or it is the sheerest myth. Any person who can with the same penful of ink aver his belief in moral freedom in relation to good and evil, and at the same time represent "sin and death," "life and immortality," as responsible elements of moral being, running through the loins of BORN federal heads of the race, is so utterly unreliable in his postulates, arguments and conclusions, that great caution and large abatements are necessary in whatever he propounds or develops relative to the sphere of philosophical research. Running eternal life through the loins of Christ on principles of natural generation! Such a conception could never be born in the mind who has "thoroughly analyzed all the facts." Setting the two Adams side by side in the matter of generations as diverse as the origin of both! One is "of the earth, earthy; the other the Lord from Heaven." Just as though it were a matter of course that our relations to Adam and Christ are the same. Just as though flesh-birth and Spirit-birth were identical. As though both were organically inclusive of the race. And this is the ripe philosophy of one who has made such a "thorough analysis of all the facts" as to justify him to "face all the theological learning of this advanced age!" The governmental and judicial rupture has been rectified by Christ for the whole world. 2 Cor. 5: 19, 1 John 2: 2. But the provisional is not the actual,—it runs through the loins of Christ into not a single soul as a matter of course, as in the case of Adam. The immediate personal work of Christ in His vicarious capacity is Godward. The individual application of His work is through the agency of the Holy Ghost and the co-working of the human will. At *this* point begins the parallel of running opposite facts through opposte loins.

Organic connection with Deity is a personal, voluntary, mutual, transaction, and brings eternal life through Christ as certainly as organic connection with our primal ancestor brings sin and death: but plainly not on principles that necessitate universal salvation, as any most uncultured mind can see. The immaculate birth theory unambiguously ignores the great fundamental truth of the Bible that Christ died for the race, and that the race NEEDED such an Atonement, and was put into new relations by it. According to this dogma Christ's death in itself effected absolutely nothing. Mark, I am not referring to any remote use made of His death by the Holy Spirit, but to its immediate result as a reconciliation of a lost race and a Holy Sovereign. Not only is His death emptied of all its peculiar significance, but His infancy and childhood are obviously supererogatory. We need no Child-Christ to meet the demands of such theory. All children are saved because God Himself was a child, and that from the stern necessity of the case. There is no schism in human nature. It is a unit. Neither half is reproductive. The soul is sexed, and moral nature is generative, but not isolated. The material and spiritual are the conjoint factors of human nature, and as such it transfers itself seminally.

A personal illustration of the tenets I am controverting would be fatal to faith and holiness. The unwarped, reflecting mind can have little respect for a God who has so related the subjective and objective as to make the latter the pivot of moral evil. This places sin in the rigid catenation of necessary causation as truly as any other natural phenomenon. It is, in plain terms, by logical necessity, a specious phase of materialism: specious and acceptable to a certain class because it dilutes sin, and diminishes moral responsibility. "All the facts" call for a fresh "analysis," and it does not require "years of hard mental labor" to arrive at the unerring deductions of the universal consciousness in regard to the essential nature of sin, the fundamental conditions of its personal origin, and the inevitable transmission of its organic consequences in the generative institute. All that is necessary is unperverted common sense, and the acceptance of plain facts without putting them to the strain of a false philosophy.

A VETERAN'S REMARKS.

AT the Silver Creek feast, October 23rd, our aged Brother David Rittenhouse was prevailed upon to speak to the congregation. He assented; and it being perhaps the last sermon some of us shall ever hear from him; by request we give a synopsis of it, hoping that the reader may also gather some substantial food for the soul. He said: "I look forward to the time when I shall lay down this earthly tabernacle, and be clothed with an immortal body. It is necessary for us when we expect to go to dwell at a certain place to enquire something about that place; so we who expect to go to that heavenly Canaan should enquire about it—should know something about it. Where are we going? Some of us ask, "Where will we all be eighty years from now?" O well, says one, why ask such a question? Because we are all concerned in it; we are all hastening to the tomb, and the question is, are we prepared for that place?

"Other foundation can no man lay than that which is laid." Jesus Christ is that foundation. There is no salvation in any other name, for none other name is given from heaven whereby we may be saved. This is the Christian's theme, or will be if he has tasted of the heavenly gift and been made partakers of the divine nature: if we have washed our robes and made them white in the blood of the Lamb. O who can show the picture of the separation from God in that day when Christ Jesus shall judge the world in righteousness! Then the sinner will cry and want to change his conduct, his life, but it will be too late.

We are all builders for eternity. We who have come out on the side of the Lord Jesus are going to raise a superstructure that will be for our eternal good if we use the proper material; while others who are careless will raise a building of their own material—a building which will be destroyed, and great will be the destruction thereof. We have some mighty men in the world, some noble men, but few of them ever turn to serve the true and living God. True, many of them do much to moralize the world; they do some good, but they are not on the true and genuine foundation. Jesus is the author of eternal salvation to all them who obey him. Now if any man has built on this foundation, he is not ignorant of it; he knows it. What a comfort to the Christian! He knows what he has built, and where he has built.

I shall soon leave you; soon shall leave this world; and I go away knowing that Jesus first loved us. We know that over yonder a book will be opened and another book, and the book of remembrance shall be read, and we shall learn that our names are written in the book of life. Three books are mentioned; and he who has not his name in the one book, the book of life, shall be cut off.

Brethren, we have many privileges; we have better opportunities than many others. We live in an age when persecution is unknown among us. What will God require of us? More perhaps than of any other people on the face of the earth. We are not oppressed by wicked rulers, but have their protection: hence if we do not build upon the true foundation—for it alone will stand—we must suffer the terrible consequences. If any one wants to build wood, hay or stubble on that foundation he can do it, but it will be burned up; if any wishes to build gold, silver, precious stone he may; these will endure. Seeing and knowing these things, if we do not build right, it is our own fault. How many thousands will be disappointed in that great day. Many will suffer loss because they have mingled their own material with God's material. "Perilous times," says Paul "shall come," and I think we are pretty well into them.

Some say the present translation of the Bible is not good, that there are many errors in it. This does not trouble me. God will not judge me by a corrupt law: he will not judge any of us by a law which he has not given; but this law was given by the Holy Spirit through holy men of old. The heathen have a law unto themselves, by which they may know what is right and what is wrong. But the word of God standeth sure, and by this word we can obtain life eternal. Upon it the child of God must build, and upon none other. He must put away all surfeiting and drunkenness, and come out of the world and be seperate from sinners.

The devil lays a deep scheme to catch God's children. He gets some one to pretend to dig deep and then furnishes him with something nearly like the genuine, and then sends him to the people to have them to accept it. He gets mighty men to do this, the wise men of this world. This false doctrine they try to palm off for the true, the genuine. Beware! Build on the true foundation. I believe in progressive religion, but not in the progressive christian. [The progressive christian is the result of the progressive religion, hence not a matter of faith. The aged brother is correct. EDS.]

But I must soon leave you, death is not far off. When we think it is far away, we are not much concerned, but when it draws near, we think much about it. Let us, then progress in the divine life; let us all be faithful. Let us be aroused and double our diligence, for a crown of life awaiteth all who will keep what the Lord has committed to them."

Brother Rittenhouse is nearly eighty years old, and has for many years labored efficiently in his Master's cause. His plain and simple manners endear him to many hearts; and his oft repeated warnings have been the stay of many hearts. We are glad that we have such men—men who are zealous in their utterances. We admire truth accompanied by the spirit of Jesus. M. M. E.

FAMILY RELIGION.

THERE is not a small army of real Christians, who, though husband and wife are believers, yet both are not joined in one mind; one goes to this denomination, the other to that; and thus the house is divided, and the children are either left to go where they please, or perhaps some go to one place with the father, and others go with the mother, and thus a spirit of discord and strife is engendered, and religion, as it is called, is despised by the children. Such children generally grow up worldly people, and when the little home restraint, if there is or has been any, is removed, and the children go into the world, they are soon swallowed up in the vortex of sin, and the parents are left to mourn over their mistakes. But alas, it is then too late to undo the past.

Such people often ascribe their sorrows to the sovereignty of the divine will. One of these said to me a short time since, "I can't make my children Christians; if they are to be saved they will be saved; and if not—well, it's no use to trouble about it. Religion is very well in its place. But we can't live upon religion." I replied, "Your religion I would not give a penny an acre for; it neither brings blessing to you nor to yours." I added, "I believe the most terrible in the hand of God upon disobedient parents, is their children. What you are to God will be proved very often by what your children are to you."

Some of the Mennonites who emigrated from Russia to South America are returning disappointed to their old homes; 542 have recently reached Antwerp, and 1,500 more are soon to follow.

It is reported from Damascus that the Jews in that city have petitioned Midhat Pasha, who is Governor General in Syria, to promote the construction of a railway from Jaffa to Jerusalem, in order to make less difficult the pilgrimages of religous Jews to the Holy City. The Jews hope the more easily to attain their object since Midhat Pasha is at present engaged in projecting the making of a line between Damascus and Beyrout.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN,
S. T. HARRISON,
J. W. SPTN, } Editors.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. Contributions in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. The Brethren at Work will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - NOVEMBER 3, 1879.

Brother Baston has been holding successful meetings at Hagerstown, Ind. He expects soon to return to his home at Ashland, Ohio

The Roman Catholics spend $600,000 a year among the negroes in the South. How much do the Brethren spend among them? Or isn't their religion worth so much as the Roman Catholics?

General Grant left Virginia City, Nevada yesterday afternoon, and continued his trip over land, stopping at Reno. It is expected he will arrive at Omaha Saturday, and at Galena on the 6th of November.—*Inter Ocean.*

In any country entitled to the credit of being nobly civilized and Christianized, when it citizens pay more for cigars than is paid to sustain it common schools? The United States does this. Shame on us!—*The Christian.*

We were obliged to have some repairing done to the boiler of our engine last week just when we most needed its service, and the result is the 1st, 11th, 9th, and 8th pages of the Brethren at Work were very poorly printed.

Governor St. John, of Kansas, gives a very flattering account of the six thousand colored refugees from the South, who have taken up their home in that State. They have behaved themselves well, gone to work, and not more than twenty five of the whole number are now receiving aid from charitable sources. *Independent*

We are offering agents extra inducements to work for the circulation of our paper. Send for a Prospectus and learn the excellent terms. Each worker may secure a valuable book for himself or friend. We do not wish to be unjust to faithful and efficient agents, hence the year make them offers as will enable them to do good work.

This week our clerk sends statements to all parties whose accounts are not square. The statement tells when the account is due, how much it is &c. Most of these are old accounts which we hoped would be settled before now, as have they should have been. We would like for each one getting statement to give it prompt attention, even if it is only a few cents. We shall continue to send out statements regularly until accounts are all settled.

Weaver's Works for the Young, is edited by G. S. Weaver, and published by S. R. Wells and Co., 737 Broadway, New York. This book embraces "Hopes and Helps for the young of both sexes;" "Aims and aids for girls and young women;" "Ways of life or the right way and the wrong way." It contains 627 pages, is well printed on nice tinted paper. It treats on the following subjects: Meditation, The Dangers of impulse, Formation of character, Choice of avocation, and Perseverance, Health, Temperance, Amusements, Music, Chastity of Language, Cultivation of the intellect, Cultivation of the moral sentiments, Cultivation of the affections, Courtship, Marriage, Girlhood, Beauty, Dress, Fashion, Education, Physical and intellectual development, Moral and Social culture, Employment, Home, The relations and duties of young women to young men; Religious Duties, Womanhood, Happiness, Principle and Pleasure, Honesty and Policy, Right and Might, Shadow and Substance, Luck and Pluck, Theory and Practice, Tact and Fiction, The real and Ideal, The seen and unseen, Character and Reputation, Knowledge and Culture, The Actual and Possible. This book may be had by addressing the publishers or this office. Price, $1.50.

As a church name, the *Progressive Christian* urges the name "*Saints*," and gives as reasons the following:

"1. Because the disciples of Christ were called Saints in apostolic times.

"2. Because it is significant of our consecration to God and of our high and holy profession.

"3. Because it *is not used by any* of the sects as a church name, and there is nothing sectarian in it."

Brother Gibson's meetings in Bro. John Barnhart's congregation were very interesting. Sixteen were baptized and one more applicant. Bro. Gibson also informs us that the tracts we sent him, serves him to a good purpose. Bro. Barnhart and he distributed quite a number, and reaped the fruit as they went. Brethren, send in your donations, so that we can supply the Evangelists.

"The National Bureau of Statistics says all the church property in the United States is worth $354 000,000, while every year $700 000,000 are spent for drinks. There is nothing valuable in this paragraph, save that it shows that men drink just twice as much as they pray. And there is not anything particularly valuable in that either."

Only not nearly half the sad story is told. Drink costs $700 000,000 *yearly*, while over two centuries have been spent in accumulating $350 000,000 of church property.

Cable advices show that the universal peace congress was most unfortunate in the selection of Naples as the place for its session. The Neapolitans are so peculiarly impressed with the notion there is something worth fighting for and are so anxious to fight for it, and so uncompromising in their desire for vengeance upon Austria, that they broke up and practically dispersed the congress before it had fairly gotten into the discussion of the general disarmament.—*Inter Ocean.*

The *Inter Ocean* (Daily) of 30th ult. takes up over a half column in the description of "A high toned wedding." The bride, Miss. C. A. Astor, wore a flounce which cost $3,000, and jewelry to the amount of $300,000 00! If wealth is appropriated in that way surely it must be as hard for a rich man to enter the kingdom of heaven as it is for a camel to pass through the eye of a needle. Is there anything dignified, noble, or great in thus descending the ladder of propriety to become a barbarism?

When the Emperor of Germany discovered that his subjects were about to make him many munificent presents on the occasion of his golden wedding celebration, he notified them that it was his desire that all money raised for that purpose be given to the poor. The result was the alleviation of a great deal of suffering. The King of Spain now follows the illustrious example set him by directing that all contributions by individuals and societies, originally intended for gifts to grace his marriage festivities, be turned over to those left destitute by the late terrible floods in his kingdom.

Is it not very grave impudence in man to suggest to God that he left some things out of the Book of Life which ought to be there? How any man or body of men can dare to dictate to the great Jehovah how he should rule, by what laws and regulations He should govern his children, is more than we can explain. Is it possible for us to believe that persons guilty of such barefaced impudence expect to meet God face to face? Ah, if there shall be any class on earth who will cry for mountains and rocks to fall on them and hide them from the face of Him that sitteth on the throne, will it not be these arrogant and impudent ones?

Should not our cultivated (?) ladies train themselves to a little more politeness when in contact with the public? Not a day but can be seen acts of thoughtlessness and selfishness on the part of finely dressed women, who spread their velvets and silks over double the space allotted them in public conveyances, utterly oblivious of the rights of others. Even this very week, in a crowded church, a hundred ladies could be seen standing, when a little effort on the part of those in the comfortable pews would have made room for every one. There is more genuine religion of the practical sort in exercising Christian politeness than there is in saying amen to the prayers, and looking daggers at some unfortunate who attempts to rest his weariness by asking a seat which is his by fee simple, and yours only by "squatter sovereignty." We often preach to children the beauty of politeness; but the "sisters and cousins and aunts" ought to take a lesson themselves. They need it badly.—*Inter Ocean.*

The body of young Bure, who as added in the ill-fated balloon,—"The Path finder"—with Mr. Ware, has been found on the shore of Lake Michigan, which it was washed by the waves. This leaves no doubt as to the fate of the bold aeronaut. He has gone the way of many others who have ventured in the same line. His death, as that of young Lowe, so far as we know, adds no new knowledge to the subject of navigating the air, and is therefore without any compensation, unless, indeed, their fearful fate will serve to make others more cautious—a result which history of aerial navigation will hardly justify us in expecting.—*The Christian.*

The columns of the Brethren at Work are open to investigate and discuss principles, but not to investigate or discuss the people who believe or maintain them. The columns of the Brethren at Work are open to expose deception; but not the people who are in error and deceived. The columns of the Brethren at Work are open to whatever will make the country, the church, the school, the father, mother, son, or daughter better; but they are not open to do harm to any man, woman, or child. The columns of the Brethren at Work are open to *the truth*, the whole truth, and nothing but the truth. Articles insinuating evil of others, casting reflections upon any person or people, if noticed, will invariably be rejected.

REFORMERS AND THE INFALLIBLE WORD OF TRUTH

Martin Luther and his heroic associates, amid mighty opposition, restored the Bible to the mass of mankind in A. D. 1534, and with unflinching boldness defended its claims against the proud, impious and tyrannical Roman Pontiff and Papacy. The Spirit of reformation was caught up by many and spread rapidly until rival political interests checked its wholesome influences. What but tar to be a bond of union, soon become a matter of speculation and discord, so that the ground gained by the reformers in the 16th century was, ere its close, the scene of religious contests which bring sorrow rather than joy and comfort to the soul. The grand old Book of revelations concerning Christ and the apostles had long been hidden from all but the priests and prelates of Rome, but now arose a Luther, firm, bold and fearless to tear away the bars which held the Sacred Word from the eyes and ears of the multitude. Darkness was penetrated by light; error was driven from supreme control and right assumed a position in the hearts of men once more.

But Luther and his associates permitted themselves to be turned aside from the one grand plea—the Bible, and the Bible only as a rule of faith and practice. Works of supererogation, penance, indulgences, and men-made ceremonies of the Roman Church drove the reformers to the "faith alone" theory. With this as a basis they disputed with one another until brotherly affection was almost wholly obliterated. Speculations in regard to Platonism and the "mysteries of Egyptian theology" became now the bond of union and then an apple of discord. But the Bible was *free*.

Going into the island of Britan, where the ideas of the great reformer were most rapidly developed, we see the beggarly elements of carnal forms and opinions of men developing the "Spirit-alone" theory under the foster-care of George Fox. So disgusting were the ceremonies of Roman Catholicism that when men sought to throw them off and become free and untrammeled, they invariably settled down on the other extreme, which, in its demoralizing influences was little better than the frying pan from which they had just escaped. Indeed religious matters were so mixed that Lord Chatham might well exclaim, "A Popish liturgy, Calvinistic principles, and an American clergy." This was the condition of things less than a century after the Bible was set free by Martin Luther. Had Luther with his great boldness and intrepidity rested his plea on the infallible Word only, and had this been taken up by his associates and sounded throughout the then known religious world, a mighty work would have been done for Christianity. In thus reasoning we do not wish to be understood as underrating the grand work of the reformers. They did much for mankind, but had they insisted on strictly following the infallible Word much *more* might have been accomplished. But Platonism and mysticism begat "faith-alone." Cruel forms and ceremonies evolved "Spirit-alone." The five points of Calvinism generated the five points of Arminianism; and the Westminster Creed produced a hundred others, so that instead of the Bible alone being the only basis of union there are hundreds of line-upon theories presented to the utter confusion of minds who are seeking to be released from the fetters of sin. But the *Bible* was liberated, and the way *open* for others to *accept it* as their only guide to eternal joy and peace.

Being tired of new and old creeds, and failing to realize from the various reforms around them, that holiness of character set forth in the Word of God, a few humble, unpretentious souls resolved, in the beginning of the 18th century to accept the Bible as their only instructor in matters of eternal salvation. They knew that the improvement of no creed outside the New Testament, could ever become the basis of Christian union and restore to the world the ancient practice in all its simplicity. They therefore agreed, by the grace of God, to devote their lives to the restoration of primitive Christianity, believing that its superiority and exceeding simplicity would commend itself to all sober and reflecting minds. And it is not at all improbable that in their pilgrimage they met others who also lifted their voices for the Bible only, yet were all the while preaching the "opinions of *saint* Aream, or *saint* Athanasius," This class is still numerous. The Bible and the Bible only is their plea, which plea when laid bare means, the Bible with the opinions of saint so, and saint so attached. One has a little materialism from Tyndale and Spencer, with his Bible alone; another has a little universalism, while the third puts spiritualism with his. This only muddles matters.

The little band who fearlessly cut loose from all Sectarianism made the Bible their sole text Book. Did they wish to know the mind of the Lord? They sought it in the Bible. Had they difficulties among themselves? They adjusted them in harmony with the one best Book. Were forms to be adopted expressive of principles? They were drawn from the divinely inspired Oracles. Were ceremonies, indicative of their faith and obedience, needed? The infallible Word was consulted and followed. For *means* to restore primitive Christianity among the people, they went to the great Record. They looked into the blessed Volume, saw what Christ and the apostles did and resolved to imitate *them*. Persecuted and forsaken, even by those whose plea was the Bible, they fled to America and here planted the Banner of truth upon the same basis. Here hearts were found ready to receive it. That which is found *in* the Gospel produced faith and obedience, and *ever will*. Sometimes the principles of the Gospel and our opinions are found at variance with each other, and the question, whether the principles shall yield to the opinions or the opinions be sacrificed to the principles, must be decided. Here hinges the destiny of many. Opinions are dear to them; and rather than bury them beneath the mighty millstone of truth, they reject the undying principles of the infallible Word and *perish*.

Our Brethren who were foremost in the grand reformatory movements of the last century *could* believe and *did* believe that the divinely inspired Word of God is the only genuine authority for every act of worship and obedience to God. They regarded it as being adapted to the enlightenment of benighted minds, and the government of the elect. That they sought advice of one another as to the best methods of expressing practical piety and holiness of character, is not doubted by us; but this counsel was without *penalty*, was not *forced* upon each other. Each was left free to accept or reject at pleasure, but so great was their regard for each other, so extensively was brotherly affection cultivated among them, that all good counsel was readily adopted. There were none to charge them with being "lords," or as burden-binders, for they had learned to be subject to one another. They found this principle in 1 Peter 5: 5.

"All Scripture is given by inspiration of God,"—2 Tim. 3: 16. This settles the question *where* the Scripture is from and *how* it came. It is not declared that it came by *angels*, nor *by inspiration* of angels, nor yet of men, but *by inspiration of God*. This ought forever to settle the question of its *origin* and the *manner*

of its origin. About this there can be no cavilling among *believers*. These are all agreed. It is only among *unbelievers* that this question springs up. They are troubled about its origin, and would like to make themselves happy in the thought that the Scripture is *not* given by inspiration of God. But there it is in plain words. It is by inspiration, and not by imitation only but by inspiration *of God*. God is around it, above it, and beneath it.

Further, it is expressly stated what it is for. It is profitable for *doctrine*. Some say, "Be careful about preaching doctrine here; the people are tired of doctrine, and want something else." Precisely! The Pharisees and Sadducees, the chief priests, scribes, and elders were very tired of Christ's doctrine and wanted *something else*. "The people were astonished at his doctrine" (Matt. 7: 28). And when Peter and John healed the lame man at the temple and thus stirred up the wrath of the rulers who called a council and tried the apostles in their absence, said, "Did we not straitly command you that ye should not teach in his name? and behold ye have filled Jerusalem with your doctrine" (Acts 5: 28). The chief priests did not like the doctrine, and the fashionable priests of this age are no more inclined to receive it than were the Jewish priests. Still the Scripture is *profitable* for *doctrine* for *reproof* for *correction* and *instruction*.

Can a man be corrected by the divinely inspired Word? God says *he can*. It is not claimed by the apostle that a man should, may or might be corrected by some other creed, or confession, but by the *infallible Word*. To this we cling. The remedies for rebellion, schism, disobedience, stubbornness, and every evil work, are in that imperishable and perfect Book. Do we then accept it as *our only rule* of faith and practice? Will we henceforth unitedly receive it as the basis of all governments, and spiritual enlightenment? Will we *believe it, obey it, cherish* and *defend it* as the *only* revealed will of the mighty and eternal Father? *We will.*

M. M. E.

RAILROAD ARRANGEMENTS

WE call attention to brother Howard Miller's article in last week's issue. The committee of arrangements have appointed J. H. Moore and the writer to secure rates over all the Rail-roads leading to place of next A. M. We suggested to brother Miller that he attend to excursion rates over all roads east of Chicago and we would attend to the western roads. He accepted the suggestion and will labor accordingly. This will obviate the necessity of any others making any attempt to secure rates. It is a fact that when so many undertake the business, there will be misunderstandings, and such things are very unpleasant. Bro. Miller being already in the business is well fitted for the work; we therefore suggest that the entire work of the East be left to his care. It will be better in the end, and avoid the publication of much matter similar in character. The arrangements will be such as to accommodate about all who wish to attend. Those coming on the P. F. W. & C. rail-road in numbers sufficient to fill a car, or cars, will be put through, no doubt, without change of cars.

M. M. E.

OUR RARE OFFER RECALLED.

IN No. 43 we published our "Rare Offer." Since then we have held a friendly correspondence with our Brethren of Huntingdon, Pa.; and as they have been publishing the Report for several years, they feel that we should not now "go in" and give it away. Perhaps we should not, therefore recall our "Rare Offer." We are very sorry that in our haste we seemed to have exercised too much desire to accommodate our readers, and hope that they will now exercise considerable charity for our zeal in their behalf. We do not wish to injure the business of our Brethren, but hope that, they with us, may ever prosper in the good work of the Lord.

When Bro. Quinter was with us we endeavored, before our offer was published, to make some arrangements with him concerning the Report and our papers, but he could not see his way clear to make the desired arrangements. Since then we have arranged to publish the Report, and as our Brethren do not see the justice and propriety of giving away the Report, we recall our offer. It will, however, be published promptly, and sent out immediately after the meeting. Will our agents please note this and act accordingly?

FROM PALESTINE.

NUMBER XXIX

From Jerusalem to Nablus.

[For the "Christian Standard" by special Arrangement.]

HAVING made a detour of three or four miles to the west of the main road leading north from Jerusalem, on leaving Gibeon, we followed a path which brought us back into that road before we reached Bethel. There we rode to a spring called Robber's Fountain, about 15 miles north of Jerusalem, where we found our tents pitched for the night. The road lies nearly on the water-shed between the slopes which descend to the Jordan and those which descend to the Mediterranean, but there is no continuous dividing ridge for it to follow, and it constantly crosses the head of the Wadies, which descend, first one way and then the other. It is, therefore, quite an uneven road, and very rough. Traces of an ancient paved road are occasionally seen.

On the next day we rode to Nablus, the ancient Shechem; but on the way we made a detour to the right, in order to visit the site of Shiloh. The place is easily identified, both by its Arab name, Seilun, which is a corruption of Shiloh, and by its correspondence to what is said of Shiloh in the Scriptures.

The town, which was never a large one, was built on a hill of moderate height. In front of it, to the south, lies a beautiful plain, surrounded by lofty hills. On the east and west are narrow valleys, which are continuations of this plain, while on the north is a much higher hill, separated from Shiloh by a ravine.—There is nothing of Shiloh left except a confused mass of weather-worn building stones, with an occasional piece of an old wall, covering the rounded top of the hill. But immediately north of the town, there is a space on the slope of the hill, 80 feet wide and 412 feet long, which has been artificially leveled. Its width is distinctly marked by the perpendicular face of the natural rock, which had to be cut on both sides, but chiefly on the upper, in making the level. It is about five feet wider than the court of the Jewish tabernacle, its long way, like that of the tabernacle, is from west to east, and it is the only level space on the rocky surface of the hill. These facts leave us no alternative but to conclude that here is the site of the tabernacle, during the long period from Joshua to Eli, in which it stood at Shiloh. A discovery like this, first made, I think, by Capt. Wilson, is one of those manifested evidences of the truth of the Old Testament history, with which the Holy Land abounds, and which are the more convincing because they are unexpected.

This identification was gratifying to me for another reason. In the account of Eli's death (1 Sam. iv. 12–18), he is represented as sitting by the wayside and by the gate, watching for news from the battle; yet the messenger is represented as coming into the city and telling the news to the people, while Eli learns nothing of it till he hears the outcry of the people, and inquires what this means. Then it is said, that the man "*came in*" hastily and told Eli. This has been somewhat a puzzle to me, but now it is clearly explained. Eli was sitting, not at the gate of the city, but at that of the tabernacle, and by the wayside which led to it. The messenger, coming from the south, the direction in which the battle was fought, came into the city first, and when Eli, hearing the tumult, demanded the meaning of it, the man came in where the tabernacle stood and told the fatal news.

Riding on from Shiloh, we passed no object of special interest, until we came to Jacob's Well. We approached it through the plain of Moreh, now called, Makhneh, the same plain over which Jesus walked on the day in which, "being wearied with his journey," he sat on the well, and conversed with the Samaritan woman. This plain is eight or nine miles long and about two miles wide. It lies nearly north and south. Its western side is bounded by Mt. Gerizim and Mt. Ebal. Between these two mountains lies a valley about half a mile in width, at a right angle to the plain, and Jacob's well is at the angle made by the southern side of this valley and the western side of the plain. The highest point of Mt. Gerizim, where the Samaritan temple once stood, towers above it about 2,000 feet. In the fourth century a church was built over the well, and water was drawn from it through an opening in the floor of the church near its eastern end. This church is now in ruins, its foundation walls and the underground chambers whose arched ceilings supported the stone floor of the church, alone remaining. In one of these chambers the well is now found, and you have to clamber down through the broken arch and over a rough heap of fallen stones, to reach its mouth. The mouth of the well was arched over like a cistern by the builders of the church, and a circular opening twenty inches in diameter was left at the top of the arch. This opening is now closed by a wedge-shaped rock which we were not able to remove. But we found, beneath a pile of stones a little to one side, a break in the arch, and we succeeded in uncovering this, so as to get a peep into the well. The well is seven and one-half feet in diameter, and is walled with good masonry, very much like that of Abraham's wells at Beer-sheba. When Dr. Robinson measured it in 1838, it was 105 feet deep; but in 1870, when measured by Capt. Anderson, it was only seventy-five feet deep, and my own tape line touched the bottom at sixty-six feet. This change is caused by the practice, universal among the thousands who visit it annually, of throwing in stones to hear them strike the bottom, and it accounts for the fact that the well is now dry. It was wise to stop up the mouth with stones and put a check to this practice; and we were careful to replace the stones as we found them.

It robs one of much enjoyment, on visiting such a spot, to find it so different from what it was. The folly of building a church over this well, instead of leaving it and keeping it as it was when Jesus sat upon it, is amazing. But such is the hereditary folly of the Greek and Latin priests, who have defiled almost every sacred spot in Palestine with their chapels, their masses, and their lying traditions. I was told in Nablus, that the Greeks are about to rebuild the church over this well, and I devoutly wish that before they begin some sensible man will buy the property and restore the well's mouth to its original appearance; the model for which can be found in the walls of Abraham at Beer-sheba.

The vicinity of this well is abundantly supplied with water, and a rushing stream from a copious spring irrigates the plain immediately north of it. The inhabitants of the land would seem never to have needed a well here, and now that it is dry they do not miss it. Why, then, the great labor and expense of digging it? This question can be satisfactorily answered, only on the supposition that it was dug by Jacob. He bought a piece of land, that he might be independent of the neighboring tribes in regard to pasturage, and in order to be equally independent in regard to water, he was compelled to dig a well on his own land. Had he not been a stranger in the land, the thought could not have occurred to him. The very existence of the well, then, is proof of the scriptural tradition that Jacob dug it.

About six hundred yards north of Jacob's well, is the tomb of Joseph. The tomb itself is in the shape of a modern grave, built of stones and covered with plaster. It is seven feet long, three feet high, and three feet wide. It is surrounded by a stone wall twenty-five feet square and ten feet high, rebuilt, according to the inscription on a marble slab let into the wall, by a Mr. Rogers, British Consul at Damascus, in 1868. The tomb is also modern, and was evidently built by the Mohammedans, for it has the shape that uniformly seen in Mohammedan graveyards. But this modern work is only a reconstruction of the more ancient, and as Joseph was certainly buried in this immediate vicinity, I can readily believe that this tomb marks his burial place.

After examining these two interesting objects at the mouth of the valley of Nablus, we rode along the valley, with Mt. Gerizim on our left, and Mt. Ebal on our right, until we passed the town, and found our tents pitched at the upper end of it. We were now beside one of the most ancient cities in all the land. It was called Sychem in the days of Abraham, and Shechem in the later Old Testament history. In the New Testament it is called Sychar, unless, as some have supposed, the village of Askar, at the mouth of the valley, is the one thus designated. During the Roman dominion it acquired the name Neapolis, and the modern name, Nablus, in an Arabic corruption of this. It is a well built town, stretching along the foot of Mt. Gerizim and standing about half way across the valley toward Mt. Ebal. It has a population of 13,000, and is a place of considerable business importance. The most remarkable part of the population is the remnant of 130 Samaritans, descendants of the original stock, who maintain a synagogue, and still keep up the observance of three great Mosaic festivals, the Passover, the Pentecost, and the tabernacle. Every year at the appointed time, they ascend Mt. Gerizim in solemn procession, and sacrifice the paschal lamb. I visited the spot where the sacrifice is offered, and picked up some charred pieces of the bones of the offering made there this year. The Samaritans believe that Mt. Gerizim is the center of the world, and the highest mountain in the world. Lieut. Conder talking with the high priest on this latter point, told him just to look across to Mt. Ebal, and he could see that even it was higher! But the old man answered, "It seems so, but it cannot be; for Mt. Gerizim is the highest mountain in the world." I suppose we might call this walking by faith and not by sight.

J. W. McGARVEY.

TRACT FUND.

Sarah J. Depper,	$5 00.
Laura M. Ebersole,	5.00.
J. C. Lehman,	5.00.

GENERAL FUND

Anna E. Lehman,	$2 00.
Jacob Riddlesparger,	3 00.
John Lehman,	1 00.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any other writing upon the same.

Will some one please explain Rom. 12: 20, which reads as follows: "Therefore if thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head.

C. J. HEAD.

Will some one please explain John 14: 12? It reads as follows: "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

RILEY STUMP.

Will some one please explain Matt. 12: 40? It reads as follows: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

H. E FAHLEY.

Will some one please explain John 20: 17? It reads as follows: "Jesus said unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

N. S DALE.

Will Bro. R. H. Miller please explain Rom. 14: 17, 18. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men."

P. M COLWELL.

Will some one please explain Jer. 12: 5. It reads as follows: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses; and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan."

C. E. M.

What is fasting? How and when must it be observed, how long continued? Is it a command? If so why is there not more preaching and writing done on that subject? And why is it not observed more by us and especially by some of the elders. If it is not a command what does Matt. 9: 14, 15, Mark 2: 18–21, Luke 5: 33–39, Acts 13: 2, 3, Matt. 17: 21, Mark 9: 29, Luke 2: 37, Acts 14: 23, 10: 30, 1 Cor. 7: 5, 2 Cor. 6: 5, Matt. 6: 16–18, 4: 2, and Luke 4: 2 mean?

WM. CHROWL.

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

As the numbers seven, forty, and three are very often in Scripture, can any brother or sister tell me through the BRETHREN AT WORK how often these numbers are in the Holy Bible? And have they any particular sacred meaning?

A. NELSON GRAYBILL.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—Paul.

LIFE'S WEST WINDOW.

We stand at life's west window,
And think of the days that are gone;
Remembering the coming sunset,
We, too, must remember the morn;
But the sun will set, the day will close,
And an end will come to all our woes.

As we watch from the western casements,
Reviewing our happy youth,
We mourn for its vanished promise
Of honor, ambition and truth,
But hopes will fail and pride decay,
When we think how soon we must away.

We stand at life's west windows,
And turn not sadly away,
To watch our children's faces
The noontide of sparkling day.
But our sun must set, our lips grow dumb,
And to look from our windows our children come

Still looking from life's west windows;
And we know we would not again
Look forth from the eastern lattice,
And live over all life's pain.
Though life's sunlight be brilliant, its sunset is sweet,
Since it brings longed-for rest to our weary feet.

NEVER.

Never exaggerate.

Never betray confidence.

Never leave home with unkind words.

Never laugh at the misfortunes of others.

Never give a present hoping for one in return.

Never speak much of your own performances.

Never lend an article you have borrowed unless you have permission to do so.

Never forget that if you are faithful in a few things, you may be ruler over many.

Never exhibit too great familiarity with a new acquaintance; you may give offence.

Never fail to offer the best and easiest seat in the room to an invalid, an elderly person, or a lady.

Never send your guests to bed with damp, spare bed to sleep.

WHAT A MOTHER CAN DO.

THE late Hon. Thomas H. Benton, for thirty years a United States Senator, said: "My mother asked me never to use tobacco, and I never touched it from that time to the present day; she asked me not to game, and I have not, and I cannot tell who is winning or who is losing in games that can be played. She admonished me, too, against hard drinking; and to whatever usefulness I may attain in life, I attribute it to having complied with her pious and correct wishes. When I was seven years of age she asked me not to drink, and then I made a resolution of total abstinence; and that I have adhered to it through all the time, I owe to my mother."

TALK TO THE CHILDREN.

CHILDREN hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem mere drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent people. We sometimes see parents who are the life of every company they enter, dull, silent, and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people—a place from which they will escape if they can. How much useful information, and what unconscious, but excellent mental training, is in lively, social argument. Cultivate to the utmost the art of conversation at home.—*Methodist Recorder.*

HOME.

BY J. T. FIELDS.

WHAT a world of thought is expressed in the word Home! It does not only convey the idea that it is the place where we get our meals, sleep, and where we labor, but the thought goes beyond this and presents itself to us as the center of earthly affection, around which cluster all of those Christian graces and qualities which tend to make it a Home in every sense of the word.

We endeavor to make our homes attractive, to render them comfortable and convenient but we will soon have to leave them to others and take up our abode with those who have gone before us. But to the Christian this thought has no terror, when his confidence is stayed on the comforting words of Jesus, "I go to prepare a place for you, that where I am ye may be also." A home beyond the Jordan of death for the redeemed of all ages, of which it is said that "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love him."

RELY ON YOURSELF.

IT is related of Stephen Girard, that he had a favorite clerk, and he always said "he intended to do well by Ben Lippencott." So when Ben got to be twenty-one he expected to hear something of his future prospects, and perhaps have a helping hand in starting him in the world. But the old fox carefully avoided the subject. Ben mustered courage. "I suppose I am now free, sir," said he, "and I thought I would say something to you as to my course. What do you think I had better do?" "Yes, yes, I know you are," said the old millionaire, "and my advice is that you go and learn the cooper's trade." This application of ice nearly froze Ben out, but recovering his equilibrium, he said if Mr. Girard was in earnest he would do so. "I am in earnest." And Ben forthwith sought the best cooper in Spring Garden, became an apprentice, and in due time could make as good a barrel as the best. He announced to Mr. Girard that he had graduated, and was ready to set up business. The old man seemed gratified, and immediately ordered three of the best barrels he could turn out. Ben did his prettiest, and wheeled them up to the old man's counting room. Mr. Girard pronounced them first-rate and demanded the price. "One dollar each," said Ben, "is as low as I can live by." "Cheap enough, make out your bill."

The bill was made out, and Mr. Girard settled it with a check for $20,000, which he accompanied with this little moral to the story: "There is no business in the best possible manner, and if you are unfortunate and lose it, you will have a good trade to fall back upon which will afford you a good living."

NATURE'S HARPSTRINGS.

"Walk through the woods, joyously thrilled
By the wild concert of celestial sounds
In God's great cathedral!"

Nature is full of wonderous harmonies. Her echoes are heard far and near, while her sweet strains kindle in our hearts responsive joy. Let us sing the beauteous Spring, the glorious Summer, and the golden Autumn. Throughout these seasons in their harmonious rounds we hear voices tuned to gladness and song. Our being now intuitively beats with rapture and praise amid these innumerable harpstrings in Nature's own great orchestra.

In the vernal season, amid buds and leaves and flowers, out in the midst of the forest solitudes, in the green meadows or by the murmuring streams, how sweet the harmonies from the overflowing melodies of the feathered throng! In the leafy, shady retreats of Summer land, how the outbursting strains from grove and brook, and myriad leaf-tongues swell the glad refrain into joyous ecstacies, till the fields and woodlands with the heavens above us, in thrilling minstrelsies, flood the hills and plains!

So too in Autumn, when on every hand is seen beauty and plenty, what unbounded anthems go up to God from the vast fields of earth! Hear the wonderous echoes of joy from the great organ of Nature, that rise and fall in one vast harmony of sound on the high headlands, down upon the ocean shore, and in the glowing forests of the fading year. What hymns so glorious and full of glad hallelujahs as these great "harvest homes" of our favored land?

Hark! It is God's own grand chorus that sweeps symphoniously over every field, by every stream and in every woodland, "His own first temple," ere man worshipped in sanctuaries reared by hands. How sweet, joyous, and exultant indeed, these strange yet welcome harpstrings of Nature. Then a sweet, tranquil silence succeeds like the cadence of psalm, when

"Only the whispering rills I hear,
With its wild vesper hymn,
And beautifully clear,
The robin's plaintive song!"

Topics of the Day.

THE Sultan has disbanded a reserve force of 62,000 men.

THERE are 900 tons of standard silver dollars stored in the Treasury at Washington.

THERE are fears of great distress among the working classes in the north of England during the coming winter.

THE Evangelical Mennonites expel all members who have insured their lives, and two ministers have been disciplined of late for this offence.

SINCE 1849, new translations of the Bible have been made in 216 languages. In some cases a written language had to be formed for the purpose. In Madagascar a company of revisers has been sitting for over ten years.

HERE are a few interesting points for the young man who thinks he can't work for less than four dollars a day and board to cut out and paste on the back of the Saratoga trunk he will probably check for Alaska or some other important sea-port town as soon as he reflects upon the state of things in the civilized world. The following is the report of the different United States Consuls in the old world, and shows a startling comparison with trade in our own country: "Wages in the United States are double those in Belgium, Denmark, France and England; three times those in Germany, Italy and France, and four times that of the Netherlands. That prices of the necessaries of life are lower in the United States than in Europe. A laborer in the United States, were he satisfied with the scanty fare of the European, can purchase like food for less money than in Europe. The French working people with far less wages, are happier than the working people of Great Britain, who receive the highest wages in Europe, on account of the steadiness and economical traits of the former. That more misery results from strikes, drinking, socialism, and communism in England and Germany than from all the other causes combined." This is good news to the temperate, steady American, be he laborer or artisan. The man who is always out of a job, and grumbling because his family are starving, is the same flighty fellow who thinks his labor worth about 50 per cent more than that of anybody else, and the quicker he settles down with the times the better it will be for all parties concerned. It isn't so much what a man earns as to what he saves at the present day.

SPELLING REFORM.

AN ADDRESS DELIVERED BY E. O. VAILE, OF THE CHICAGO HIGH SCHOOL, BEFORE THE TEACHERS' INSTITUTE OF STEPHENSON COUNTY., ILL.

LADIES AND GENTLEMEN: In presenting the matter of Spelling Reform to you to night I must ask you for the moment to lay aside all the knowledge of English spelling which you have acquired, and to imagine yourself little children again, just beginning the toilsome ascent of the hill of knowledge. By practice and repetition we become accustomed to the absurdities and inconsistencies of our spelling, and we fail to recognize what a preposterous thing it is. It is only when we put ourselves at the starting point again and look along the road we have gone that we see what a difficult task has been required of us; how we have been compelled to labor without any necessity or profit: how our reason has been dwarfed because we have been forbidden to use it, and how we have been punished or mortified if perchance our reason did lead us astray, and perhaps to spell according to common sense rather than the spelling book.

Suppose, now, you are a little boy and have just learned that *p-i-t-y* spells pity. How much will the spelling of that word help you in spelling *ditty?* Not at all. If a sensible child you follow your instinct and feeling of analogy you will say *d-i-t-y* and miss the word. Now comes the word *city*. Shall you spell it like pity or like ditty? Sometimes you think one way and sometimes the other, and are often laughed at, until finally city with one t settles down in your mind as a mere matter of memory, and not at all as a matter of reason.

You are allowed to say *d-o-l-e* for dole, and would like to follow common sense and say *b-o-l-e* for bowl. But no. There you must throw away your common sense again. It will lead you wrong. You learn *touch*, and like an intelligent boy you say *mouch* for much, and here you are put down in disgrace; and all because you dared to use your intelligence. You learn propel with one l; but we must not follow the analogy when spelling foretell and gazelle; nor may these two be alike. But one must end in ll and the other in le.

Foe is all right; but not so with *noe* for no, nor *knue* for know. The more common sense you have, the worse for you in learning to spell; and if you happen to have but little of that precious article about you to-day, I have no doubt but that it is due to the violent way in which you were compelled to throw it aside when learning to spell your mother tongue.

Look at a few more of these words which you labored over when in the first or second reader:

One,	but not oneder		(wonder)
Two,	"	dwo	(do)
Dry,	"	dy	(die)
Speech,	"	speek	(speak)
Schism,	"	schink	(sink)
Witch,	"	whitch	(which)
Scourge,	"	ourge	(urge)
Dirge,	"	mirge	(merge)
Breeze,	"	cheeze	(cheese)
Tongue,	"	rongue	(rung)
Opaque,	"	taque	(take)
Wright,	"	recight	(recite)
Height,	"	reight	(rite)
Aisle,	"	smaisle	(smile)
Laugh,	"	haugh	(half)
Through	"	dough	(due)
Enough,	"	stough	(stuff) etc

And so I might go on for a long time, using only the more common words, which we are taught in the first four years of school life. I am not indulging in exaggeration. You can take any spelling-book and find these inconsistencies by the dozen on every page.

If myrrh be *mir*, why not syrrh *sir?* If through be *throo*, why not tough *too?* If bough be *bow*, why not cough *cow?* If noise why not hoise for *boys?* If colonel be *kernel* why not infolonel for *infernal?* If neighbor be *nabor*, why not leighbor *labor?*

It has been mathematically demonstrated that the word "scissors" can be spelled in 596,580 different modes, and have analogies to authorize each spelling. For instance "schissyrrhce" is judged by the representations of its sounds in schism, myrrh, sacrifice.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From Greasy Creek, Va.

OUR Love-feast passed off pleasantly, a Love-feast indeed. The largest crowd ever known at our church. Eld. B. F. Moomaw of Roanoke, and D. C of Montgomery, were with us, besides a number of ministers of our own county. One baptized. Eld. B. F. Moomaw stayed and preached a few days. Two more baptized and two applicants. We regret that our brother could not stay longer. Quite an interest manifested. C. D. HYLTON.

From Bear Creek Church, Ill.

Dear Brethren:—

WE had a very enjoyable feast. Brother John Wise of Bond Co., was with us, and preached the word of God with great power. Other ministers were present, but brother Wise was the main speaker. Although there were no additions to the church, there were many good impressions made upon the minds of some good-meaning people, who have expressed their willingness to obey the Gospel in its primitive purity. About one hundred and seventy were seated around the table of the Lord. As I sat and looked upon the young people before me making sport of the examples of their Redeemer, and of us because we obeyed them, I thought how great were the trials of the young soldiers of the cross, and how great our enjoyment if we only prove faithful to the end.

Meeting continued over Sunday. On Sunday evening brother Wise delivered a discourse on Christian baptism, which we think is beyond successful dispute or contradiction. He explained some of the various objections to the action of baptism, the unity of the God-head, and the meaning of sprinkling, pouring and immersion, and compared them to the word baptize. Men may scoff at the saints of God here in this world, but there is a time coming when they will remember their follies.

W. H. MILLER.

From Willow Springs, Kansas.

Dear Brethren:—

WE had a feast of love. Saints were made to rejoice and sinners to weep. Wives were made happy to see their husbands go down into the flowing stream and be buried in holy baptism. Three have been added since my last report, and we think there are quite a number almost ready to come. We had quite a number of ministers with us. About three hundred communed and some could not get to the table. The weather was delightful, and the congregation could not all get in the house. May God bless us all is my prayer.

E. W. FLORY.

From Plymouth, Ind.

Dear Brethren:—

OUR feast of love is past. We commenced meeting on the 17th of October. Brother Isaac Billhimer was with us and labored faithfully. On the 20th brother John Metzger came, and on the evening of the 21st, brother John Barnhart came to assist us. We held a choice for two speakers, and the lot fell on two of our visiting brethren, Jacob Seiders and Aaron H. Kreighbaum. Five brethren were called to the deacon's office. May they prove faithful to their calling is my prayer. In the evening we gathered around the tables to commemorate the sufferings and death of our adorable Redeemer. The house was nearly full of members. We had splendid order. Four were added to the church by baptism.

JOHN KNISLEY

The Debate.

IN reading the debate between Stein and Ray, our mind often wandered out after these men to know them personally, and we sometimes made an imaginary picture of them to our mind's eye.

Having read the description of the person of Christ; how characteristic he was in all humility and meekness while among men, and knowing that he wanted his apostles and ministers who should be after him, to be a pattern of him in this respect, we pictured these men before us in this light, and while we think the former corresponds pretty well, we must say we had to think the latter would not bear more semblance to the Church of Christ than a war officer, and we felt sorry for this. But a man who holds forth to be a "preacher of righteousness" and to proclaim the Gospel as it is in Christ, and uses such language of derision and mockery, must surely be in gross ignorance of his position or else is a full hypocrite. We may be wrong in our impressions, but this is the conclusion we came to.

LEVI ANDES.

Lincoln, Pa.

Notes of Travel.

Dear Brethren:—

AFTER a long anticipation of a pleasant trip, and for the ever cherished manna for the soul, five of us boarded the covered wagon, the morning of the 26th of September, to attend the Love-feast in Neosho county, near Parsons. We arrived at brother Sidney Hodgden's the same evening, and after enjoying a good night's rest went to place of meeting, at brother Joseph Garber's, where quite a number had already assembled. Brother A. J. Hixon favored us with a very able discourse which was relished by all present. In the evening met to commemorate the sufferings and death of our Lord and Master. What a refreshing season this is to our weary souls when brethren and sisters can meet in one common band with their minds centered upon King Jesus, who is the author and finisher of our faith!

The next forenoon we met in the tent for Children's Meeting, conducted by brother Eshelman. It was very pleasant indeed to attend a meeting of this kind. Preaching services followed, and also in the evening. There were three baptized during the meeting. While standing at the water side my mind was wandering along the streets of Pearl and of our dear sister who was lately snatched from our side.

During this meeting we had the pleasure of forming the acquaintance of brother and sister Eshelman, brother A. J. Hixon, and many others whom we shall long remember. From there we went to Bourbon county to the communion. On our return we had the pleasure of hearing brother Eshelman speak on the subject of happiness. It is very pleasant to meet our dear brethren and sisters, but the parting hour soon comes. Yours in the hope of eternal life.

MARY HESS.

From Labette Church, Neb.

OUR Love-feast was held on the 11th and 12th of October four miles north of the Indian Territory, at the home of our esteemed friend Harrison Ruckels. We had an enjoyable season, and one that will be long remembered. This was the first meeting of the kind ever held in this part of the country. Brethren Robert Edgecomb and Martin Neher, from Crawford Co., Kansas, and David Bare from Noble Co., Indiana, were present and held forth the word with power. During the evening services there was good order and attention. There are thirty-five members in this church, and we desire the sincere prayers of the Brotherhood in our behalf and ministers to come and preach for us. We have a good country and brethren would do well to settle here. Any information will be promptly answered by writing to me and enclosing a three cent stamp. My address is Altamont, Labette Co., Kansas.

C. H. KINGERY.

From DeWitt, Mo

Dear Sisters:—

LET us live as we profess, and try and see how close we can live to our Savior and the Church. Let us be on our guard how we raise our children, and not put on them what we would not wear ourselves. Let us have family prayer and show them that we intend to do what is right, and not try to teach them what we don't live up to ourselves. Children are close observers, and very soon see our mistakes. God has given these little children into our care and we should be true to the sacred trust committed to us. We need divine grace to help us to discharge our duty faithfully. May God help us all to do what is right, and at last, when we are done teaching and laboring here in this world, be so happy as to meet among the blood-washed throng in the beautiful land on high.

MARIA F. BURNOW.

From Silver Lake, Neb.

Dear Brethren:—

AFTER our greetings of love and good will to the saints in Christ Jesus throughout the Brotherhood, I desire to say that we, the isolated brethren and sisters in Adams county, Nebraska, held our little communion meeting at Silver Lake, and we feel to thank Him who ruleth the heavens above and the earth beneath, for his tender mercies and loving kindness.

On the 9th inst. brother James M. Bailey and wife arrived from Jewell Co., Kansas, bringing with them brother Wagoner of Red Cloud, Nebraska, and the spacious tent under which we were privileged to often meet and sing the sweet songs of Zion to the praise and glory of God. On Friday, Eld. Allen Ives and Bro H. P. Brinkworth from Burr Oak, brethren Deeter and Montgomery of the Limestone church, and brother B. F. Stump and family arrived. We were much gratified to have our dear brethren assist in declaring God's truth and we felt greatly to rejoice for our happy privileges.

The meeting opened on Friday evening. On Saturday morning Bro. Brinkworth addressed us from Rom. 8: 1.—Fruits of the spirit. In the afternoon we met for examination services, the brethren leading our thoughts to the importance of a due preparation for the solemn exercises of the evening hour and prove ourselves worthy to partake of the sacred emblems. Dear brethren and sisters, how careful should we be of our conduct for tongue cannot express the weight of sorrow, the baptism of sufferings, the agony and bloody sweat that our Savior endured prior to his shameful death upon the cross for you and me. About twenty-five members surrounded the table of the Lord. Our hearts burned with love toward those who were spectators, for we desire to see all practice alike the commands and examples of our God. Brother Bailey carried our minds to the great Supper at the end of the world when Jesus will be present and serve us. May God enable us to look unto him as our pattern.

Services Sunday morning and afternoon when a dear young sister presented herself for baptism. Then we repaired to the placid waters of the little Blue, where, amidst the shades of the evening, she was calmly buried beneath the liquid wave. May she be a bright and shining light and at last meet her Savior in the home of the blest. Others were almost persuaded. May the spirit of Divine love lead us into all truth, and may we be enabled to search God's word and be willing to go where he leads.

We tender our heart felt thanks to the dear brethren and sisters who met with us and labored in the good cause, and to the kind friends who so willingly lent a helping hand. May the blessings of heaven follow us all and bring us safely home to rest.

MARY GRABILL.

From Mt. Morris, Illinois.

AS it is always gratifying to the members of a family to learn of the enjoyment of a loved one far away, so we, no doubt, as dwellers in local churches—members of the body of Christ—part of the great spiritual Family of God are interested in the welfare of each other, and since our Love-feast meetings passed off so pleasantly, we thought it would be interesting to the dear ones in Christ who could not be with us to read a sketch of the proceedings.—Hence the following:

The day being the 22nd inst. we met at 10:00 A. M. in the Silver Creek house of worship, a large commodious building 5 miles north of town. The weather pleasant, there was a large attendance, by some estimated that 500 were present in the evening. I believe twenty-one ministers were present from Northern, Ill., and Eld. S. M. Forney of Southern Ill., also Eld. J. Quinter, editor *P. C.* & *P.* from Huntingdon, Pa., who led in discourse in the forenoon.—Theme,

IMPORTANCE OF FAITH.

We made the following deduction:

I. *True, evangelical faith gives character.* We must not only possess faith, but faith must also possess us.

II. *Faith means the system of truth.* It comprehends all the Christian virtues. We believe that all hearers who have been begotten by the SPIRIT OF GOD, felt that we needed new accessions of strength from day to day under the influence of divine grace, in order to become more faithful, and rise to a higher degree of perfection in the DIVINE LIFE.

Met again after dinner, when Eld. Hillery addressed us on "PREACH THE WORD." He endeavored to elucidate the fact that the "Word of God" transcended everything else. That it underlies the groundwork of creation, *redemption*, ALL GOOD, and therefore it should be preached instead of the doctrines of human creeds, because our salvation is not predicated upon the opinions of men, but upon the "WORD OF GOD."

In the evening Elds. S. M. Forney and Quinter talked on self-examination to the edification of all. Bro. Hillery talked plainly on the subject of feet-washing, and we hope some beclouded mind was convinced that "OUGHT" was imperative.

Brief remarks on the supper by brethren Quinter, Stein and Hillery, when it was remarked that Love-feasts in the Primitive Church were not discontinued until in the fourth century, at which time they became so corrupted by being changed into feasts of hilarity that the church abandoned them as the lesser of two evils, instead of correcting the error as it should have done. Hence the corrupted state of modern christendom. Good order prevailed during the services—about 550 communicants. We hope the spectators will not soon forget the prevailing solemnity.

Next day met at 9:30 a. m., and truly good wine had been kept till the close of the feast.—The 1st chapter of 2nd Peter was selected and read by Eld. E. Forney, after which the following brethren spoke respectively.—Elds. David Rittenhouse, Daniel Deardorff, M. M. Eshelman, L. Hillery and John Emmert.

The Lord blessed all of them with many good thoughts and heavenly wisdom flowed from human lips while they warned sinners and admonished believers. We hope the followers of the bleeding Lamb of Calvary left the house of prayer and praise feeling encouraged to continue in the right. Dear brethren and sisters, let us pray for one another, agonize for sinners, and may we never forget Gethsemane, Gabatha and Golgotha—but strive to be faithful to the end when we shall receive the immortal crown in reservation for us at God's right hand. It will not be long until all of us shall "pass over the river."

"I'll soon be at home over there,
For the end of my journey I see,
Many dear to my heart over there,
Are watching and waiting for me.

Yours in Christ,

W. C. TEETER.

Echoes from the East.

NUMBER XXIV.

THE ANTIETAM LOVEFEAST.

THURSDAY, Aug. 25th.—This beautiful morning our church was well represented at the lower meeting-house—Welty's. We anticipated a joyful lovefeast occasion. How we love to see the brethren and sisters from far and near coming in from all directions! There are the occasions that should, most of all, bring us down very humble at the foot of the cross, and inspire us with renewed vows to our Lord and Master. Brother Edward Miller of Hagerstown opened the meeting, when brother Adam Pyle, bishop of Back Creek Church, preached a discourse upon Heb. 4: 1. Brother David Knisley of Lower Cumberland bore testimony to the truth, and stated that people are very ready to accept invitations as appear on notices of picnics and so on, but when they are invited to the Gospel feast of spiritual things they are careless. The claims of the Gospel were pressed home to all both in the discourse and the testimony. In the afternoon brother Ephraim Stoner addressed us from Rev. 3:4. He insisted upon honesty among our brethren in this evil day, and gave out an earnest caution against the prevalent sin of dishonesty in busines dealings. He also urged truthfulness as another virtue of our Christianity. He said that a saying used to be current of some men that "their word was as good as their bond," and we were exhorted to attain to such a desirable standard of public recognition.

After a short intermission the usual self-examination service was held. The Gospel propriety of the sisters' head covering was explained. We often wonder that there should be any sisters who have not advanced in grace so far as to understand the necessity of this "power" on their heads. The brother said the hair is the natural covering, the bonnet is the artificial or weather covering, but the plain, white cap has a spiritual significance which every sister will be happy to comprehend. It was said self-examination should be done daily. To commune unworthily was condemned by the apostle, and no one desires to commune unworthily, hence strict self-examination is necessary. We may see others in fault and lose sight of ourselves. Hence, self-examination is needed that we may appear worthy guests of the Lord's Supper.

The Love-feast followed "when the even was come." The meeting was very enjoyable and will long be remembered.

THE SONS OF GOD.

Sunday, Sept. 28th—We attended services at our town meeting-house this evening. Brother Jacob F. Oller addressed us from Rom 8: 14: "As many as are led by the spirit of God, they are the sons of God." True Christians are the sons of God. A true Christian is a true follower of Christ, walking in all His commandments and ordinances as laid out in the writings of the New Testament. They are born again, created new creatures in Christ, adopted into God's family on earth,—self is in subjection, Christ is master, the Christian is servant and follows the Master. The sons of God on earth are they who by the spirit of God are led into all truth. May the labor not be in vain, but Zion built up and souls saved.

THE SUN OF RIGHTEOUSNESS.

Sunday Oct. 5th.—The discourse we heard this morning was on Mal. 4: 2. The text was written by a prophet's pen about 400 years before Christ. The prophet had Christ in mind as he "He that should come" to redeem. Now we look upon Christ as He that did come and fulfilled the prophecy. Hence He is the Christ of prophecy and of history. The Sun is the greatest natural luminary, hence Christ is compared to a Sun of light. The Sun sends its light upon the earth; so does He. The Sun warms us with its heat; so does He with His love. The first idol worshipper did homage to the Sun of Nature; the true worshippers adore the Sun of Righteousness. The beauty and glory of the morning sun was compared to the untold beauty and the unveiled glory of the Sun of Righteousness. Christ's love for us was compared to the Sun's attraction for the earth. May His love be reciprocated in us.

CHRIST'S SECOND COMING.

Sunday, Oct. 12th.—Brother Oller spoke from the 37th verse of the 24th chapter of Matthew. Reference was made to Noah's faith, experience, obedience and ministry. Application was made to our times, the hindrances to religion, modern infidelity, and the certainty of Christ's coming again. May He find us looking for Him when He cometh. What a pity that He should come and find many of us sleeping over our duties! "Watch and pray," was the Master's watchword to his primitive disciples, and this should be ours to-day. He may appear in the clouds of Heaven any day, and time shall be no longer for the faithful dead and living. May we reign with Him.

D. B. MENTZER.

Waynesboro, Pa.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Lowell, Mich.—The meetings at this place closed with nine additions by baptism. From here I went to Manhattan, Iowa, where we had ten additions and two applicants. The meetings were closed when the interest was good, and with weeping eyes they begged us to stay longer. Bro. A. M Dickey and self are now on our way to Waterloo, Iowa, to attend the communion there.

D. N. WORKMAN.

An Appeal For Help.

WHEN we read the pages of the B. AT W. we see many letters of encouragement, where the brethren have been preaching, of Love-feasts, the different missions, &c. Here is another large mission field, and who will come and help fill it? I am the only minister in Colfax and Butler counties. There are many calls that can't be filled, and people starving for the Bread of Life. Who will come and settle here and preach and at the same time procure a good home? Butler county is forty miles from here and it is impossible for me to go often. There are thirteen members and one deacon. They have good land and cheap railroads, &c. For further information address brother Eli Armaghst, Summit, Butler county, Nebraska.

Our feast is past and it was truly a feast of love. We had no help from abroad;—a crowded tent 30x40, and the best order I ever saw. Brethren wishing to come West cannot better themselves as we have good land, good markets, &c. A church can be built up by coming and living out what you preach. Who will come and fill this mission? Come on. Any wishing information will address J. P. MOOMAW.

Purple Cane, Dodge Co., Neb.

(*Primitive Christian* please copy.)

From Jewell Co., Kan.

"BRETHREN AT WORK"—what a glorious name it has! and such a good cause to be engaged in the work of the Master! But are we all to work, improving the talents that the Lord has entrusted us? or have we our talents buried? I fear too many of us buried our talents, and perhaps helped others to bury theirs.

There being no meeting of the Brethren today, I went to hear the "Church of God," as they call themselves. Their minister told us some wonderful things about the kingdom of Christ; did not correspond very well with your views given in last week's number. There were two baptized after meeting in that faith. One peculiar thing about the speaker was, that he wore on his breast a gold badge, that of a master mason.

We meet once in four weeks for preaching. We have no prayer meeting nor Bible Class. Oh how I long to be with the brethren that forget not the assembling of themselves together, as the manner of some is, that I may receive their loving admonitions, and that I hear the word explained every first day of the week, that I may grow in grace and the knowledge of the truth, that we may know that we love one another by our great desire to meet together and do one another good by way of encouragement. I pray that success may crown your effort. A. W. AUSTIN.

From Salem, Oregon.

Dear Brethren:—

ACCORDING to previous arrangements with the Brethren in Southern Oregon, my wife, Sister Sarah Root, of Coos Co., Oregon, and I, started from my residence the 26th of August; stopped with the brethren in Albany, thence to Roseburg. Were met by Brother John Vanhoun, of Jackson County, who conveyed us to the brethren in Jackson County, at which place we arrived on Sunday morning of the 31st, in time to attend meeting same day.

We remained in the neighborhood ten days. Had eleven meetings; communion meeting the 6th at which time and place we organized the church more fully, by calling two brethren to the deacon office. Brother G. W. Hoxie, of Applegate, Jackson County, is their minister. Hope and pray that the good Lord will bless and protect the members of this church, called the Rogue River Church, and that the minister and deacons will be firm and steadfast, and earnestly contend for the faith once delivered to the saints. The brethren are few in number, and very much scattered.

On Wednesday, the 10th of September we left this neighborhood, with two other members added to our company, and went to Williams Creek, Josephus County. We held three meetings here. On Sunday had one meeting in Applegate, at the Missouri Schoolhouse. All this territory belongs to the Rogue River Church.

During our stay we were very kindly received and well treated by the brethren and others. Had pleasant meetings,—attention and order very good.

On Monday the 15th, we started on our way for the brethren in the Coquille Church, Coos County. This church is situated on the west side of the coast range of mountain, about sixty miles west of Roseburg.

We arrived at Brother Harvey Luellen's, in Coos County, on Saturday morning, Sept. 20, where we remained with the brethren about eight days. Had quite a number of meetings.

On Friday, the 26th, had our first District Meeting for Oregon. Business passed off very pleasantly. Also had a very pleasant communion meeting the 27th, at which time and place there were two brethren elected to the office of deacon. There were about fifty-five communicants.

Better order and attention I never saw. Two were added to the church by baptism. Elder David Barklow, Elder Peter Overholser, Samuel Barklow, J. H. Roberts, and John Root, are the resident ministers here. They have a membership of near seventy.

We had a very pleasant time, generally with the brethren here with a good feeling. We were kindly received and well entertained.

On Monday the 29th, we started for home, arriving at Roseburg the first of October. Here we parted with Brother G. W. Hoxie and brother and Sister Vanhoun. Wife and I boarded the train Oct. 2nd, and arrived home the same day. Found all well; and feel to thank the Lord for the blessing we enjoyed, and we thank the brethren for their kindness towards us. We traveled by rail about 300 miles, by private conveyance about 340. Hope the brethren in the Atlantic States will think of us and pray for us. DAVID BROWER.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

TROTSMAN.—In Elkhart, Iowa, Oct. 23rd, of consumption, Brother David Totsman, aged about 56 years. Funeral discourse from Amos 4: 12, "Prepare to meet thy God."

L. W. GOUGHNOUR.

HARADER.—In the Maple Grove church, Norton County, Kansas, October 19, 1879, Sister Barbara Ellen, wife of Brother Isaac L. Harader, aged 23 years, 8 months, and 14 days.

Sister Harader was daughter of Brother Samuel H. and Sister Sarah Plaugher, formerly of Rockingham County, Virginia. She has been a faithful and consistent member of the church for nearly seven years ever ready to obey the Lord in all his requirements. She was sick ten days; and never was heard to murmur during her sufferings. She leaves a kind husband and worthy brother, and two little children, youngest ten days old. Funeral by the brethren, from Isaiah 40: 6, 7, 8.

N. C. WORKMAN.

MOHLER.—In the Ashland Church, Ashland County, Ohio, October 22nd, Brother Levi Mohler, aged 71 years, 3 months, and 5 days. Funeral services by the writer and Jorge Worst. ISAAC KILHEFNER.

MILLER.—In the Sugar Creek Church, Allen County, Ohio, Oct. 12th, Sister Elly Miller, consort of Brother Jacob Miller, aged 44 years less two days. Funeral by the brethren, from Rev. 14: 13.

The subject of this notice was much devoted to the cause of Christ, and said, in a dying hour, "What a blessed thing it is to die a Christian." She leaves a family of sons and daughters to mourn the loss of an affectionate mother.

MILLER.—In the same church, October 7th, Brother Abraham Miller, son of Brother John G. Miller, aged 28 years, 3 months, and 20 days. Funeral by the brethren, from 1 Pet. 1: 24, 25.

The subject of this notice leaves an affectionate companion and two children to mourn the loss of a kind and humble father.

DANIEL BROWER

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., November 10, 1879. No. 46.

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FOR
THE BRETHREN AT WORK
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STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

RAY'S 2D AFFIRMATIVE.

MR. Stein's "negative" opens by charging us with an "attack upon the Brethren" and "defeat"! *Not true.* His "first argument" is the charge, without proof, that "Baptist churches are not truly regenerated;" because they have "legal license" to fulfill the lusts of flesh, according to "Gal. 5: 20." Horrible! Paul says:

"Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, laciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions heresies, envyings, murders, drunkenness, revellings, and such like."

Was Mr. Stein, while a Baptist, guilty of all these crimes? Baptist churches do not "engage in war on any account," with carnal weapons. *He knows better.* His "Negative Arg. 2," is the unfounded charge that "Baptist churches have not repented of" their "oaths." This charge of profane swearing is not true. The individual command to "swear not at all" does not prohibit the legal "oath for confirmation," in a court of justice. (Heb. 6: 16.) Jesus himself, when on trial, refused to answer till he was put on oath. The high priest said unto him:

"I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God. Jesus saith unto him, Thou hast said,' &c. Matt. 26: 63, 64. To *adjure one*, is "to put an oath to one." Jesus answered under oath Mr. S. admits that baptism is a "solemn oath." His charges about war and kissing have been discussed and will come up in another place. He also perverts our argument on "repentance into life." While in point of order repentance precedes faith with the heart, it is also true that repentance receives into heart faith as well as life. True repentance and faith are correlative, they cannot exist separately. Faith and spiritual life are simultaneous. Our argument is unmoved. He did not dare to touch our arguments based upon the testimony of the *prophets*, upon the testimony of Jesus, and upon the testimony of the apostles.

His "fourth argument" charges that "Baptist churches" deny certain Bible phrases concerning baptism to wash away sins, "for remission," &c. The charge is not true; we only deny the Romish interpretation that teaches baptismal salvation. These passages were fully examined in the discussion of the first proposition. Mr Stein surrendered, so far as to admit that none but the "regenerated" are to be baptized. One must be baptized as a child of God, or as a child of the devil. Will he go back to the doctrine of his church, that a child of Satan ought to be baptized to make him a child of God? will be answer? We must baptize one without spiritual life; or we must baptize him after regeneration. Answer, yes, or no; must we baptize a child of God? yes, please do answer, must we baptize a child of the devil to make him a child of God? say, *yes or no.* Do, *do*, no.

Our *first* Baptist characteristic demands "*Spiritual regeneration—the new birth—and spiritual life, as essential to baptism and church membership.*"

This developes the great fundamental line of demarcation between the churches of Christ and those of anti-christ. The Romish, with other anti-christian churches, holds that the unregenerate children of Satan should be baptized and received into the church for salvation On the other hand, Baptists with one voice contend that none except the children of God should be received to baptism and church membership. Our friend's church, on this point, stands with anti-christ. In support of this characteristic, we introduce our

Arg. 3d. That this peculiarity is sustained, because love to God is essential to baptism and church membership. No one can be scripturally baptized till he loves God. Jesus said: "If ye love me, keep my commandments." John 14: 15. None should dare to attempt to keep the command to be baptized till he has the love of God in his heart This our friend dare not deny. The curse of God rests upon those that "love not the Lord Jesus Christ." 1st. Cor 16: 22: but "Love is the fulfilling of the law." Rom. 13: 10. (a) This stands as our first proof under Arg. 3d. As we were totally unable to meet the demands of the law, Jesus fulfilled the law for us; and when the enmity of our hearts is slain and the "love of God is shed abroad in our hearts by the Holy Spirit" (Rom. 5: 5), then Christ becomes "the end of the law for righteousness to every one that believeth." Rom 10: 4. It is evident that every lover of God, having fulfilled the law, is justified. 1st. Every one must love God prior to baptism and church membership. 2d. But every one that loves God is justified. 3d. Therefore, every one must be justified *prior* to baptism and church membership. And as none are justified *prior* to spiritual regeneration, therefore, regeneration must, in the divine order, precede baptism and church membership.

(b) John says: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." John 3: 14 Every one that loveth him that begat, loveth him also that is begotten of him." John 5: 1. Every one that loves God, the Father, loves the children of God. Mark well it! does not say that we know that we have passed from death unto life because we have been baptized, or because we have united with the church, but "*because we love the brethren.*" 1st. Every one must love the brethren prior to baptism and church membership. 2 But every one that loves the brethren has passed from death unto life. Therefore, every one must pass from death unto life prior to baptism and church membership. This settles the Baptist doctrine that spiritual life must precede baptism, as the Bible doctrine. (c) Jesus of the woman, said:

"Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little." Luke 7: 47.

Here the Savior makes *love* the evidence of *sins forgiven.* 1. Every one must love God prior to baptism and church membership. 2. But every one that loves God has his sins forgiven. 3. Therefore, every one must have his sins forgiven prior to baptism and church membership. And as those who have their sins forgiven have been "regenerated," therefore the Baptist doctrine that regeneration precedes baptism and church membership, is sustained by the Bible. (d) John says:

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." 1 John 4: 7, 8.

Yes! "*Every one that loveth is born of God, and knoweth God.*" Does our friend deny? 1. Every one must love God prior to baptism and church membership. 2. But every one that loves God "is born of God and knoweth God." 3. Therefore, every one must be born of God and know God prior to baptism and church membership.

Mr. Stein will try to dodge this by perverting the scripture that says: "For this is the love of God, that we keep his commandments." Yes: keeping the external commands is the love of God manifested; but the "love of God must be shed abroad in our hearts" first. Our

Arg. 4th is drawn from the pattern of the temple, which was a type of the church. This "is the house of God, which is the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15. The materials of the temple were put into the building because they were previously prepared. Read;

"And the house, when it was in building, was built of stone, made ready before it was brought thither, so that there was neither hammer, nor ax, nor any tool of iron heard in the house while it was in building." 1 Kings 6: 7.

So in the "spiritual house," none except "lively stones" are to be put into the building. Peter says:

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2: 5.

But our friend's church would have *dead stones*—children of the devil—put into the house to make them the children of God!

Paul says: "Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is." 1 Cor. 3: 12, 13.

But our friend's church would have the "wood, hay, and stubble" built in, hoping thereby to prepare the material by putting in the house!!

Shall we put goats into the fold to make sheep of them? This is too absurd. This fundamental Baptist characteristic—that demands regeneration—the new birth—and spiritual life as essential to baptism and church membership, is sustained by a host of witnesses. Baptists stand against the anti-christian world upon this point. We predict that Mr. Stein will never answer our arguments in this, and our former affirmative.

WHERE AND WHAT.

BY C. H. BALSBAUGH.

A Universalist propounds the following query: "*Where* will the righteous be rewarded, and *what* will they inherit?"

There is a hidden trap in this question with which it is hoped some fresh vindication for the no hell doctrine may be caught. But it is only an inevitable gin for the entanglement and overthrow of the error it is sought to bolster.

It is self-evident that the querist has no true conception of the real import of his proposition. The thought probably never entered his mind that in the employment of the words "*righteous*," "*reward*," and "*inheritance*," he has given up every vestige of sound argument in favor of his pet heresy. Reward signifies fidelity to a positive standard of obligation, and merit as connected therewith; while inheritance signifies grace. Righteousness is the foundation of both. An unrighteous man cannot be *rewarded* with good, neither can he personally inherit even the provisions of Infinite Mercy. Both are as impossible as being predominantly good and evil at the same time. If the querist will elaborate this truth, both as to the distinction and unity of its two factors, with reference to the world to come, it will not leave him a shred of fact or principle in support of a Heaven for the ungodly. Let him give his own proposition an honest, philosophical investigation, and the inevitable conclusion will necessitate a future Hell, as absolutely as a future Heaven. The single word *righteous*, as descriptive of a *part* of the human family, implies a different animus and finale as to the rest.

His query defeats itself. Are the righteous rewarded *at all*, AS SUCH, and have they *any* inheritance *peculiar to them?* Here is a drastic pill which will thoroughly scrape his moral alimentaries before it is "cast out into the draught." If he answers in the *negative*, he is guilty of impeaching the Divine character, falsifying the Divine record, and destroying all distinction between right and wrong. Any child of the least reasoning capacity can see the force of this logic. If he answers in the *affirmative*, he admits an *opposite* class which is *excluded* from *that inheritance.* Grasp what horn of the dilemma he will, his heresy is gored to death. Either alternative strips him as naked as of argument against the existences of future torment, as a fish is nude of wool, or a sheep of fins.

Here is the radical answer to his query: *Righteousness* is its *own reward* in *this* world and in the *next.* Righteousness is the eternal law of God's own being, and they who share it with Him, will share its fruits——partly here, fully yonder. The same is true of sin. The unrighteous can no more enter or enjoy the inheritance of the God-configured, than the Deicide, *as such*, can be joint-heir with Jesus *on principles* of *equity.* The doctrine of ignoring the *law of character* in the future world, is an outrage to common sense, and a stigma on christianity.

Here is Christ's own answer to the *where* and *what* "*Where I am*, THERE *shall my* SERVANT *be also.*" John 12: 26. What of those who are *not* servants, as to locality? "He *that overcometh shall* INHERIT ALL THINGS." Rev. 21: 7. Overcome what? Sin of course. Then he that is dominated by it is debarred from Heaven by the absolute law of moral being. Hell and damnation for the wicked is a moral necessity to which God Himself must do everlasting homage. Universalism is the Devil's master-stroke of heresy. It makes the Bible a con and God an Infinite Idiot.

The sacred tears of those who never or seldom weep about matters of this life nobly attest the truth and power of the Christian religion. With such tears, however, joy is combined.—*Bengel.*

ADDRESS TO A SINNER.

BY JAS. Y. BECKLER.

SHOULD you wish to be a Christian,
And as such to live and die:
You must search the holy Scriptures,
And you'll find a Savior nigh.

Should you read the sacred pages,
And betimes begin to pray:
You must take your cross up daily,
And pursue the narrow way.

Should you wish your sins forgiven,
By the promise of the Lord:
You must then embrace the gospel,
And obey the Savior's word.

Should you feel so heavy-laden
With the burden of your sins,
That they rise up and condemn you—
O, embrace the Savior's means!

Should you feel your condemnation,
And your mind be exercised,
O, repent, believe the gospel,
Yes, believe and be baptized.

Should you then obtain a blessing,
When your sins have been forgiven;
You can then proceed rejoicing,
And pursue the way to heaven.

Should you wish to be a soldier
In the army of the Lord,
You must then take up your armor—
Take the sword, which is his word.

Should you see some ugly giant
Come against you by the way,
Use the weapons of your warfare,
Persevere to watch and pray.

Should you wish to gain admittance,
To the shining courts above,
You must enter by the door-way,
Up the highway paved with love.

Should you wish to see the Savior,
And to gain his great reward,
You must square your whole behavior,
By his everlasting word.

Should you then continue faithful
In your calling to the end:
You can then go home rejoicing,
Having Jesus for your friend.

OBJECT OF EDUCATION.

BY PROF. W. E. LOCKARD

HAVING thus, in a general, and imperfect way, determined what education is or should be, and shown that teachers, generally, have failed to attain to a comprehension of its true meaning; let us apply another test to the efficiency of our schools. With the light we have, it seems to us that the only excuse or reason for the existence of any education at all, is *utility*.

This suggestion will, no doubt, expose us to ridicule. Mawkishly sentimental people may turn up their noses and charge us with a want of culture, with being gross and earthly-minded, with never rising to the consideration of the wants of our spiritual and aesthetic nature. Very well, be it so.

This is the Age of Machinery, the Age of Industry. Everything is made subservient to the accumulation of *wealth*.

Time was when *art* was the goddess at whose shrine were offered the oblations of the finest minds of the age. The energies of generations of art loving people were concentrated to produce a masterpiece in painting, statuary or architecture, while the people lived in wretched hovels, steeped in ignorance, filth and superstition.

Then again, history shows us states of society where whole nations, from the child who has not begun to think, to the old man on the verge of life, have believed firmly in certain absolute dogmas. This era produced a religious fanaticism which, raising the symbols of Christianity above Christianity itself, prizing more the relics of saints and the sepulcher of Christ, than the virtues of the one, and the perfections of the other, strewed the roads from central Europe to Jerusalem, with the bones of hundreds of thousands of men, women, and children.

This was the Religious Age, and it left its impress for evil on ages following. But its blind devotion to creeds, at once irrational and absurd, produced a reaction in the minds of thinking men, which led to the age of philosophy. In this age men began critically to examine the whole system of faith, and, discovering its various imperfections, concluded that where the parts were so defective the whole system must be unworthy of credit in an advanced age of society. It is among philosophers that such a revolution commences, and it is among them that it is carried out and completed; but the *results* of their researches penetrate all classes, and, finding their way from the *summit* to the *base* of society, reach finally the mass, where, sapping and ruining all convictions and the whole system of truth, they produce a total want of faith.

This produced the era of skepticism, when instead of believing too much, men began to believe nothing. Wild chimeras took possession of men's minds, and vice, anarchy and bloodshed were the natural result. It was reserved for the Age of Machinery, the age of utility, to strike the happy medium, to sever the bonds of superstition that held the nations in their hideous coils, on the one hand, and to throttle a senseless skepticism, on the other; to evolve from the misdirected zeal, the fettered aspirations, the benighted minds of the dark ages, a higher civilization, a nobler conception of duty, uniting men and nations in a closer brotherhood, and so building up the kingdom of Christ;—for they serve God who love their fellow-men.

But how, do you ask, does all this prove that utility is the foundation of all education? We will see. As long as men lived in an ideal atmosphere; as long as they would fight for an idea, the truth or falsity of which could have no possible bearing on the welfare of humanity; as long as they directed their efforts to fathom the unfathomable, to know the unknowable,—just so long was society in a state of chronic unrest. One theory would arise only to be supplanted by another. Like a huge pendulum, society oscillated from one extremity of its arc to the other, at every swing sweeping millions into bloody graves. But when men began to follow their natural instincts, when it began to be considered more praiseworthy to care for than to crucify the body, to *enjoy* rather than to *despise* the bounties of Providence, when each one began to pursue his *own* true and substantial happiness, then it was that *wants* began to multiply. After increased wants followed increased production. But human hands were too slow and too feeble to keep pace with the demand, and the Elements were pressed into service. From speculative philosophy and an ascetic contemplation of the hollowness and worthlessness of life, men's minds were turned to higher and better things. They began to *invent*. Production increased. Trade winds filled the flapping sails of commerce. Industry became the tutelary goddess. Her hum hushed the cries of the inquisition, extinguished hate, beat swords into ploughshares and spears into pruning hooks. The cloistered monk, the pale scholar, the man of high degree and him of low estate—we see them all striving for a common goal, a substantial good. The light of divinity shines through the workman's face, and why? He is fulfilling the law of his being. He is doing something useful.

The age of utility has been, so far, substantially, one of peace, of progress, of fraternal love. The *useful*, then, is the highest object to be sought for here. God has made nothing that is not useful, although in many cases their uses have not been discovered. Every plant has its virtue. Every weed that grows has its purpose to subserve. As everything was made for use we may conclude that *utility* is the first, and, perhaps, sole reason for the existence of any plant or animal or world or system or universe. True, God has superadded beauty to most things in nature, and perhaps to *all* things, if we could only *see* their beauty. But beauty, apart from utility, is an illusion. We do not gaze with emotions of delight upon unmeaning pictures, although their colors may be blended in the most perfect harmony. We do not listen with any very pleasurable emotions to musical chords when disconnected from their setting in the tune.

The colors may be exquisitely blended, the chords may be in perfect harmony, but if they are disconnected from their proper use, they fail to satisfy. The ocean is beautiful during a calm. In a storm it is sublime. When the winds blow and the billows roll the spectator sees the roar of the elements and thinks only of the grandeur of the scene. The white caps chasing each other in frolic some glee, the breaking of the billows upon the shore, the roar of the breakers, the majesty and resistless power of the waves fill him with admiration and wonder and awe; but he does not think, then, of the great *purpose* of the elemental war that is constantly and forever going on.

He does not consider that were it not for the lightning and the winds and the waves, the great deep would become one vast ocean of pollution and death; that no living thing could be found in its depths; that it would become one vast charnel house, a loathsome scene of floating putrefaction. A sickening sense of desolaton and decay and death would weigh down the spirit. There would be no beauty there—for there would be existence without a purpose.

If we look at the tiniest rivulet that trickles down the mountain side, or at the beautiful stream gently flowing through its valley, or at the mighty river flowing on in majesty and power until its waters are swallowed up by the ocean, we see that all their lives are lives of beauty. From source to mouth their course is always serpentine, winding in and out, here and there, always in graceful curves. And while we are delighted with their grace and beauty, and feel like thanking God that he has made all things so bright and fair. There is a deeper purpose in the windings of the rivers than the mere gratification of our sense of the beautiful. If the streams ran straight to the rivers and the rivers ran straight to the sea their channels would be furrowed deep beneath the surface of the earth; their sources would be drained; their waters become shallow: vegetation in their valleys would die: the clouds would cease to pour down their refreshing showers, and the whole continent would become one vast solitary waste. The windings of the streams preserve the salubrity of the climate and the fertility of the soil by checking the rapid flow of the water, and so causing life and beauty to spring up on every side. Here again we see that utility is the great principle that governs in the *material*, and, by inference in the immaterial world.

"Then mark
The mathematic glories of the skies,
In number, weight, and measure, all ordained.
Though splendid all, so splendor void of use:
Use rivals beauty; art contends with power:
No wanton waste, amid effuse expense;
The great economist adjusting all
With prudent pomp, magnificently wise."

IMMORTALITY.

BY I. CONCLAST.

THE Jews believed that the soul is immortal. Christ and his apostles did not correct the error, if such it really was. Christ's purpose was to select a people for his name. It is therefore necessary to form character in order to be entitled to a blessed immortality. Speculative theology has led off many intelligent believers who depend more upon their own powerful (?) intellects than upon the grace of God to enable them to see the truth as manifested by Christ. The Bible is a remarkable book, out of which the followers of Christ can derive much comfort; while to the soldier of the cross it is a two edged blade to be used as a weapon of defense. It is so sharp that it can be used even for self-destruction.

The writer has observed much and his experience has been varied and sad, having been led from one theological speculation to another, just as a faithful, hard working mechanic can be led from his legitimate business into some visionary speculative enterprise. The first question usually asked, "Is the soul immortal?" Next, "Was the kingdom established on the day of Pentecost"? Last, "Is immersion valid baptism without a correct faith in these things"? Everything is done to work up the imagination, and that accomplished, the investigator becomes an easy victim.

Lately one of those religious fanatics was led to believe it his duty to kill his little daughter as an offering. One man, who came out from amongst the brethren some years ago, would use the word "Dunkard" in a derisive manner. A little further on he would call them the "Dunks," and finally the "Dumb Dunks;" and all because he could not convert them to his way of thinking. People who have no veneration for their own parents have still less for their Creator, and cannot therefore worship him in spirit and in truth. And this may account for the fact that so many who have embraced materialistic doctrines are now petrified in the cold abyss of infidelity.

The monks of Saint Bernard send wine of spirits with their trained dogs to perishing travelers in the snow bound Alps. In like manner has the BRETHREN AT WORK saved at least one from a congealing grave.

INFIDELITY.

BY G. MOHLER.

I HAVE often wondered within myself whether the infidel is truly sincere in his assertions. If he is, he surely predicates his belief on a very narrow foundation. Why is it that he demands such overwhelming proof of those who believe in inspiration, while he himself upports his belief with such puny, shallow evidence?

The gist of his argument in favor of infidelity is about this: That there are so many who profess Christianity and do not show any different fruit from those who do not profess. Is this sound logic? Suppose the great firm of Rothschild

were to send over to America an offer to give to every citizen of the United States one hundred dollars on condition that they send to them their name, post office, and business occupation. Now a number of persons would send their names only, would they be very likely to get the hundred dollars? Would this be any evidence that there is no Rothschild? or that he never made the offer? This is the same kind of logic precisely. Now those who send their names only do not comply with the conditions named; and unto these may be likened those professors who have a name in the church but do not comply with the conditions of a true Christian. They are not benefited by their shallow profession only; therefore show no fruit.

It is a fact to be lamented that there are so many professors that do not adorn their profession with that piety and zeal that is essential to that holy and glorious religion of the blessed Son of God, and by this furnish an excuse, weak though it be, for the infidel to make use of in denying inspiration.

Again, our public school system is acknowledged by the majority of our citizens to be a good thing. Now there are some who do not avail themselves of its benefits, find fault to the system, &c. Is this any evidence that the public schools of the United States are a fraud? Now these are like those who have access to the gospel of Christ, but do not accept it; such as the infidel and hardened sinner, generally. They refuse it, not because it is not good and genuine; but because it does not suit their peculiar whims and odd notions. Do those careless, cold professors have any obligation resting upon them concerning infidelity? We believe they have, just in the same proportion as the infidel gleans from the life and daily walk of those careless professors. In the same proportion do we believe they will be held accountable at the bar of God in the day of judgment. These are they who "crucify to themselves the Son of God afresh, and put him to an open shame." We are to be shining lights. Thus showing to the world that we have been with Christ. I think every one would be much benefited if he would often read the epistle of Jude. Also the second chapter of second Peter.

DRESS.

BY MARY C. SAYLOR.

WHILE we hear much said upon the subject of dress, a few remarks may not be amiss from one acquainted with the writings upon the same, yet holding no extreme view. That our first parents were clothed in humility after their expulsion from the garden of Eden, all would reasonably believe, and think that the present style of dress is not all in semblance as theirs were, none will deny. And the fact that the present fashionable attire for the ladies is encumbrous, need only attestation on their part, without any previous bias from any source. Admitting then the truth of these statements, what a valuable acquisition would the fashion of plain and modest attire bring to the greater portion of our community at large?

While I am inclined to believe that this would be an advantage to all concerned, I also believe it would be appreciated by the many fathers and mothers of our land, and the true moral worth of any person would not be estimated by the amount of superfluous dress worn, but rather by the walk, conversation, and daily demeanor of the one in view. The practicability of the above needs only a trial to ensure success; and the vexed question (of too much dress) would then be a thing of the past.

I have often wondered at the advocates of plainness, dressing themselves in becoming style, and their children in the latest fashion, I must conclude that their strenuousness emanates from impure motives, for how could a part be clothed in humility and a part in superfluity and both retain the same principle. Does the fountain, (the heart) send forth both sweet water and bitter? Assuredly not. Then I ask, why is it? and where is the consistency.

DESIRING TO LOVE.

[BY CHARLES WESLEY.]

O LOVE divine, how sweet thou art!
When shall I find my willing heart,
All taken up by thee?
I thirst, and faint, and die to prove
The greatness of redeeming love,—
The love of Christ to me.

Stronger his love than death or hell;
Its riches are unsearchable:
The first born sons of sight
Desire in vain its depth to see—
They cannot see the mystery,
The length, and breadth, and height.

God only knows the love of God—
Oh that it now were shed abroad
In this poor stony heart!
For lone I sigh, for love I pine;
This only portion, Lord be mine—
Be mine this better part.

Oh that I could forever sit
With Mary at the Master's feet!
Be this my happy choice—
My only care, delight, and bliss,
My joy, my heaven on earth, be this—
To hear the bridegroom's voice.

Oh that, with humbled Peter, I
Could weep, believe, and thrice reply,
My faithfulness to prove!
Thou knowest, for all to thee is known—
Thou knowest, O Lord, and thou alone—
Thou knowest that thee I love.

Oh that I could with favored John,
Recline my weary head upon
The dear Redeemer's breast!
From care, and sin, and sorrow free
Give me, O Lord, to find in thee
My everlasting rest.

Thy only love do I require—
Nothing in earth beneath desire,
Nothing in heaven above;
Let earth and heaven and all things go—
Give me thy only love to know,
Give me thy only love!

"WHY DO YOU DUNKARDS PREACH THE LITERAL WORD SO MUCH?"

BY CHAS. YEAROUT.

THIS question has often been asked. I will endeavor to answer it. I can give no better reason than this: Because we are commanded to "preach the word." "I charge thee, therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing, and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 1. Another reason is, our divine Master taught it by precept and example. Mark 2: 2. The apostles sent to preach by Christ, preached the word. We preach the word because it is "perfect converting the soul." "The word of God is quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4: 12. The apostle says, "let the word of Christ dwell in you richly, in all wisdom." Col. 3: 16. "Faith cometh by hearing, and hearing by the word of God." Rom. 10: 17. "The gospel is the power of God, unto salvation to every one that believeth." Rom. 1: 16. It is through the word of God we are changed, and sanctified, not one word, but "every word that proceedeth out of the mouth of God." "Now ye are clean through the word which I have spoken unto you." John 15: 3. "Sanctify them through the truth, thy word is truth."

We are regenerated through the word. "Having been regenerated not from corruptible, but incorruptible seed, through the living and enduring word of God." (Wilson's Translation.) "The words that I speak unto you they are spirit and they are life." John 6: 63. We want to preach something that will do the soul good, when the shores of mortality are lost in oblivion's gloom: something more enduring than the fleeting breath; hence we "preach the word," and it hath been declared, "though heaven and earth pass away, my words shall not pass away." Matt. 24: 35; Mark 13: 13; Luke 21: 33.

Our Master says, "search the Scriptures for in them ye think ye have eternal life, and they are they which testify of me." John 5: 39. "Seek ye out of the book of the Lord, and read." Isa. 34: 16. One of old hath declared, "Thy word have I hid in mine heart, that I might not sin against thee." Psa. 119: 11.

When the gospel is so pure, so perfect, why preach anything else? It is all the man of God desires to preach, not part but all of it. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. "The law of the Lord is perfect, converting the soul;" "The testimony of the Lord is sure, making wise the simple." "The statutes of the Lord are right, rejoicing the heart." "The commandment of the Lord is pure, enlightening the eyes." "The judgments of the Lord are true, and righteous altogether." Psalms 19: 7, 8, 9. This is why our ministers preach the literal word. Brethren let us "earnestly contend for the faith once delivered to the saints." "Preach the word."

CONGREGATIONAL SINGING.

BY HENRY GARBER.

THAT singing is a part of divine worship, is generally admitted by all Christian worshipers, and that psalms, hymns, and spiritual songs are admitted, and recommended by the Bible, is also true. We have a variety of testimony throughout the Bible of holy men, and Christians generally, worshiping God by singing. But to comment on the necessity or propriety of singing is unnecessary, all will admit.

We desire to direct our feeble remarks mainly on a cultivation of this branch of worship practiced by the Christian. The Bible gives no mode of singing, as to high or low, long or short, loud or soft. But Paul says, "I will sing with the spirit, and I will sing with the understanding also." And in Ephesians 5: 19, he says, "Speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." This is the sum and substance of the mode and manner of singing as found in the Scriptures. Then as a matter of course, we are left to learn the art or science of singing as given, and gotten up by men of the world. And there seems to be but one general science, by which, all authors are led, in setting and arranging tunes. They all regard, pitch, length, power, time, harmony, and melody, &c. Webster says, "singing is the act of uttering musical sounds by the voice." These sounds uttered in systematical order create melody in the heart, as the apostle would have us do. Singing in its pure motive, "sweetly moving accents, and flowing numbers has a benign, winning and powerful influence over the human mind." There is a power in singing that we can scarcely express; and there is nothing in all congregational worship that is more calculated to unite, to equalize, to knit hearts together in reverence to the great I AM, than good singing. All can unite in this, saint and sinner. The unconverted singing without understanding does not prohibit the converted to sing in understanding, or with the understanding.

The Almighty has placed that vocal organ in men and women. It is for them to improve that; it requires time and cultivation. We have something in the fourteenth chapter of Revelation which implies something of learning to sing. "And no man could learn that song, but the hundred and forty and four thousand." We must learn to sing. Many have found it difficult and gave up in despair; the gift not being so natural with them as with some others. It becomes Christian parents to take an interest in teaching their children to sing. It is not a day's, a week's, or a month's work, but it is a life's work. I thank my father to-day for the advice when but a boy, that I should buy a note book and learn to sing, as he could not sing and therefore did not wish his children to neglect that important branch. Yet I must say to all my brethren and friends, that with all the labor and toil in that direction, we are still very deficient; but having a natural inclination for music, and feeling the necessity and propriety of us all in general to press on, improve the time.

Young friends, brethren and sisters, and all, make good singing a specialty among yourselves, take advantage of all the opportunities you have. When in company you cannot improve your time any better than by singing. It is a very difficult thing for a person to lead a tune in a congregation properly when the congregation itself will carry the tune in a drawling, irksome manner. Dear reader, bear with your weak writer in his manner of expressing himself. If all old and young would take the proper interest, and help us in this direction the work would move on much easier, and with more edification. Our aim is not to encourage any thing new or fast. We are commanded to "let our moderation be known to all men."

Therefore let us take advantage of our Christian privileges, not only in singing, but all other duties we owe to the Lord, so we may be ready and prepared to help to sing the song of Moses and the Lamb.

WHEN a Christian missionary had labored some time at Balasore, a young Brahmin, named Jugunnatha, embraced the Gospel. Soon after, the brother of a native magistrate said to him, "Do you believe this from the heart?" Jugunnatha replied, "Yes." "Well," said the other, "we are watching; you are making an experiment; if you live a holy life, we shall know that this gospel is true which Padre-saleh has been preaching for three or four years; but we have our doubts, and cannot believe; none of the Ooriyas till now have embraced this religion; if you bear good fruit, many will follow your example."

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN,
S. J. HARRISON
J. W. STEIN, } EDITORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - NOVEMBER 10, 1879.

SEE "Misrepresented" on last page.

FORTY *new* students at Mt. Morris College.

ONLY four more numbers of the BRETHREN AT WORK and the volume for 1879 will have closed.

IN Bro. W. C. Teeter's report of the Silver Creek Feast he was made to say 550 where he meant 250.

BRO. David Brower, Salem, Oregon, informs us that he expects to take a trip to Washington and Idaho Territories.

IN No. 45, under "Reformers and the Infallible Word of Truth," "American clergy" should be Armenian clergy.

THE committee of arrangements will meet in Lanark on the 17th inst, to make further preparations for the next General Conference. Many are anticipating a glorious meeting on next Pentecost. May their earnest desires be fully realized.

BROTHER Eshelman began a series of meetings in the Hudson, Ill. church Oct. 29th, and owing to sickness was compelled to leave the field the 6th of Nov. Five had been baptized and there were three applicants for baptism. Bro. D. B Gibson was sent for and will continue the meetings.

BY reference to proceedings of D. M. of Southern Illinois, it will be seen that the Brethren have taken measures looking to a Home for the poor and for orphans. If the Southern District of Illinois should bring such an institution into existence they will rear an imperishable monument to their name. We hope that the Brethren may prove to the world that their hearts are open very wide to the poor orphans. That sympathy which is manifested by actions, is the real, true, Gospel sympathy. May we have much of this kind.

BOARDING, alone, in this town costs from $3.50 to $4.00 per week. Students can attend Mt. Morris College 43 weeks, the school year, for 125.00, while just the boarding here would cost from $150 to $200. It would then cost from $25 to $75 less to attend college than to stay here and do nothing, and boarding is no higher here either than in most other places. Young men and ladies should be careful how they spend their Winters else they have to repent of neglected opportunities when it is forever too late to remedy.

OUT IN THE FIELD.

TO the Christian, the green pastures of God are delightful. The downcast soul, the burdened heart and wearied mind find sweet rest under the foliage of God's great tree of life. Affection left to the cares of this world will congeal; mind left to the deceitfulness of riches will rust; and the soul left to persecution and tribulation will sink into darkness and woe. In order that we be not left to lean upon our own strength, we went to the Silver Creek Feast on the 22nd of Oct., where we had the pleasure of meeting many who have "obtained like precious faith through the knowledge of our Lord Jesus Christ." We would like to mention one of them, but the space is too meager to name all, and as we have not been set as respecter of persons, but in defense of the Gospel, we forbear. It *was* a feast indeed. The soul that went away there hungry must be wedded with thorns and brambles, and fleshpots and riches. Another has given a faithful description of the meeting, hence I turn elsewhere.

After the meeting quite a number visited the Mt. Morris school and had the pleasure of hearing several classes recite. The work seems to be progressing finely, and so far as we could learn good satisfaction was being given. We heard no grumbling; however this does not prove that there is none; and we hope that there is not a single student who would so far forget *his* duty as to complain when so much is being done for his comfort, convenience, and instruction. It cannot be expected that the clear sunlight will always pour its resplendent beams into every nook of the heart, or that even the dull heavy moon will shine as we would wish it, for the dark storms and tempests of life must come for our good. The mighty oak is only made stronger by the fierce blasts of wind. The earth around its rootlets, the feeders of its massive body and tender buds, are loosened by the mighty air currents. So the storms of life arouse our energies and try us. Happy are they that *endure*.

About four P. M. of the 23rd, brother J. C. Lahman took us in his conveyance to his pleasant home at Franklin Grove, Lee Co. Bro. L. is surrounded by a dear family of children, who, with a kind, tender father, were, not long since bereft of the influences, the counsels and support of a tender mother. O how mother is missed! Bro. L. yet deeply feels his loss; and as we look at those bright young people we think of their aching hearts. We think of their reflections on the past; how their sorrow wells up and tears start from the eyes when they think of the mother who lies in death's cold embrace. Ah! they remember all her little deeds of kindness. They remember her words of sympathy; they think of her patience, her love, motherly devotion to them. Our heart is too full for further meditation. God bless the orphans and lead them to the Savior's fold; and may abundant grace be given our dear brother for his stay, his support, and for his arduous labors.

Met with the dear brethren and sisters and friends in public worship on the evening of the 24th. Bro. Levi Ruffensperger and Daniel Dierdorff are the house-keepers here, and are assisted in the ministry by brethren Levi Trostle, J. C. Lahman, and Samuel Lahman. They are building their third meeting-house which is located near the town of Franklin Grove. It is 40x70 feet; good basement. The floor of the audience room is inclined, and the place for ministers slightly raised so that both hearers and speakers may occupy advantageous positions. We think they have manifested a good degree of common sense in the arrangement of their house, and hope many souls may be gathered into the temple of the Lord there.

M. M. E.

THE DISTRICT MEETING OF SOUTHERN ILLINOIS.

OUR last was written at Franklin Grove, Ill. We met the born of-God in public worship near Ashton, on Sunday, 10 A. M., and 7 P. M. The people at these meetings manifested very great respect, and both old and young gave abundant evidence of having been well taught, for they behaved as well as any one could desire.

On the way to Hudson, the place appointed for the district meeting, we were joined by Bro. Enoch Eby, who accompanied us to meet the disciples of Jesus at Hudson. Arrived in time for evening services, and was made joyful in heart by meeting many with whom we had before met and worshipped. Preachers were very numerous; and we presume it was good that it was so, for they, too, love to be hearers occasionally. Bro. A. S. Leer was prevailed upon to lead in preaching; and, though he was suffering from a very sore eye, he was still able to see clearly with a "single eye" to the edification of the body.

DISTRICT MEETING.

By 7 A. M. of the 28th, the delegates had assembled, and they proceeded to ballot for the necessary officers. Bro. John Wise was chosen Moderator, Daniel Vaniman, Writing Clerk, and A. S. Leer, Reading Clerk. At 8 o'clock, the meeting was opened for business, by singing and prayer on the part of Bro. Enoch Eby. Acts 15 was read, after which the officers elected were announced. The Moderator stated the object of the meeting; and members present from places outside the District were cordially invited to participate in the deliberations of the meeting.

The delegate from the Mill Creek Church presented a paper stating that Bro. Daniel Vaniman had been chosen to take charge of that church, and desired that the D. M. ratify their action. The council heartily endorsed their choice.

Delegates from the Macoupin Creek Church presented a plan for doing missionary work. Another paper was presented from the Pleasant Hill Church. The former embraces Solicitors and Evangelists under the control of a Mission Board chosen by delegates to District Meeting. The latter called upon the D. M. to declare all ministers of the second degree in the District, evangelists to fill all calls within their bounds, and that their respective churches pay all expenses. After considerable discussion, the Macoupin Creek plan was taken up by sections and debated. Articles three and five were amended and the whole adopted amid expressions of approbation. Adjourned for refreshments.

AFTERNOON SESSION.

Met at 1 P. M. Some time was spent in completing the list of Solicitors. During the recess the following named brethren were elected on Board of Missions: John Beechly, John Brubaker, John E. Studebaker, John Neher, and A. D. Stutzman.

Paper from Sugar Creek Church relative to the negative based on Matt. 18: 15, 16, 17, was presented. The object was to ascertain the sentiment of the assembly on the practice of asking applicants for baptism whether they are willing to *hear* the offended in case they should be the offender. On account of indefiniteness the query was returned to the church with the answer that no brother should deviate from the general rule of the church.

The Okaw Church wished to know whether any branch of the "one body" could permit sisters to wear any other plain covering in time of worship, instead of a plain cap. The answer was in the negative.

The Milmine Church desired information relative to the place where a transgressing member should be tried. The case was peculiar and would require too much space to give in detail. Decided that he should be tried in the church where he now resides.

The Cerro Gordo Church requested D. M. to ask Annual Meeting to return to the place of origin all queries that grow out of financial difficulties, believing that such can be settled much better at home. Sent to A. M. It was pretty generally conceded that such queries better never be sent to Annual Meeting in the first place and then the responsible parties will make greater efforts to adjust the difficulties.

Petitions from same church to Annual Meeting, asking that Conference convene on Friday before Pentecost, instead of Tuesday after. Some good reasons were given for the desired change, but the council deferred the question until next year.

The Woodford Church presented a paper relative to objectionable matter sent out in some of our periodicals; and urged the adoption of measures to prevent one person from stopping the work of Annual Meeting. It desires a remedy for such as hinder the proceedings of Conference, and calls for a Committee to maintain the integrity of the church where disorder prevails. Sent to the Standing Committee.

The Vermillion Church called for a committee to settle difficulties. The meeting declared its inability to comply with the request, and referred the church to the usual course in such matters, call in elders to assist, and if no settlement can be had, then go to Annual Meeting for a committee.

The Urbana church sent up the following: "Will the District Meeting of the Southern District of Illinois take steps for providing an asylum for orphans of their deceased brethren and sisters, and also for their infirm?" The council discussed this at great length, and many were the earnest appeals in behalf of the poor and homeless. The following answer was given: "The above received a favorable reception by this meeting, and we therefore entrust this business into the hands of the following brethren: John Metzger, John Wise, John Barnhart, David Troxel, J. R. Gish, T. D. Lyon, and A. J. Bowers.

From the Hudson Church: "Does the Gospel permit sisters to pray and prophesy publicly?" This was one of the most important queries before the meeting, and was discussed for some time with considerable interest. The Bible was to demand then. Verse after verse was called up, and the Scriptures searched for testimony. Each one endeavored to produce the most convincing arguments, and it has been a long time since we witnessed such an instructive discussion. The Spirit of Christ was manifested by all, and though the views were widely different, yet brotherly affection was apparent in all. It happened in this as in many other important matters, the views were too far apart to permit an affirmative answer, hence was deferred indefinitely. Adjourned until the morrow.

WEDNESDAY, OCT. 29TH.

Meeting convened at 8 A. M. Prayer by Bro. John Metzger, after which the roll call of churches was completed. It was found that during the year two congregations had been formed out of the Bushnell Church, and that they are now known as the Camp Creek Church and the Spring Run Church. There are now twenty-seven churches in Southern Illinois, a number of them large and prosperous.

Report of Evangelists was next in order. Bro. John Metzger reported twenty-three additions to the church. His expenses were about $39. Bro. Daniel Vaniman preached ninety-two discourses and spent ninety days in the field. Baptized thirty-two. Expenses $28.75. Bro. Jas. R. Gish preached seventy discourses and baptized seven. Owing to sickness, Bro. Joseph Hendricks was unable to do much evangelistic work, hence reported no additions. The whole number baptized by the Evangelists since last District Meeting, is sixty-two. Expenses, $102.57. We wish to observe that the Brethren of Southern Illinois are not afraid to tell what the Lord did by their hand. Acts 15: 12, and 14: 27. We recommend those Scriptures to "the fearful."

The Treasurer then reported, which report was accepted and placed on record. Election of members of Standing Committee and Delegate to A. M. was next in order. Bro. John Wise was chosen on Standing Committe and Daniel Vaniman, Delegate to A. M. We cannot pass by in silence the method of the Brethren in Southern Illinois in their elections. All their elections are *open*. Each delegate writes his choice on a slip of white paper, and these tickets are thrown into a hat. The reading clerk then reads each ballot and the writing clerk keeps talley. When the last ballot is read, the Clerk announces the votes that each have received—all open and *nobody hurt*. There is some real satisfaction in this; and we cannot forbear commending the Brethren for their wisdom in conducting elections. The member of Standing Committee was chosen in the same manner. And why should he not be?

Before the meeting closed, several brethren addressed the meeting on the work and spirit of the District Meeting. This was truly a joyful time. It reminded us of the Danish Mission meetings in Northern Illinois a few years ago. O how the tender hearts throb in unison with each other! Of all the Conferences we ever attended, this was the best. Not a harsh word, not a single manifestation of bitterness during the meeting. The Spirit of Christ was apparent in all who spoke; and we bless God that we were there. Such meetings are an honor to the church and a blessing to mankind.

The next District Meeting will be held in the Big Creek Church, Richland Co. May many blessings crown the efforts of our dear earnest Brethren of Southern Illinois.

M. M. E.

PRINCETON REVIEW.

THIS is a religious bi-monthly, published at No. 37 Park Row, New York. It is, without doubt, one of the most scholarly journals in the world. The following subjects by the men whose names are affixed to them is a sufficient guaranty of its worth:

JANUARY.

The Conscience as a witness for Christ.—W. D. Killen; The Monetary Conferences of 1867 and 1878.—F. A. Walker; Moral Government.—B. F. Cocker; Political Effect of the Decline of faith in Continental Europe.—J. W. Draper; The Day at Cæsarea Philippi.—B. Weiss; The Pulpit and Skeptical Culture.—S. Robinson; The Surrender of Fugitives from Justice.—J. Cooley; The Philosophy of Casuality.—J. H.

Stirling; Causes of Commercial Depression.—T. Rogers.

MARCH.

Religion and State.—T. Lewis; The Genesis and Migrations of Plants.—Dawson; The Pulpit and Popular Sketicism.—P. Brooks; Sentimental and Practical Politics.—E. A. Freeman; Theirs.—E. De Pressense; Final Cause, M. Janet and Prof. Newcomb.—McCosh; Continental Painting at Paris in 1878.—P. Gilbert; Premillenarianism.—R. M. Patterson; The Islands of the Pacific.—Sir J. Vogel.

MAY.

Religious Condition of the France of To-day.—E. De Pressense; Evolution and the Apparition of Animal forms.—Dawson; A Personal Resurrection and Modern Science.—E. A. Washburne; God's Three-fold Revelation of Himself.—C. A. Row; The Drift of Europe, Christian and Social.—J. P. Thompson; Science and Revelation.—A. P. Peabody; Crime: Its Cause and Cure.—E. C. Wines; American Art: Its Progress and Prospects.—J. F. Wier; The Miracle of Creation.—J. H. McIlvane; Disputed Scripture Localities.—P. Schaff; England and her Colonies.—J. A. Froude.

JULY.

Exploration as Verifying Revelation.—J. L. Porter; God's Indiscriminate Proposals of Mercy.—R. L. Dabney; Classics and Colleges.—B. L. Gildersleeve; The Materialist Revival.—L. S. Beale; The Son of Man.—J. J. Van Oosterzee; Recent Changes in Jurisprudence and Apologetics.—F. Wharton; Methods of Home Evangelization.—W. G. Blaikie; Kant and his Fortunes in England.—J. P. Mahaffy; Christianity under the Roman Empire.—A. Harnack; The Prophets and Prophecy.

SEPTEMBER.

The Problem of the Human Will.—H. Calderwood; Art as an Interpreter of History.—H. Coppe; Taxation of the Liquor Traffic.—R. C. Pitman; Science and a Future State.—B. Stuart; J. S. Mill and the Destruction of Theism.—D. S. Gregory; The Aim of Poetry.—Shairp; The Foundations of Chance.—J. Venn; Faith.—Mark Hopkins; The Political Outlook in France.—R. L. Stanton; The Cost of a Landed Gentry.—A. Arnold; The Anglo-Catholic Movement.—Lord Bishop.

NOVEMBER.

National Morality.—E. A. Freeman; The Rights and Duties of Science.—Dawson; Philosophy as Scientia Scientiarum.—R. Flint; The European Equilibrium.—T. D. Woolsey; Copyrights and Patents.—L. Levi; Man's Place in Nature.—J. Le Conte; Duties of Higher towards Lower Races.—G. Rawlinson; Eclipse of the Sun.—S. Newcomb; The Recent Solar Eclipse.—Young; A Criticism of the Critical Philosophy, in reply to Prof. Mahaffy.—McCosh; Physiological Metaphysics.—Porter.

Two dollars a year, or 35 cents a copy.

QUESTIONS ON THE COVERING.

A NUMBER of letters were exchanged between Sister Lear and a brother on the subject of the covering mentioned in 1 Cor. 11: 1–15. Below we give the brother's queries and Sister Lear's answers.

1. If a man would permit his hair to grow as long as nature would make it, would it be a covering?

I would say, yes. But as a man ought not to cover his head, forasmuch as he is the image and glory of God, he ought not permit his hair to grow long.

2. If a woman permit her hair to grow as long as nature will make it, would it be a covering?

I would say, yes. And as woman is the glory of the man, she ought to wear this natural covering as a token of her respect for man, her natural head.

3. When one thing is substituted for another, what words in the English express it?

I suppose you mean by the "one thing" that "is substituted for another," that the hair is substituted for another or special covering. This cannot be, my dear brother, as the hair was given *first*, hence could not be put in the room of another or special covering. The hair is nature's protection. If suffered to grow long as it should on woman's head, it is then a covering. There are *two words* used in the original for the two coverings. *Kalupto* applied to the *special covering*, means to spread over, to conceal. The other *Peribilion* from *Peri* and *Bello* applied to the *natural covering* and means to cast around, to envelop, as with a veil. The long hair of woman if left unconfined would carry out this idea beautifully.

4. In 1 Cor. 11: 13 what constitutes the covering a woman should have?

The *Kalupto*, or special covering.

5. In 1 Cor. 11: 14, is the hair a covering?

Long hair would be a *Peribilion*, or natural covering, but as man is the image and glory of God, designed by his Creator as his crowning work on earth, it would be a shame, a disgrace for him to wear his hair long, thus having a natural covering, for by this he would show that he acknowledged a natural superior. This would be effeminate; it would show that he did not appreciate his high, his exalted, and his responsible position. That he was not willing to stand forth in the dignity of his nature and take his proper place.

6. When one thing is substituted for another, what words in English express it?

I suppose you allude to the word "instead" in verse 15, "instead of a veil." The definition which Webster gives of the word instead, is, "in the place or room." Instead is Wilson's translation. The meaning of for, the common rendering, is, because, by reason that, for that, indicating the reason for any thing.

Wilson's translation is evidently wrong. The Greek word translated "instead of," is *anti*. Liddell and Scott give the following renderings of "*anti*": over against, opposite, before, against, set against, put for, in opposition to, equal to, corresponding, counter. Put for, is the rendering that has the least idea of substitution in it. Again we would answer, the hair is not substituted for the special covering. How could that be? The hair was the first covering given, it had nothing to supercede, nothing to take the place of. The hair was not substituted for the special covering for the hair. Each has its own design.

What is your authority for a *special* covering?

My authority is founded upon 1 Cor. 11: 5. "But every woman praying or prophesying with her head uncovered disgraces her head; for it is just the same as if she were shaven." If you will permit I will here paraphrase a little. In the fourth verse Paul tells the man that if he prays, or prophesies having his head covered he dishonors his head, which is Christ. Man has no other head, neither spiritually nor temporally than Christ. Woman has no other spiritual head, but she has another temporal head which is man.

Now if it would be a shame, a dishonor, a mark of disrespect toward her natural head to have her hair cut short or shaven, it would be no less such a mark of disrespect toward her spiritual Head to appear in his presence without her special covering. "It is just the same as if she were shaven." It is just as disgraceful in a spiritual sense to be without the special covering, as it in a natural sense to be without the natural covering. We know that the apostle does not allude to the hair in verse 5, by the word he uses, *anatakalupto*, translated uncovered. It is disgraceful to pray or prophesy without this *Kalupto* on her head.

8. If a woman's hair were short, would you consider it a veil, *Peribalaion?*

I would consider it a covering, but not a *Peribalaion*. *Peribalaion* means to hang loosely, to envelop, and those ladies, who have such beautiful, graceful veils should highly appreciate nature's rich gift.

9. If a woman have long hair and pray or prophesy, would she be veiled?—1 Cor. 11: 13.

She certainly would be veiled, that is would have the *Peribalaion*, but not the covering the apostle alludes to in verse 13th. The word there translated unveiled in the original is *Akatakaluptos*. Paul appeals to their sense of propriety and says, "Judge for yourselves, is it becoming for a woman to pray to God unveiled without the *Kalupto* on?" Indeed, my dear brother, I wish all the Scriptures were as clear to my mind as that part under consideration.

10. If a man should keep a hat or special artificial covering on his head while he prays would that be a disgrace?—1 Cor. 11: 14.

In the first place I do not consider the hat a covering. It is worn for protection, and not as a covering. It is worn just as any other article of clothing is worn, to give comfort and protection to the body. But it would indeed be a DISGRACE for a man to wear on his head a *Kalupto* when he prayed or prophesied, or intended at any other time.

11. Did not women veil themselves prior to Paul's time?

We answer, they did. See Gen. 24: 65; Ruth 3: 15. And the ladies of the Orient still keep up this ancient custom. To take away the veil of a married woman was one of the greatest indignities that she could receive, because it deprived her of the badge which distinguished and dignified her in that character, and betokened her alliance to her husband, and her interest in his affections. Hence the spouse so touchingly complains, "They took my veil from me." What the veil betokened to the women of the old dispensation (respecting their interest in their husband's affection, and their dignity as being allied to man in the solemn marriage covenant), the *Kalupto*, or special covering is to the Christian woman respecting her union with Christ her spiritual head, and her interest in his affections.

12. Does woman sustain the same relation to to man, that man does to Christ.—1 Cor. 11. 3.

In a temporal sense she does. That is, man is woman's natural head. Man has no natural head but Christ. But they both have the same spiritual head. Nature and revelation always agree. Nature has made woman the weaker vessel. She is more frail, more delicate in her organism, more sensitive, more refined in her nature than man, consequently he is well fitted for the more rugged, sterner duties. He is well fitted to battle with the world to sustain its conflicts, to brave its storms, and consequently to shield and protect woman, who, because of her frailty, her sensitive shrinking nature, needs a strong arm to shield her from danger, manly wisdom to direct her. Nature has given to man an independent, fearless, bold nature, to woman a dependent, clinging nature. Man is to be the support, the protector of woman, and so far as he possibly can to shield her from the storms of life. Woman is to be the glory of man. In his retirement, in his seclusion she is to be his comfort and his solace, with her sweet words of sympathy, with her patience, her love, she is to lift from his brow the cloud of care, the cloud that accumulated during his contact with the world. she is to soothe his chafed and troubled spirit, and thus provide for him a retired haven, where he can regale himself, and thus be prepared for a fresh encounter with the outside world.

The above positions are just the postions that Paul has respectively assigned to man, and woman. Paul agrees with nature.

13. Why should woman have power on her head because of the angels?—1 Cor. 11: 10.

Paul commences this verse with therefore, showing that what he here says is drawn from what he had stated in the preceding verse. What then is the previous statement? "For man also was not created for the woman, but the woman for the man." The preposition for has several meanings. Its most general sense indicates, the antecedent cause or occasion of an action. This is the sense in which it is used here. Woman was not the cause of man's creation, but man was the cause of woman's creation. This shows a superiority, a precedency in creation. Man was not created as a help-mate for woman, but woman as a help-mate for man. Therefore, for this cause, the woman ought to have power, or the token of power on her head, because of the angels, because of those ministering spirits, that minister for them, who shall be heirs of salvation. That these holy beings may witness her submission to heaven's arrangement, and thus give her their aid.

14. If any thing is a covering for a woman's head, would it be a covering for a man's head of the same size?

It would. "But man indeed ought not to cover his hear, forasmuch as he is the image and glory of God." A man ought not (to be covered). *Katakaluptesthai.*

15 Is a cap a veil?

It is in all intents and purposes a *Kalupto*. It answers the purpose of the covering which Paul admonishes Christian women to wear. It would not be a substitute for a Turkish veil which envelops the entire person, face and all. Paul only wants the head covered.

ELDER D. N. Workman, of Ashland, Ohio, says that they have just closed a series of meetings at Waterloo, Iowa. Seven were baptized.

THE expense of the Indian war is so enormous that every Indian killed in battle is said to cost the government $20,000 00 besides valuable lives.—*Dr. Schaff.*

FROM PALESTINE.

NUMBER XXX.

From Jerusalem to Nablus.

[From the "Christian Standard" by special Arrangement.]

ON reaching Nablus, I called on Bro. El Karey, a Baptist missionary who is located there, and the only Baptist missionary in Palestine. I had a letter of introduction to him, given me by a Baptist preacher from London whom I met at Naples. He received us very cordially, explained to us his missionary labors, and being a native of the place, though educated in England, he was full of local information for which we were in search. We especially wanted to learn the best way to reach Enon, the locality of which was definitely fixed by Lieut. Conder, but which our dragoman had never visited. He gave us the desired information, and the next morning, leaving our tents pitched at Nablus, we made an excursion to that interesting spot.

Our route took us back through the valley of Nablus, and we resolved that while passing between the two mountains of Ebal and Gerazim, in the still morning air, we would try the experiment of reading the blessings and curses. It will be remembered by the reader, that in compliance with directions given before the death of Moses, Joshua assembled all of the people on these two mountains, stationing six tribes on one, and six opposite to them on the other, and that he stood between and read to them all the blessings and curses of the law. See Deut. 27: 28; and Joshua 8: 30–35. It has been urged by some skeptics that it was impossible for Joshua to read so as to be heard by six thousand persons. It is a sufficient answer to show, that while Joshua read, the Levites were directed to repeat the words "with a loud voice" (Deut. 27: 14) and that it was an easy matter to station them at such points, that their repetitions, like those of officers along the line of a marching army, would carry the words to the utmost limits of the multitude. But it was interesting to discover, that the spot chosen by God for this reading is a vast natural amphitheater, in which the human voice can be heard to a surprising distance. About half way between Nablus and the mouth of the valley in which it stands, there is a deep semi-circular recess in the face of Mt. Ebal, and a corresponding one precisely opposite to it on Mt. Gerizim. No man with his eyes open can ride along the valley without being struck with this singular formation. As soon as I saw it I recognized it as the place of Joshua's reading. It has been asserted repeatedly by travelers, that although two men stationed on the opposite slopes of these two mountains are a mile apart, they can read so as to be heard by each other. We preferred to try the experient in stricter accordance with Joshua's example; so I took a position, Bible in hand, in the middle of the valley, while Bro. Taylor and Frank, to represent six tribes, climbed half way up the slope of Mt. Gerizim; and Bro. Earl, to represent the other six tribes, took a similar position on Mt. Ebal. I read, and they were to pronounce the amen after each curse or blessing. Bro. Taylor heard me distinctly, and I could hear his response. But Bro. Earl, though he could hear my voice, could not distinguish the words. This was owing to the fact that some terrace walls on the side of the mountain prevented him from ascending high enough. The trees between me and him interrupted the passage of the sound. The experiment makes it perfectly obvious that if Joshua had a strong voice, which I have not, he could have been heard by his audience without the assistance of the Levites. As to the space included in the two amphitheaters, I think it ample to accommodate the six hundred thousand men, though of this I cannot be certain. If more space was required, the aid of the Levites was indispensable.

After making this experiment, which occupied an hour or more, we proceeded on our way toward Enon, having with us as an escort and guide a Turkish soldier belonging to the garrison at Nablus.

Salim, near to which Enon was located (Jno. 3: 23), is a village on the slope of the hills east of the plain of Moreh, and nearly opposite to Jacob's well. Our nearest route would have been to pass it; but we preferred tracing the waters from near their fountain head; so we turned to the left near Joseph's tomb, and went northward a few miles along the Damascus road.

J. W. M'GARVEY.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

LINES AT MY MOTHER'S GRAVE.

BY GEORGE D. PRENTICE.

The trembling dew-drops fall
Upon the shutting flowers; like souls at rest,
The stars shine gloriously; and all,
Save me, are blest.

Mother, I love thy grave;
The violet with its blossoms, blue and mild,
Waves over thy head; when shall it wave
Above thy child?

'Tis a sweet flower, yet must
Its bright leaves to the coming tempest bow?
Dear mother, 'tis thine emblem; dust
Is on thy brow.

And I could love to die;
To leave untasted life's dark, bitter streams,—
By thee, as erst in childhood, lie
And share thy dreams.

But I must linger here
To stain the plumage of my sinless years,
And mourn the hopes to childhood dear,
With bitter tears.

Aye, I must linger here,
A lonely branch upon a withered tree,
Whose last, frail leaf, unmelancholy sere,
Went down with thee.

Oft from life's withered bower,
In still communion with the past, I turn,
And muse on thee, the only flower
In memory's urn.

And when the evening pale
Bows, like a mourner, on the dim, blue wave,
I stray to hear the night winds' wail
Around thy grave.

TEACH YOUR BOYS.

TEACH them that a true lady may be found in calico quite as frequently as in velvet.

Teach them that a common school education, with common sense, is better than a college education without it.

Teach them that one good, honest trade, well mastered, is worth a dozen beggarly "professions."

Teach them that "Honesty is the best policy."

Teach them that, as they expect to be men some day, they cannot too soon learn to protect the weak and helpless.

Teach them by your own example that smoking in moderation, though the least of the vices to which men are heirs, is disgusting to others and hurtful to themselves.

Teach them that to wear patched clothes is no disgrace..but to wear a "black eye" is.

Teach them that God is no respecter of sex, and that when he gave the seventh commandment, he meant it for them as well as their sister.

THE HEADS OF THE HOUSEHOLD.

All, can too much honor be paid, too much love be given to the mother? Her part it is, indeed, to bear. How patient was she with our wayward youth; over indulgent, the sterner parent tells her; but within limits, the very faults of gentleness are beautiful. She bears the testy and rebellious moods: like the willow tree—

"If the rudest blasts assail her,
Patiently she droops awhile;
But when showers and breezes hail her,
Wears again her willing smile."

But the father must have acknowledgement, contrition—very rightly; only it is sweet to see how ready the mother is ever to give much, and to accept, thankfully to accept, little. Nevertheless her influence is prodigious. She may seem to be pushed aside, for awhile, at times, but she is ever the one sought in time of trouble; the women that followed Jesus so closely, won, surely, as their meed, this likeness to him. She paves the way for dreaded requests or revelations to the father, bearing, alas! too often the brunt of his vexation or testiness; and willing to bear it, that the storm may come broken and less severe upon the children. From the first, she is pre-eminently unselfish. While the tired father frets at his night's rest broken, she will sit up for hours rocking the crying babe, and never for a moment losing patience. She is all compassion, all allowance, for its misdemeanors: and the inharmonious and ceaseless wail that brings wrath upon it from others, does but bid her press it closer to her warm maternal heart. Then the girls, although they cling to her, yet will take liberties, and give such answers, as they dare not bestow upon the father And she bears with the rudeness and roughness of the boys, complaining, indeed, that they "get beyond her;" still ever their warm sympathizer in their manifold sorrows, joys, friendships, loves, enterprises, scrapes; ever their comforter in their hurts, and griefs, and disgraces.

How sternly ought the father to visit any disrespect to the mother! How strictly ought he to uphold her authority? With what respect ought he himself to treat her, before the quick-eyed children! Is this enough attended to? or is not her dictum sometimes set aside with a pish or pshaw? Is the boy never allowed to come to one parent for a reversal of the sentence of the other? Is the very idea of such a thing one of which the child would never dream?—These questions are well to ask ourselves at times.—*Selected.*

HOMELY HINTS TO THE GIRLS.

GIRLS, you have no time to waste in reading novels; no precious hours to throw away in the ball-room or theatre. There is so much for you to do, so much to learn before you will be prepared to enter upon the joys and duties of womanhood. You expect some day to be married, and that is right. There is no happier, brighter place on earth than a happy home; no place where woman can be so happy as in her own home in the society of the man she loves and the children that lovingly call her mother. But the glory of Eden was destroyed, and so may be the happiness of the brightest home. Perhaps you already love the man who is to be your life-companion, and you feel that his love is more precious than anything earth can afford. Do you know that being now in possession of his love is no proof that you will always possess it? You may, but not by accident. It will require vigilance and care to keep ever pure and unchanging that love which is now lavished upon you. Time will bring many changes.—Your brow will not always be so smooth and fair nor your step so elastic. Care and disease will rob you of many charms, but notwithstanding all this, you may not only retain, but increase the love now cherished for you. The reality may be sweeter than the dream. The rippling rill that now laughs and dances in the sunshine, may widen and deepen into a great majestic stream that calmly, steadily, overfloweth. The love-song now tuned to the sweetest, most airy music may, perhaps, assume a graver, sadder strain but it may be fuller, richer, and the very soul of harmony, or it may become the wail of agony and despair, very much as you will. You want to be true and good. You want to have a mind well disciplined and well stored with useful knowledge. You want to know how to make your knowledge available. You need to be thoroughly acquainted with every department of woman's work. 'Tis not enough that you understand the various arts that give refinement to life, but in addition, you want to know how to keep your own house and do it right. Your husband may be wealthy and you exempt from all labor, but you want to know when your house is properly cared for, and this is impossible unless you understand house-work yourself. You do not want to be your husband's doll, capable only of talking nonsense in the parlor or flirting in the ball-room; you want to take your place beside him as his equal, and preside with dignity over your own home. You want to be as intelligent, as intellectual as he; you want to be able to converse with him on any subject, to appreciate any literary pursuits in which he may be engaged. The man you love may be poor, but your woman's heart prompts you to marry him, and marry him you will. Perfectly proper to do so for poverty is no disgrace unless produced by laziness or profligacy. If your husband should be poor you will need to do the work of house-keeping yourself and you want to do it right; you want to keep your house in good order, be a good cook; know how to economize and yet not be penurious, keeping your wardrobe in good repair; to do everything in the right time and right way. Your accomplishments will be useful too. Music is just as sweet in a poor man's cottage as in the rich man's palace. You will want the place where you spend most of your time to be very pleasant; the home where your husband seeks repose after the labors of the day, to be attractive To be successful in this requires all the intelligence, all the education, all the ambition, all the piety, you can bring to the work. Now, girls, you have but a short time in which to make all this preparation; only the few short years of girlhood. Surely you have no time for trifling.—*Zion's Watchman.*

Life is grand if we make it so. Let us try.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From DeWitt, Carroll Co., Mo.

TO brethren seeking homes, I would say we have a good country, good soil, timber for present use, markets, &c. The Bretbren have a church of about thirty or thirty-five members. We would be glad for brethren, especially ministers, which we very much need, to come and settle among us. Improved land is worth from $10 to 15 per acre; raw prairie, $8, but not much of it. E. F. BURROW.

From Linn County, Iowa.

OUR Love-feast is past. We had a beautiful time and a pleasant meeting. Bro. Jacob Murray, from Blackhawk Co., J. Shultz, J. Gable and Isaac Barto, from Lost Nation, Iowa, were the ministers from abroad. The word was preached with power, and we trust lasting impressions were made on the minds of many which will not be forgotten, but will work in their hearts until they yield themselves to be servants of Christ. I hope and pray that peace and prosperity may attend the Church of Christ. J. C. MILLER.

From Somerset, Ind.

Dear Brethren:—

I CLOSED a very interesting meeting last evening in the Wabash District. Had large and attentive congregations. Preached five discourses, and a good interest manifested. Hope the word preached may be as bread cast upon the waters, that it may be gathered many days hence. Next we preach in a school-house in another neighborhood, then Somerset, all in the same county. Then we go to Denver, Miami Co. As ever yours. SAMUEL MURRAY.

From Roan, Ind.

WE, the brethren of the Squirrel Creek Church, Ind., held our Love-feast on the 23rd of October and the season will long be remembered. There was great respect shown by the vast multitude of spectators throughout the entire meeting. About three hundred communed, and twenty able ministers were present. The church seemed revived and edified, and strong impressions made on the minds of many. One sister broke the ranks of Satan to-day and joined in with the people of God — May God grant grace and truth, knowledge and wisdom to all his dear children here on earth is my prayer. Fraternally yours.

JOSEPH JOHN.

From Loraine, Illinois.

Dear Brethren:—

THE communion held in Liberty was well attended. We had a number of visitors from the various churches, among whom was Eld. John Metzgar, of Cerro Gordo, Ill., brethren Gibson, Mires, Hays and Colbank, all of whom took part in the ministerial labor. The word was preached in its primitive purity. It was thought that we had the largest number of communicants that we have ever had, and also that the best order prevailed during the afternoon and evening that we have ever had since the house was built. This speaks well of the citizens in and around the village, and manifests a feeling of respect for the truth when preached as it is in Jesus. One stood up for Jesus, and many good impressions were left on the minds of those who looked on while the brethren and sisters portrayed the sufferings and death of Christ. May we all live the lives we profess, and finally go home to enjoy the society of Him who did so much for us, is my prayer.

H. W. STRICKLER.

From Monticello, Ind.

Dear Brethren:—

AMONG the things of the past is the late communion meeting in the Monticello Church, White Co., Ind., which was held on the 24th of October. The saints had a pleasant and happy waiting before the Lord, and all realized that the Master of solemn assemblies was in their midst to bless and do them good. Nearly all of the members of the church were present to participate in the ordinances of the Lord's house. Not as many from abroad as on former occasions. Six were made willing to come out on the Lord's side, one a little daughter of the writer, and his son-in-law, and one a son of one of our missionaries. O, the joy that fathers and mothers feel when their children said, "We, too, will go along to glory and enjoy heaven with all its beauty!" Our two missionaries from Middle Indiana were with us, and our hearts were made glad when they reported that twelve souls came out on the Lord's side during their meeting at Pleasant Ridge Dear brethren and sisters, pray for the wives and children of our missionaries, and don't withhold your means, but send freely to Bro. Aukerman so that their wants can be supplied and a few precious souls brought home to Jesus through their labors. JOHN S. SNOWBERGER.

From Hedgeman Center, Kansas.

Dear Brethren:—

It has been about a year since we came from the East here to these western wilds, and I have not had the privilege of speaking to one of our members since. But when I think of the good meetings and sweet communions which I have so dearly enjoyed with the children of God in the East, I feel as though I could no longer stay away from them, but flee to where I could enjoy assembling with the true Church of Christ. I do think that if some of our eastern ministers would come in here they might do a great deal of good. I trust the time will come when the true doctrine of Christ will be preached all over these western plains. Brethren and sisters, pray for me that I may hold out faithful, and at last hear the welcome voice, "Come up higher." MARY E. RITTER.

Please Tell it Around.

AFTER ten years of experience and ten years of hesitation, I wish to make known something that may save some brethren and friends trouble when in this city, for those who are strangers and no one to depend upon will be about as bad off here as in a wilderness, if not more so. Not long since an old brother was roped into a gambling den, while others have been relieved of money. Very frequently a letter or dispatch comes like this: "Will be in the city tomorrow or next day, be sure and meet me at the depot." There is no definite time or depot named, and as a result, a complaining letter follows telling how he tried to find our place but failed, not dreaming what amount of anxiety was caused by such indefinite notice. While penning these lines have just returned from the depot, a distance of four and a half miles, and failed to meet a very dear friend who may have stopped off at one or the other stations and is now in search of a stopping place. I have gone to the depots by night and by day, through storm and sunshine, and then failed to meet my friend. I now venture some advice hoping that no one will misconstrue my motives. On landing in the city get into an omnibus and go to any first-class Hotel, ask for a dispatch boy and either telephone or telegraph to your friend who will then call upon you and take you to his home. This is the custom here. When Paul went to Rome he did as the Romans, and doubtless they liked him all the more for his courtesy.

P. FARRNEY.

Chicago, Ill.

From Enterprise, Kansas.

Dear Brethren:—

OUR Love-feast in the Abilene Church, Dickinson Co., Kansas, is past, and we had a refreshing meeting and felt that it was good to be there. Having no meeting-house, this feast was held in a canvass tent. Three precious souls were added rejoicing the hearts of the brethren and sisters. May God's Spirit continue to strive until all will yield obedience to the demands of the Savior.

Seventy or eighty members partook of the feast, some coming over fifty miles by private conveyance. Brother George Mowery was ordained to the office of bishop, giving this district three elders, brethren John Forney, John Humbarger and the above named. The brethren here seem to be alive in the good cause and proclaim the same doctrine as our brethren in Virginia, and thus we were made to think of them often during the meeting. Dear brethren, press on, fight the battles of the Lord and great victories may be won everywhere. I was pleased with the interest that the spectators manifested at this meeting, and I think some were made to count the cost and with Felix of old, were "almost persuaded." Had brethren to visit us from the eastern States who I think will soon come to live among us. Land is good and plenty for sale very cheap. Good water and good health. Fall wheat is up and looking as well as I ever saw anywhere, showing that our God is still in remembrance of us both spiritually and temporally. J. H. BAKER.

Biographical Sketch of the Life of Elder David Wolfe.

THE subject of our notice was born December 3rd, 1813, in Union Co., Illinois. His father, Eld. Geo. Wolfe, was baptized in the same county in 1811, being the first person received into the church in the then territory of Illinois. He was, in many respects, a remarkable man, and many yet remember his eloquence in defence of primitive Christianity. In 1831 he moved to Adams county where he was gathered unto the fathers to rest until Jesus comes to call him to receive the crown of life.

Elder David Wolfe remained through life a resident of the old home, where he died Sept. 14, 1879, aged 64 years, 5 months and 11 days. He was baptized by the Brethren in May, 1856, and in 1858 was chosen to the office of deacon. Two years later he was called to preach the word, in 1863 advanced to the second degree, and in 1865 ordained, in which capacity he exercised acceptably to the day of his death. In his death the Adams county church received a severe shock and his place cannot be easily filled, but such are the mysterious, yet always kind providences of God, for He seeth not as we see.

Brother David succeeded well in life, having secured for himself more than a competency. He was highly respected by his fellow-men, and regarded worthy of a common trust on the part of his fellow-citizens who once sent him as their representative to the State Legislature before he became a member of the church. But the call of God turned him from positions of honor and trust in the government of this world to one far more honorable and praise-worthy in the Church of the living God. He, no doubt, as some others have, discovered the exceedingly unsatisfying character of politics, and sought that peace which far outlives the vexations of human government. He turned from the strifes and commotions of the political forum to proclaim the acceptable truth of Jesus. A noble change. From empty honor, worry and vexation, to love, joy and peace through our Lord and Savior Jesus Christ. Who could not die in peace, full of bright hopes for eternity under such circumstances? Well may it be said, "Our brother's life was not a failure."

He possessed a tender heart, and his very soul was in the work to which the Lord had called him. I well remember that at the close of a District Meeting in Southern Illinois some years ago, in an exhortation before the parting hand was given, brother David found a very dear place in the affections of all present. During his exhortation his head became a fountain of tears, his eloquence exceedingly grand, so that the whole congregation was melted to tears. We felt that it was a real inspiration, and the remembrance of that scene prompts us to say, "Peace to his ashes." May his life of love for his fellow-man be imitated by many.

THOMAS D. LYON.

Primitive Christian, please copy.

Our Visit to Kansas.

Dear Brethren:—

I LEFT my home in Ohio, September 24th, via. Dayton, Muncie, Bloomington and Kansas City, for the State of Kansas, which was reached in the afternoon of the 26th.

It is needless to attempt to give a description of all I saw, but rather to give impressions as they exist in my mind at present. I was frequently told by friends during my visit that I was excited and when the excitement abated, things would appear differently. But now as a week has passed away since my return home to familiar scenes and routines of duty, I think I can truthfully write my convictions with reference to the State.

ITS GENERAL APPEARANCE.

To one unaccustomed to meeting such broad prairies it is quite novel and attractive. As far as the eye can carry to see nothing but the unbroken, undulating prairie, is certainly grand, and to me, a native Buckeye, was perfectly captivating. These grass-covered plains, with herds of cattle feeding all over them, are certainly inviting to the lovers of stock-raising.

THE QUALITY OF THE SOIL.

There are different varieties and each has its votaries, according to the tastes of the occupants. The black and red limestone soil is abundant and is adapted to the raising of all kinds of grain, especially corn and wheat. The gray-colored soil is well adapted to the growing of wheat, and produces corn very well. The ash-colored produces castor beans in abundance, and it is claimed by its friends to produce wheat and corn, but our preference is decidedly in favor of the limestone soil. Persons inquiring relative to a new country are generally more or less interested in the

STATE OF SOCIETY.

In this particular our knowledge is of course quite limited, having visited only a few localities. Our impressions are that the society of Kansas compares very favorably with society elsewhere. Churches of all the various religious denominations are found throughout the country, especially the more popular. The people everywhere were very kind and obliging, and much interested in presenting the advantages and also the disadvantages under which they labor. The State has a well-established common school system, and the school-house everywhere meets the view, and the pedagogue, I learn is well remunerated for his arduous toil. "The common school, the hope of the nation," is here an established fact and highly prized by all the citizens. Labette Co., the one in which most of our time was spent, contained a school property in 1878 valued at $113 898.—Many of the sites have been nicely ornamented with shade trees and are inviting, as well as attractive, to the young tyro, eager in his pursuit of knowledge. I think that it may be safely said that everything speaks out with no uncertain sound for the future greatness of the State.

The health of a new country is often a theme dwelt upon by those contemplating a remove. In this particular I believe it may be safely said that Kansas is inviting. To all appearances there is nothing to prevent its being as healthy a State as any in the Union. The water is sweet and pure, both hard and soft. True, there are some wells which are alkaline, and not so pleasant to the taste. Pools of water on the open prairies here do not stagnate but are kept pure by the action of the wind upon their surface, hence the malaria so common to new countries, generally from this source, is entirely obviated. The wells are generally shallow, from 16 to 20 feet in depth, and consequently the water is not so cool as it would be if they were of greater depth.

THE CLIMATE.

This is delightful. Southern Kansas lies in about the same latitude of Richmond, Va., or the north line of North Carolina and Tennesee, and enjoys about the same temperature, though probably less effected by local causes and hence more equable and uniform. The Summers are warm, but much modified by the constantly prevailing wind from the South and Southwest. The Winters are short and generally mild; four or five months is considered the extent of Winter. Plowing commences in February, planting generally completed by April 15th, almost one month earlier than in Ohio.

FARMS.

Cheapness is an essential item to the emigrant, if all other things necessary are equal. Timber and coal are abundant and exceedingly cheap in the parts visited, Crawford, Cherokee, Labette, Neosha and Lyon counties. These combined with a healthy climate and fertile soil will render cheap land inviting. Unimproved lands rate from $2½ to $6 per acre. Improved from $8 to $25 owing to improvements and location.

TO MY BRETHREN,

In whose interest particularly I write to you, I would say a more inviting place for locating cannot easily be found, and we would suggest to every one contemplating a removal West, go and see southern Kansas. You will find men ready to show you the country and give you all the information desired. We would particularly refer our brethren to S. M. Burket of Parsons, Kansas, who is laboring in the interests of the Brethren, and to those wishing to visit Kansas I would say, by corresponding with him you may be much favored, especially ministering brethren. We also take pleasure in referring to Col. J. B. Cook, of Chetopa, a land agent, whom we found a pleasant and obliging gentleman, and who rendered us much service and imparted much valuable information.

A. J. HIXON.

The Silver Creek Meeting.

ON the morning of the 22nd of October, we, in company with several others, left Lanark *enroute* for the Love-feast at Silver Creek, in Ogle Co. Having twenty-five miles to drive, we started before the sable shadows had passed away, and while the stars were yet visible in the heavens. Soon light dawned and the bright rays of the "king of day" beamed forth in all their brilliancy, and very beautifully illuminated the broad prairies that were stretched out as in panoramic view before us. The prairie scenery is beautiful, but it lacks the sublimity and grandeur of the mountains, and is less awe inspiring, especially of those grand and shaggy peaks that surround our home in the East.—Well, perhaps the pleasant and hallowed associations which cluster around that spot enhance their beauty, but if we cultivate our minds as we should, we can see beauty in all of God's works, however small and insignificant. The tiny blade of grass, and the modest little wild flower, although they may seem almost beneath our notice, yet the same Hand that formed the gigantic hills, and piled the rocks one upon another, also made them and they are for a purpose, too. At this season of the year a peculiar sadness pervades all Nature. It is Autumn, and everything around us suggests the "Autumn of Life." The forests, which were lately robed in a mantle of green, are now almost bare, and we see the withered leaves gently and noiselessly fall to the ground and are mingled with the dust of the valley. The naked branches will stand shivering alone amid the blasts of Winter. The falling leaves forcibly remind us of our mortality. How true are the lines of Mrs. Hemans:

"Leaves have their time to fall,
And flowers to wither at the North wind's breath;
And stars to set; but all—
Thou hast all seasons for thine own,
O! Death."

We arrived at the meeting-house before 10 o'clock, and found a large congregation assembled. The opening sermon was delivered by brother Quinter, whose voice we have so often heard at Huntingdon. His discourse was based upon Galatians 2: 9; "So then they which be of faith are blessed with faithful Abraham."

The importance of being faithful in all the departments of life was urged upon us. Ministers, deacons, fathers, mothers, employers and employed, should prove themselves faithful in their different responsible callings. True, evangelical faith gives character. Faith means a system of truth, and is composed of all the elements which constitute a true, Christian character. Then the grand thought that if we are faithful we will be blessed and prove a blessing to others. If we faithfully perform the Christian duties God requires of us, even though we may feel weak and unworthy, He will help us and others will be incited to duty, and thus while we are blessed the good influence we exert will bless all around us.

On Thursday morning we made a short call at the Mt. Morris College; arrived just in time for chapel exercises and were much pleased.—The scene reminded us of a happy group in the East that daily gathered in the "*Pilgrim* Chapel," and of a pale, patient face that stood before us and read from the sacred page. He nobly fulfilled *his* mission, and one calm and beautiful Sabbath evening in Spring-time, when all animated Nature seemed glad, we stood around his dying couch and witnessed the spirit take its flight—and all was over. He proved faithful to his calling and left examples of virtue and true piety that will ever be remembered by those who were thrown within the circle of his influence. He was compelled to leave his work when in the very midst of his usefulness, but others have taken it up and are successfully carrying it on. When there is a work to be done God always provides means, and this truth has been realized in the history of our schools. It is to be hoped that our young friends will appreciate the superior advantages they enjoy, and by their strict adherence to right, and Christian characters, help to carry out and preserve the principles which are characteristic of the Church, and thus share the burden of those who are placed at the head to govern and control, and by their good influence, which is their happy privilege to exert when they leave the halls of learning and go out into the world, prove a blessing to themselves and others.

THE MEETING AT WADDAMS GROVE.

On the 30th, we had another pleasant trip of twenty five miles north of this place to the feast at Waddams Grove, in Stephenson county. The first discourse was preached by Bro. L. R. Peifer, from the words, "It is written." He endeavored to show "That the chief object of man is to prepare for the future.—Life, the time to serve the Lord. A right and a wrong way laid down before us. The Savior, when tempted, did not bring any theology or new doctrine, but only the *old* testimony, "It is written." We find that Satan was present on that occesion to tempt the Savior, and although we do not see him with our natural eyes, he is always present to tempt us, and why cannot we refer to the written language of our Savior? There is power in these words. When opposed, present the word of God as an argument. When Satan tempted the Savior after he had fasted in the wilderness, he said "Man shall not live by bread alone." We are not to live by bread alone—a more important work is to be done," &c.

The subject of self-examination was handled by brother Hillery, who presented some grand ideas. One was, that *self*-examination is our life-work, but how often we overlook ourselves and examine our brethren and sisters. The evening exercises were the most quiet and orderly that we ever attended anywhere, and were of a very impressive character. On Friday morning, Bro. Hillery again addressed a large audience from Numbers 14: 24. The meeting was closed with a warm address by brother Enoch Eby, who has charge of the church, and the singing of the old familiar hymn,

"When shall we meet again,
Meet ne'er to sever?"

Thus closed another season of refreshing that will long be remembered by those present. The brethren and sisters are very kind and sociable and make strangers feel at home among them. The same love and kindness which is a characteristic of the Church in the East, is also manifested in the West, and wherever we go we find this grand and Christ-like trait among the Brethren. Jesus says, "By this shall all men know that ye are My disciples if you have love one toward another."

WEALTHY A. CLARKE.

Lanark, Ill.

From Hollidaysburg, Pa.

Dear Brethren:—

FRIDAY, October 3rd, was the time appointed for our Love-feast. The weather was delightful, and everything in Nature was happy. Bro. Joseph Snowberger, of Williamsburg, Pa., was with us, also our resident ministers, James, Brice, and David Sell. One young brother made his spiritual wants known and was baptized; also one reclaimed. While the emblems of Christ's broken body were being partaken of, a death-like stillness pervaded. Much respect was shown by the spectators, which at previous feasts was not the case. It is the duty of every one when he enters the house of God to show due respect for the services within, nor should he expect to be praised for good behavior in God's holy temple. It would be far better to remain at home than to annoy those who try to worship God.

Brother Snowberger spoke on the subject of Self-examination. Prayer, family prayer, the family altar, our baptism and vow, religion, a secondary matter. Conclusion by Bro. James A. Sell. On Saturday morning we laid aside the cares of the day and at 10 A. M. met to learn more about Jesus. John 14: 1, was spoken from by brother Snowberger. Subject, "My Father's house of many mansions." Saturday evening again addressed by brother S., also on Sabbath morning. The meeting was well attended, and I trust may prove a season long to be remembered by us all.

ANOTHER HAPPY SEASON.

On Saturday evening, Oct. 22th, I had the extreme pleasure of meeting with the dear brethren and sisters of Altoona, Pa., at their feast. Brethren Samuel Cox of Warriorsmark, G. Myers and Brice and David Sell conducted the meeting. What a lovely sight to see the brethren and sisters surround the table of the Lord! There were those present who had never before attended a meeting of this kind. Dear brethren and sisters, let us let our light shine more brightly, that those who are yet in darkness may learn the way to Jesus. They, also, continued their meeting over Sabbath. They had expected brother Quinter to be present, but he had already started westward. The house was densely crowded yet all seemed eager to listen, and the services were conducted in a very orderly manner. May the Lord bless the church there and everywhere. Your sister in Christ. EMILY R. STIFLER.

From Dunkirk, Ohio.

Dear Brethren:—

THE Love-feast at Eagle Creek Church was an enjoyable one. Saints were encouraged and sinners exhorted to return to God.—Our meeting-house, 40x80 was filled to its utmost capacity. The brethren ably defended the truth and we think many were impressed with the need of accepting it. Two dear penitents were received into the fold by holy baptism, and now rejoice with us in the God of their salvation. May God bless his Zion everywhere in the enlargement of her borders, is my prayer. Brethren and sisters, labor on, and God will reward you. S. T. BOSSERMAN.

I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow.*

From Maria, Pa.

WE held our feast on the 3rd and 4th of October. Had a large gathering and good order. It was a season long to be remembered by all present. Brethren C. G. Lint, Hiram Musselman, Jacob Holsopple and Daniel Hollinger were the ministering brethren from abroad They labored faithfully, and although we had no additions, we believe many good impressions were made.

LOTTIE KETRING.

Notice.

TO the churches comprising the Southern District of Kansas. Will the churches that have not already sent in their first installment for the Home Mission, please send as soon as convenient, as we want to have our missionary in the field by the 25th of November. Brethren, let us labor in the good cause.

JACOB BUCK.

Secretary of Board of Managers.
Madison, Kan.

News of Ministerial Labor in Kansas

WE will give you the labor of your unworthy servant. We have the care of seven organizations, the nearest one 65 miles, from that to 150, and to visit all makes a circuit of about 400 miles, which has all to be done by private conveyance. Further, will say since the 25th of last April a year ago traveled about 1200 miles trying to preach to the isolated members, and organizing churches, and yet half of the calls are not filled. Will we not conclud dear brethren, that the harvest is great? Truly your humble servant feels it so, and in addition to this, nearly all the members are in very limited circumstances financially. Now how many of our ministering brethren will feel to make the sacrifice of friends and nativity, and come to the great field of labor and help to keep the car of salvation moving that we may gather souls for the celestial city?

JACOB BUCK.

Madison, Kansas.

Report of Funds.

I HERE state the amount received by me for the benefit of brother George W. Stickelman:

Michael Emmert,	$1.00
Phebe A. Brower,	1.00
George W. Taylor,	1.00
M. N. Smith,	1.00
D. R. Wiand,	.48
Three sisters per C. B. Spegler,	2.00
Sister Bales,	1.00
Sister Anna Roop,	1.00
Amount,	$8.48

JOHN UMPHLET.

Malta Bend, Mo.

From North Manchester, Ind.

Dear Brethren:—

THE brethren of Spring Creek Congregation held their Love-feast on the 22nd of October. Eld. P. J. Brown of Congress, Ohio, addressed the large audience upon the subject of "Sanctification. Eld. Jesse Calvert closed the meeting with appropriate remarks. In the afternoon we met for the election of officers. The responsible lot of minister fell upon Bro. David Connell, whom we believe feels the weight of his calling. Brethren D. and E. Miller were chosen as deacons. May each go forth as the Lord's chosen, and while their burdens at times press upon them with a crushing weight, let us bear them up, having the prosperity of the cause of Christ at heart. The ordination took place in the presence of the assembly and the perfect silence gave evidence of the solemnity of the occasion.

The evening exercises were very impressive. By a large majority, we voted a change from the double to the single mode of feet-washing. The few who could not unite with us, will, we trust, see the beauty in the change after a little more thought on the subject. On the following morning, farewell addresses were delivered by the brethren, after which two precious souls were added to the fold by baptism. God have the praise. "Who will be the next?"

MARY E. BOWMAN.

From Lower Cumberland, Pa.

Dear Brethren:—

BRO. W. B. Himes and family of Russel, Kansas are here;—visiting their friends and preaching the Gospel is doubtless their object On Sunday evening, Oct. 19th, brother Himes preached at Boiling Springs to a large and attentive congregation from Romans 9: 3. On Saturday evening, Oct. 2nd, we met again for worship. Brethren Himes and Daniel Hollinger of Upper Cumberland, were the speakers present. On Sunday following Bro. Hollinger delivered a powerful discourse to a large and attentive audience from Jeremiah 33: 20, 21.—Altogether this was the most interesting meeting that we have had for a long time and one that will be long remembered by many on account of the solemn and peculiar circumstances connected with it. An evening meeting of this memorable day and occurrences ended our series of meetings at Boiling Springs.

Brother George Brindle, Jr, one of our most enterprising and energetic brethren, has recently been on a trip to Kansas looking out a temporary location for himself and family. May their prospects be a good "feast of fat things" which they have for many years had the privilege to enjoy.

The health of our people has for some time been remarkably good with the exception of a few cases of Typhoid fever. Fraternally.

J. B. GARVER.

Allen, Pa.

Sunday-School Convention.

ACCORDING to appointment, the friends of Sunday-schools assembled in Convention on Thursday, Oct. 25th, 1879, at Solomon's Creek, Elkhart Co., Ind.

The Superintendant being absent, an organization was effected by electing brother David Younce, Superintendant *pro tem* The Minutes of last Convention were then read. The following was then read as the programme for the present meeting.

Topic 1. What are the advantages of Sunday-schools among the Brethren? To be opened by Jesse Calvert, Daniel Shively.

2 Has the experiment of Sunday-school Conventions proved to be beneficial to the S. S. cause in the Brotherhood? Daniel Whitmer, John Sturgis.

3. Teacher's Meetings, and how to conduct them. Lewis Muntz, Sarah Johnson.

4. What are the necessary qualifications of teachers and officers? P. R. Wrightsman, Isaac Berkey.

5. How should scholars be instructed who cannot read? Isaac Early, Noah Shutt.

6. How can all who attend Sunday-school be induced to take part in the exercises? John B. Wrightsman, J. H. Warstler.

7. What records should be kept and how? Amsey Puterbaugh, Almon Mock.

8. How should funds be raised to defray the expenses? Wm. G. Cook, Harrison Elson.

Isaac Early and Noah Shutt were absent, and Benjamin Leer was chosen to open the 5th topic. Amsey Puterbaugh and Almon Mock were also absent, and J. H. Miller was chosen to open the 7th topic. Sister Emma Bowman was chosen to open the 8th topic in place of W. G. Cook and Harrison Elson.

The 1st topic was opened by Daniel Shively, and was followed by John B. Wrightsman, Isaac Berkey, S. H. Bashor, Emma Bowman and others, all showing clearly the advantages of Sunday-schools among the Brethren.

Bro. John Sturgis was followed upon the 2nd topic by brother S. H. Bashor, with very plain and practical remarks upon the subject. There was a lively interest manifested throughout the meeting, and every topic was handled pointedly and practically. Large attendance and good order.

A committee of five was appointed to nominate officers for the ensueing year. The following brethren were elected: A. H. Puterbaugh, Supt., J. H. Miller, Assist., Daniel Shively, Cor. Sec., J. B. Wrightsman, Rec. Sec.

A proposition was passed to the effect that all propositions and topics be sent to the Cor. Secretary, from which a programme will be arranged and published in due time for next Convention. Respectfully submitted.

DAVID YOUNCE. *Supt.*
J. H. WARSTLER, *Rec. Sec.*

"Misrepresented."

OUR brother and Elder John Harshey, of Warrensburg, Mo, requests us to say for him that he has been very much misrepresented a late number of the *Brethren at Work*. He hopes the corrections will be made.—*Vindicator.*

We should be very sorry if we knew that we misrepresented any one. It is a grave thing to misrepresent. Not long since an "Elder" gravely declared before a congregation that a convention had been called among the Brethren for the purpose of "getting up" hymns and tunes for children, that our present hymns and tunes were not good enough, it seemed. He *supposed* that such tunes as "Old Dan Tucker" would be adopted; that we were in a fast time, &c. Now when we heard it we wondered and wondered who had called such a convention, and where. We had not heard of it before, nor have we heard of it since, though we have made diligent inquiry about it. Perhaps brother Harshey will remember hearing this "misrepresentation" not long ago.

But about the B. AT W. misrepresentation We make this offer: *If the church in which Bro John Harshey holds his membership will say that in my report of his trial I misrepresented him, I will most gladly correct it.* I go further: *If a majority of the elders in Southern Mo.*, say that I misrepresented Bro. Harshey in my report of his trial, I will make ample correction. I tried to be impartial in my account of the trial, for should we not all labor for peace and have some forbearance, thus showing that we possess *unity* of faith? Had I been disposed to misrepresent Bro. H., I could have shown him in a very unfavorable light, but charity said, "Be merciful: be forbearing;" and this I endeavored to heed. I was present at his trial, heard what was proven against him, conversed with Elders, and learned the extent of his "schismatic" efforts. It has but little sympathy in Missouri. The proposition which I have made is certainly fair and honorable, and if I have done wrong Bro. H. will have no trouble to set me right before the public. My love for Bro H. is yet strong, and what I have here said is with the best of feelings May his last days be filled with great love and peace, and while we are all so poor and weak, and miserable without God's grace, O, may we drink often from the fountain of truth, so that we may know how to behave in the house of God. I rejoice that God holds judgment in his own hands. To him we commit all our deeds. He will do right; none can hinder his fairness. We repeat our readiness to be corrected by Bro. Harshey's own congregation, or the Elders in Southern Mo. Is not this fair? Will the *Vindicator* please publish this fair offer?

M. M. E.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

KISSELL.—Near Mc Comb, Ohio, on the 29th of October, sister Hesther, wife of brother Frederick Kissel, aged 71 years, 6 month and 27 days. Funeral services in the M. E church by the writer.

S. T. BOSSERMAN.

MORROW.—In the South Solomon Valley Church, Osborne Co., Kansas, Oct, 9th, 1879, sister Leah, wife of brother Joseph Morrow, aged 40 years, 5 months and 21 days.

Sister Morrow was the first member in Osborne county, came from Penna. in the Fall of '71, and has been God's instrument to bring the first addition to the church here. She fully lived out the doctrine of the Gospel and in her death we sustain a great loss. She leaves a husband and four children. Funeral services by Bro. Powell Porter. H. W. LANDIS.

KIESTER.—Near Salem, Marion Co., Oregon, Minnie, daughter of brother David and sister Elizabeth Kiester, aged 10 years, 3 months.

Little Minnie came here with her parents last March, and was an active member of our Sunday-school. She was loved by all who knew her, especially by her parents. She laid four weeks with Typhoid fever, suffered no pain and remained conscious until the last week when her sufferings commenced and she became unconscious. The funeral sermon was preached by Eld. David Brower to a sympathizing congregation. May the parents so live that they can meet their child again.

SAMUEL FORNEY.

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That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or at the close of the day:

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Vol. IV. Lanark, Ill., November 17, 1879. No. 47.

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THIRD PAGE—Disagreements.—Daniel Longanecker; Our Prayer Meeting.

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FIFTH PAGE—EDITORIALS.—The Grace of God; Inconsistency: Special to Subscribers: B. at W. to Ministers; Little Children; To the Brotherhood at Large; Manuscriptal; Coals of Fire.—J. F. Ebersole; Greater Works.—S. C. Miller; Other Sheep.—M. M. E.

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EIGHTH PAGE—White Robes; Map of Western Asia; Gospel Success.

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.
J. W. STEIN, Denies.

J. W. STEIN'S SECOND NEGATIVE.

WHEN my friend can appeal to our church characteristics in support of his affirmative arguments, he is welcome to do so, but when he quits his proposition to attack the Brethren ("our friend's church"), as he did *three times* in his last affirmative (and as many times misrepresented them), to divert attention from the proposition under discussion, he betrays at once the *desperateness* of his cause and his *want* of *fidelity* to the *principles* and *rules of all honorable debate*. Surely he is hard pressed to finish his "negative line"

It is not true that I accused the Baptists of "adultery, fornication, profane swearing," etc. I *specified* "hatred, variance, wrath" and "strife." They license these lusts whenever they engage in carnal war. Mr. R. says "Baptist churches do not engage in war on any account." If they do not as churches, they encourage and justify their members in doing so, and are therefore just as guilty. No church can vindicate itself from crimes which it justfiies in its members. *Baptists "do such things,"* and Paul says, "They that do such things shall not inherit the kingdom of God." My friend may exclaim "horrible," but these are *horrid* facts. How then can they be churches of Christ ?

The Savior's prohibition of oaths (Matt. 5: 33 37) alludes directly to oaths of confirmation. Heb. 6: 16, merely states what oaths of confirmation are to *men*. It does not authorize such oaths Christ condemns anything more than a simple affirmation or negation, as *coming from evil*. Matt. 5: 37. Baptists justify this evil as well as the evil of engaging in war. War is of the devil and yet the Baptists justify themselves in participating in it. This brings me to my

5th Neg. Arg. Baptist churches are not churches of Christ because they hold that we may do evil, fight and kill, and take oaths, that good may come. Christians are to *abhor* evil, (Rom. 12:9,) and *abstain from all appearance* of it. 1 Thess. 5: 22. "He that doeth evil hath not seen God." 3 John 11. But Baptists justify evil.

Whatever the party *adjuring* Christ may have done, Christ himself did not swear. Matt. 26: 63, 64. He simply made a statement. Believers have pledged their fidelity to Christ in the solemn sacrament of baptism; therefore they cannot disobey Christ by taking oaths of confirmation to any institution unlike Christ's government, without exposing themselves to the crime of perjury. If they swear allegiance to any other institution, they put themselves under obligations to obey it whether it commands them to disobey Christ or not, and this Baptists do by taking oaths. My friend offers as a third argument, love to God as essential to baptsim and church membership. That "every one who loves is *begotten* (for such is the true import of the passage) of God," and that this *begetting* precedes *birth*, the baptism or adoption into the divine family we believe and teach But Mr. R's argument assumes that justification, which is conditioned on the new birth, is contingent upon the act of *begetting*. His argument is founded upon the assumption that *begetting* and *birth* are the same. But we have already shown that Baptists lack even this true love to God. Christ says. "If a man love me he *will keep* my words." John 14: 23. Baptists justify themselves as we have seen in disobeying some of the words of Christ and of his holy apostles.

"They *profess* to know and *love* God, but *in works they deny him*." "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Matt. 7: 21. "Why call ye me, Lord, Lord, and do not the things which I say?" Luke 6: 46. I reiterate it, "The curse of God rests upon those that 'love not the Lord Jesus Christ.' " 1 Cor. 16: 22. But "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." 1 John 4: 20. Read 1 John 2: 9, 11. "*Because we love the brethren*," is John's evidence of transition from death to life. "He that loveth not his brother abideth in death." 1 John 3: 14. Baptists love one another like sinners generally do, "for sinners also love those that love them." Luke 6: 32. Are they therefore *born* of God and justified? Nay, because they also kill those that kill them. Christians are not only not to injure but to *love* even their *enemies*; but Baptists like other sinners will hate and quarrel and kill even their brethren about political and other questions. The Baptists lack the evidence of love to their brethren and hence of love to God. They may *profess* and *boast* of love, but in the language of missionary Coan, "What is that love worth that worketh ill to its neighbor?" What is the nature of that conversion (or regeneration) which, under the command of a man, will split a brother's skull with a sabre, drive a bayonet through a brother's bowels, send a lump of lead through a brother's heart, break a brother's bones, scatter his limbs, his blood, his brains, and his quivering flesh with an internal torpedo or a bursting shell?" Yet Baptists do the very things and are justified and fellowshiped in them by their churches. How can these be churches of the meek and lowly Jesus, who "came to save men's lives and not to destroy?" Surely they need *regeneration*, *conversion*. Such churches will never banish the diabolical spirit of war and shed over the earth the radiance of the *peaceful* reign of christianity.

My friend tries to escape his dilemma with reference to repentance into life being prior to faith, by maintaining *now* that they are *simultaneous*. Therefore his repentance, which is prior to faith in its order, is not saving accord ing to his theory until it is accompanied by faith, but he maintains that repentance reaches into life, remission, &c., *before* and *independent* of baptism. John's "baptism of repentance" (Mark 1: 4; Luke 3: 3; Acts 13: 24) was not only for (*eis, into* or *in order to*) remission, but was *into repentance* itself. He says, "I indeed baptize you with (*eis in*) water *unto* (*eis, into*) *repentance*." Matt. 3: 11. Was that repentance not *into life?* Will Mr. R. answer? The plain, uninterpreted passages of scripture which I adduce on the subject of baptism, do not suit my friend's *interpretation*, hence he passed them unanswered. But he wants to know if we should baptize children of God or children of the devil? Ans. We should baptize neither—children of God need no baptism and "children of the devil" are unfit for baptism. When people have died to Satan and are *begotten* of God, then they are to be "born of water," i e, brought forth into actual childhood and heirship by baptism. My friend's theology can discern no distinction between *begetting* and *birth*, between the process of *generating* and that of *deliverance* and *heirship*, between the conditions *of death* and the *resurrection*. I will now ask him a few questions. 1. Do you believe it right to bury a *live* man? "Answer, yes or no." 2. Do not Baptists require candidates for baptism to confess that they have experienced a change from death unto life *before they bury* them? "Say yes, or no." 3. Was Christ buried while dead or after he was made alive? "Please do answer." 4. Do Baptists hold that "*for the remission of sins*" (Matt. 26; 28) mean, *because sins have been remitted?* Please answer.

Notice, 1. Baptists hold that baptism is essential to membership in the church of Christ 2. They deny that baptism is ever required in order to remission. 3. They therefore virtually teach that the church of Christ, with all that is peculiar to it, is never made needful to the salvation of a soul. Again—1. Baptists teach that all may get into Christ, "the head of the church," without baptism? They teach that no one can get into the church, Christ's body, without baptism. 3. They therefore virtually teach that some in Christ are no part of his body.

My friend's 4th argument is founded upon the pattern of the temple. True, the material must be prepared before it is put into the temple. This is like *begetting* before *birth*. Still the *building* process is *essential* to the very *existence* of the temple and to *each* parts identity with the whole. Each part however thoroughly prepared, must be *builded in*, or it never becomes a part of "God's temple." "God's habitation." Notice, 1. Baptists teach that all must become temples of the Holy Spirit (of God) *before* baptism, independent of baptism. 2. They teach that no one can become a part of the church, "God's temple" "the habitation of God through the Spirit," without baptism. 3. They therefore virtually teach that "temples of the Holy Spirit" are no part of "God's "temple," of "the habitation of God through the Spirit." But we have shown that Baptists need even the *preparation* for this building. Again, 1. Baptists teach that baptism is essential to membership in the church of Christ. 2. They teach that the Baptist church is the *only church of Christ on earth*, and will constitute exclusively the Bride of the Lamb in Glory. 3. They therefore virtually teach that all who are not baptized (though they expect to meet many of them in heaven) will never constitute a part of the Bride of the Lamb. I ask Mr. R. to tell us what relation they will sustain to the Baptist church in glory? Please answer?

THE effected gayety of a wicked man is like the flowery surface of Mount Etna, beneath which, materials are gathering for an eruption that will one day reduce all its beauties to ruin and desolation.

COME, EVERY ONE THAT THIRSTETH.

NO doubt it is advisable to keep dogs out of little shallow pools, for the water would soon become defiled, and the cattle would refuse it; but we do not need to preserve a great river, and no one cares to put up a great notice informing the dogs that they may not wash in the sea, because there is no fear whatever that, how many dogs may come, they will ever pollute old Father Thames, or defile the boundless sea. Where there is infinite abundance, there may well be unlimited freeness. The vilest dog of a sinner that ever ate the crumbs that fell from the Master's table is invited to plunge into the river of the water of life, which is clear as crysal still, though thousands of uncircumcised and defiled lips have drunk it, and myriads of foul souls have been washed whiter than snow in its streams. "Come and welcome," is the note which sounds from Calvary, from the wounds of the expiring Savior; yea, it sweetly comes upon mine ear from the lips of the glorified Christ, who sits at the right hand of the Father. "Let him that is athirst, come. "And whosoever will, let him take of the water of life freely." No one can be an intruder when the call is so unconditional, and whoever tries to keep a sinner back is so doing the devil's work. They are trespassers who keep away from Jesus, and not those who come to him. Some are afraid that they would be presumptuous should they believe on the Lord Jesus, but presumption lies in the opposite direction; it is the worst of presumption to dare to question the love of God, the efficacy of the blood of atonement, and the saving power of the Redeemer. Cease from such proud questions, an trust in Jesus.

Come hither, bring thy doting fears,
Thy aching heart, thy bursting tears;
'Tis mercy's voice salutes thine ear—
O trembling sinner, come

—*C. H. Spurgeon.*

Coaxing the devil to support the gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals' "mum sociables", kissing games, or other sanctified snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used against him. When the devil supports a church, he does so in his own interest He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to the church, he receives full value. Church partnerships with the devil never benefit the former, but always the latter. Hands off!

Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the impression, in the minds of the worldly, that the church is a kind of parasite, dependent for its existence on the community, that it is a sort of genteel beggar which it is proper and fashionable to support; that it is an object of charity or even pity and contempt which is grateful for the tolerance of the people that lets it live. The ungodly regard such churches as engaged in seeking money rather than souls and valuing wealthy members more than poor saints. To stand before the world in this light is humiliating and degrading beyond expression. Such churches ought to be closed or cleansed, cured or killed.

Churches that are doing the Lord's work, and are worth supporting, can be supported without the use of questionable means. Let them go down!

—*Selected*

IN the way to heaven is narrow, it is not long; and if the gate be strait, it opens into endless life.

LIFE'S MORNING.

LIFE'S morning hours soon pass away,
  like hues of sunset light:
No vain regrets, no mournful tears,
  Can stay their arrowy flight,
As clouds before the summer wind—
  With naught their course to stay—
So morning years with youthful dreams,
  Glide to eternity.

But will they pass like summer clouds
  Upon the balmy air:
No good thing sought, no good deed done,
  No treasure gained with care?
O, what is youth but life's fair spring,
  Its growth and blossom hours?
The time to sow the precious seeds,
  With earnest, spirit powers.

The wheat we sow, will surely grow,
  This law will never sleep:
And if our hopes are true or false,
  Their harvest we must reap.
But, if through life's fair spring-tide years
  We till the mellow soil;
And do our work with willing hands,
  Through summer hours of toil.

Autumn will yield a precious store,
  To fill our granary;
And we can sing a joyful song,
  In harvest jubilee.
The evil days will never come—
  No future shall we fear—
But fruits of everlasting peace,
  Will in our lives appear.

—*Sel.*

A FEW PRACTICAL HINTS.

BY PROF. W. E. LOCKARD

TEACH, then, the young those things that tend to promote their physical welfare, and a taste for the good, the beautiful and the true, will not be lacking. But if we attempt to cultivate a love for beauty in the mind, in the heart and in the soul, in any other way than by cultivating a taste for the *useful*, we will surely fail. Whoever would love charity must *do* charitable deeds. Whoever would love goodness must first do good. No one with lying lips can love the truth.

Every good impulse, every noble thought, every kind intent, every virtuous principle, is the result of *doing*,—of employment, of toil of the hands or the head, for the gratification, in the first instance, of *selfish* desires. Is it not true that if we had the power of always directing ourselves according to the rule of self-interest, is it not true that the attainment of such self-interest would *comprehend* and *include* the greatest possible satisfaction of all our tendencies? Of this there can be no doubt. Experience proves that there is a deep harmony between obedience to the law of duty and self-interest. What does the law of duty advise? That we should fulfill our own destiny, and yet not hinder, but rather *aid*, others in fulfiling *theirs*. This satisfaction of our nature is our true end—our real well-being and good.

The means by which we attain to this good we call *the useful*.

The attainment of good, causes agreeable sensations; the *sum* of agreeable sensations is *happiness*; hence, Utility is the *key* to happiness.

The world is, and was designed to be a vast work-shop, and every inhabitant of the world was designed to have useful work to do. The fulfilment of the primal curse to earn our own bread in the sweat of our brow, is the only means of attaining unto our true end. So sure as idleness leads to vice, industry leads to happiness. Yet in many schools every influence that is brought to bear on the young, tends to unfit them for the practical duties of life. In grasping for the shadow they miss the substance.

They are taught that refinement and taste and the higher virtues are somehow or other disconnected with the bread-winning duties of life. But labor alone can develop the full capacity of the human soul. So, we insist, that because more stress is not placed on the *practical* studies in school, and because the young are not taught that labor is the great polisher and purifier of the mind, our schools are not doing their full duty. And not only so, but they make labor odious by holding up education as a means of escape from a life of toil. This idea is the curse of our country to-day. We see the results in the thousands of lazy tramps with whom the country is filled. It crowds the professions with an impecunious mediocrity that might have succeeded well as farmers tradesmen, artizans and mechanics. Mechanical trades are avoided. Crowds of young men leave their pleasant, comfortable homes in the country and rush into the cities only to be swallowed up in the maelstrom of poverty, wretchedness and vice. Half educated young men and women are clamoring for places as clerks and salesmen and teachers. We lay much of the blame for this state of affairs on our public schools, and especially on the High Schools of our larger towns and villages, which, instead of laying the foundation for better workmen, foster a disinclination to manual labor. We would not say one word to discourage any young man or women from obtaining as good an education as possible. We believe it is the *duty* of every one to cultivate the talents God has given him. But to all is not given the same kind of talents and we would have every one educated with special reference to some particular end—some pursuit or calling.

Most of our teaching is aimless. We give our youth what is called an education not that they may have greater power to do good, but that we may have it to say that they are educated, and trust to chance or circumstances to determine their course in life.

A young man graduates with honor from a High School or college. He has passed his examinations, and received his diploma. He holds in his hand the evidence of his wonderful attainments, to him the talisman at whose magic touch the ways of wealth and position and power will open wide their portals and make his progress through life one continual triumph. He leaves his Alma Mater, carrying with him the benedictions of his teachers. The many predictions of a brilliant future for him have fostered in his mind an undue sense of his own importance. He goes out into the world to make his fortune.

He fixes his mark high and decides in his own mind to refuse all offers that do not comport with his dignity and attainments. He imagines that many brilliant offers will be made him, but after waiting awhile and receiving none, he concludes that he will not exact too much at the start, and calls up from his fund of classical lore examples of many illustrious men who commenced at the lowest round of the ladder of being, and, despite all weaknesses and wrongs, climbed to, and stood firmly upon, that round where God placed man at the first—a little lower than the angels and within speaking distance of his throne.

Longer he waits; but no summons arriving, he concludes to look around a little and see if there are not places awaiting him if only he should make his abilities known. He begins to look around him, for the first time in his life with an observing eye. On every side he sees tireless activity and ceaseless industry. He alone is idle. He steps into a workshop and sees at a glowing forge, perhaps, an old friend, who, years ago was dropped from his list of friends because his grovelling nature chose a mechanical trade with its grime and smoke and sweat, rather than tread the sylvan shades and classic groves of Academe. His brawny arm is hammering out a comfortable living and laying the foundation of future competence and influence. Every where our hero goes he finds the same thrift and content of these workers, these Nature's noblemen. He, the only one of all the village boys, on whom doting parents lavished their wealth to raise him above the vulgar crowd, now finds himself the only one of them all who has nothing to do and who knows how to do nothing. His ideas of his own importance begin to vanish. He drifts aimlessly around for awhile and finally settles down as a country school teacher, an occupation he once despised. Now indeed if he has the right kind of stuff in him, he may begin to learn—but he has lost valuable time, and when we take into account the thousands who annually "finish" their course with no definite object in view, and who try, first one thing and then another before finally choosing their life labor, and considering the other thousands who *never* make permanent choice, but waste their lives in fruitless experiments, we may well stand aghast at the terrible array of blighted hopes, crushed aspirations and ruined lives that are the result of misdirected labor. This *aimless* teaching is all wrong. After the rudiments have been acquired, each child should be taught with a view to future usefulness. Teach them to discover, to invent, to put this and that together and draw their own conclusions. Make their minds workshops of thought instead of cyclopedia's of knowledge. A few sharp, well tempered tools, each in its proper place so that the workman can lay his hand on them at any movement, are better than a whole shopfull of dull and rusty tools lying around in confusion.

Do not put too heavy a load on the minds of the children, but teach them the useful little things of every day life. Cease to tell them that they are all embryo Presidents, Senators and Generals. Teach them that to lead an honest, industrious life is a greater honor than to be a philosopher, a poet or a statesman. Tell them that the influence of kind words and gentle actions will live when the names of the great ones of the world, her conquerors, (emblazoned butchers) and her statesman, (political parasites) have been sunk in "forgetfulness and mere oblivion."

Teach them to be contented with their situation in life.

Instead of increasing their yearnings after the unattainable, teach them to extract happiness from the humblest lot.

Tell them of the exiled king, who, with his few faithful followers in the forest, could extract happiness from his very misfortunes, and beautifully exclaim while a usurper sat on his throne,

"Sweet are the uses of adversity:
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in its head;
And this our life, exempt from public haunt
Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing."

"Wisdom is better than rubies; and all the things that may be desired are not to be compared to it."

JUDGE NOT ONE ANOTHER.

BY S. L. THOMASSON.

AMIDST all confusion and strife the the foundation of the Lord stands sure; secure and happy are they who build thereon by an obedient faith. He knows them as his own people, and they may know this themselves by their diligent care to depart from iniquity, and to honor the name of Christ, by a holy conversation. Alas! how little has it been remembered that the servants of the Lord must not "strive, but be gentle toward all men." Numbers seem to think the reverse should be the conduct, and that zeal for doctrinal truth is incompatible with gentleness and meekness; and their love for controversy is one great hindrance to recovering sinners; for to aggravate opposers is no way to convince them; and to censure one another, when perhaps we do the same or similar things, is very wrong. The branches of men's disobedience are numerous, yet they all spring from the same root. Can any one judge another without at the same time condemning himself, though he may not have committed the same crime, yet hath been guilty of the same apostacy from God, and rebellion against him, and is equally chargeable with sinning against his better judgment. To God we ought to leave others, and be chiefly concerned to judge ourselves, and to seek mercy according to his blessed gospel. If our fellow sinners cannot stand before us in judgment, how are we who are guilty of the same thing escape the righteous condemnation of a heart searching God. It behooves us to remember our own unworthiness and falibility. We should therefore carefully judge ourselves both to our state and condition, that our confession of Christ be proved genuine by our devoted obedience to him. It is very important that we be reminded of death and judgment, and of the discrimination of character, which will soon be made. Not only immense multitudes of infidels, pharisees, and aposates are thronging the broad road to destruction, but a large portion of those who appear to be followers of Christ, and are externally admitted to the communion of saints will be found foolish virgins having their lamps in their hands, but no grace in their hearts.

It is indeed to be lamented that while the heavenly Bridegroom tarries Christians(?) are apt to be drowsy. At this our weak brethren may stumble. Instead of this we should sympathize with them. We should deem ourselves honored in the reputation, success and usefullness of our more distiguished brethren. Instead of all acting as if all were to be apostles rulers and teachers, we should remember that the most eminent now will not necessarily be the most eminent in the world to come.

A DISCUSSION.

[From the Christian.]

On the time that the apostles broke bread, between Dr. J. M. Ward, of the Christian Church and Eld. S. S. Mohler, of the Dunkard Church.

[The practice of the Dunkard Church is to hold communion on any day of the week.]

DR. WARD'S ANSWER.

MR. MOHLER:

Dear Sir.—The near approach of your annual communion reminds me that I had not finished the answer to your last letter. The time you choose for that service, is so clearly a departure from the usage of the religious world as well as the time indicated in the Bible and sustained by the evidence of sacred

history, that it is no more than right to question your practice.

In our former letters we had reached a point where, as you said I had brought up improbabilities. While on the other hand, you had made a positive declaration, that Paul did not break bread on the first day of the week. You tried to sustain your position by the meaning you would force on the word "morrow," in the passage where Paul preached till midnight, ready to depart on the "morrow." Now if that word never meant anything but "next day," and if "next day" never meant anything but a twenty-four hour day, and had the Jewish day begun and ended at midnight then you had gained your point. Unfortunately for your position the word "morrow" don't sit in the straight jacket you prepared for it. You challenged me to show that it did not so sit, and this I propose to do, and with no indulgence in probabilities.

Turn to Websters's Dictionary, (pictorial edition) 1876, and see what "morrow" means. He gives the primary significance of the word, "morrow," to be simply, "morning." Your common sense and scholarship will dictate to you, that the primary meaning of a word is the true essence of that word, and with no reference as to what may be implied in a secondary definition. Suppose, for an example, you try the word "*bapto*," and see if that is not true. You are well aware that the salutation, "Good morrow," that was in common use formerly, meant the same as our "Good moroing" of the present day. Now in Jewish times the evening and the morning made the day, or the evening and the "morrow," if you please. The day began at 6. P. M. of one day, and continued till 6. P. M. of the next, so that the evening and the morrow made a twenty-four hour day. Paul met on the first day of the week and preached till midnight. He met on the first part of a Jewish day, broke bread on the first day, ready to depart on the morning of the same day, as the day consisted of the evening and the morning according to the Bible. Webster gives the "next day following," as a secondary definition of the word "morrow" and his primary definition of the word "day," is "from dawn till dark," in contradistinction to the word, night, and his secondary defininition is "the whole 24 hours." So, with the above in view, you must pardon me for not hoisting on board your positive declaration, "That the Apostle Paul did not break bread on the first day of the week." The record that says that Paul preached till midnight, don't even intimate that midnight was the end of a day, for that was contrary to the Jewish division of time, and you have no right to assume it, and, on that assumption make a positive declaration to justify your unscriptural practice. The time that the sacrament was instituted forms no data for its observance, but the time that the apostles observed it, guided as they were by the Holy Spirit, is what should guide us. That the early Christians were so guided is certain, for Mosheim says that, "*All* Christians set apart the first day of the week for worship and the breaking of bread." All Christians includes the Jews, who observed the first day, and who also observed the seventh as a festival, from their previous Jewish education. If you want apostolic precedent you must confine yourself to the practice of the first century; but you do not do it. You go into the second century when all manner of innovations had crept into the church, and show where some had so far departed from the primitive practice as to meet on any day of the week, than the Lord's day. To bolster your practice by such innovations won't stand in the light of the Bible and sacred history. All that I am advocating on this point is, that we should be on apostolic ground; and, while you as a church may just as easily be right as wrong, you need not complain of what others do with water, under the name of baptism, while you so greatly violate a sacred practice.

Respectfully yours,

DR J. M. WARD.

Cornelia, Mo. Aug. 26, 1879.

REPLY.

The discussion grew out of a sermon preached by Brother A. Hutchison, from the text, "Diminish not a word." Dr. Ward heard it—sent me a note, charging on us that we *diminish from the word* and offered as proof that we break bread on others than the first day. I denied his assumption, and demanded of him to produce the command, or precept that we should break bread on the first day of the week. I further asked of him to prove that the disciples at Troas broke bread on the first day of the week, calling his attention to the fact while they met on the first day of the week to break bread, they however, *did not break bread until after midnight.* This led the Dr. to *assume* that they met between sunset and dark, and according to Jewish time they thus met on the first day of the week; he giving as a reason for this meeting between sunset and dark to break bread, that Paul passing through Troas hastily called the disciples together to break bread. In answer to this I called his attention to the fact that Paul was seven days at Troas. The Dr. however, fell back to his pet theory again, and would have it that the disciples met between sunset and dark. Thus simply begging the matter, assumed that it was Jewish time, though Troas being a Gentile city hundreds of miles from Jerusalem, and practically plead apostolic precedent in sanction of his church practice to which was replied that if apostolic precedent, simply as such, established a church ordinance then we must hold *night baptism* as a church ordinance, because of the night baptism of the jailor and his house. Also we must hold community of goods, as a church ordinance since something of this obtained in the infancy of the apostolic church. Thus while the Dr. is grappling with the problem of apostolic breaking of bread on the first day of the week, he still hangs there, and in his attempt to get clear of that horn of the dilemma, he says, "Jewish time, Jewish time!" and that the word "morrow" means a part of the same twenty-four hour day, beginning the evening before "Jewish time."

The progress then which the Dr. made toward making out his case against us of "diminishing from the Word" as yet hangs on his plea for "Jewish time" at Troas in that breaking of bread. He does not even attempt to bring forward a single precept in support of his church claims as against our practice, admitting even that he could prove his "Jewish time" theory correct, which neither he, or any other Dr. can prove, even then as an apostolic precedent it would stand side by side with the right baptism of apostolic times. So all I ask of the Dr. is simply, "stick to your text," and bring the proof that in our church practice of breaking bread we do as you charge us with, "diminish from the word." I assume that the real trouble with the Dr. is, he is straining at a gnat, after having swallowed an "Alexander Campbell."

With great respect.

S. S. MOHLER.

DISAGREEMENTS.

BY DANIEL LONGANECKER.

IT is maintained, first, that there are too many periodicals, and second, that some publish things before the world that ought not be published. Third, some reject articles that were written by the influence of the Holy Spirit in child-like simplicity. No man should assume to a universal Bishop and lord it over God's heritage. No gospel article should be rejected, because it is not fashionably gotten up, or learned according to the world. Sometimes there is a word misspelled or omitted. [Yes, we are doing it, even rewriting your article so as not to delay our compositors. Eds] The Scribes and Pharisees objected to the doctrine of Christ, saying "Have any learned men believed in him?" Cursed are they who understand not the law. Nicodemus-like they could not see the kingdom of heaven.

A simple gospel taught by a simple preacher. Christ called fishermen, and by his power and spirit the effects were great on the day of Pentecost. The word and spirit went forth from the apostles like arrows from the bow of God. What lightnings and thunderings and shakings among the dry bones. Three thousand converted and baptized, brought to the shore of salvation. Thus God chose to hide these things from the wise and prudent, and reveal them unto babes. He chose simple things to confound the mighty. David, a mere youth with a simple sling killed the giant. Sampson with a simple, insignificant jawbone was chosen to slay three thousand Philistines. It has been observed by some learned men that the most fashionable and elegant preachers are the least successful in turning sinners to obey the humble commands of God. They may get the world by scores into proud and fashionable churches, but to make converts to the meek and lowly Savior they cannot.

A certain priest who could read the Bible in fourteen languages being overcome in Scripture arguments by a Dunkard, asked the Dunkard, "Where did you get your divinity?" He replied, "from the best Professor that ever walked on this earth." "What is his name?" "Jesus Christ," was the reply. "Well," said the priest, "you have a good one." If the gospel is to be the Christian's guide I will confess that the Dunkard church comes the nearest the pattern.

If the very heavy laden sinner makes use of God's Word by faith he cannot miss the way to heaven. He has two infallible guides; but without both he is sure to miss or step off the narrow way. I do not say these things in opposition to classical education. Much worldly learning is like much worldly riches; it leaves too little time for heavenly learning. If it is a good servant it is also a hard master.

We have seen in our travels through different States, that the churches which have learned men to preach to them that the congregations were small, while on the other hand where the common preacher was laboring, there were large congregations. Too often we see a tendency to follow the world, and their coldness and fashion kills the work of the humble. Among the common ones I found not only an effort to make the inside clean, but the outside also. The fruits of the spirit can be seen on the outside, not on the inside. God looks inwardly. We judge the inside by the outside. Those who wish to go to heaven should go to the school of Christ and learn their weakness and humility inside and outside. May the time never come when the old and untutered will be set aside and rejected by men who look for their salary from the church.

OUR PRAYER MEETING.

I. I purpose to be there regularly and punctually. "Not forsaking the assembling of ourselves together."

II. I will endeaver to draw others to the meeting, "Come thou with us, and we will do thee good."

III. Before entering the place of prayer, I will ask the Savior's presence. "We would see Jesus."

IV. I will not, unless it is necessary, occupy a back seat. "How pleasant it is for brethren to dwell together in unity."

V. I will not so seat myself as to hinder others from occupying the same settee with me.

VI. I will refrain from fault-finding, and will not indulge a criticising spirit. "Be ye kindly affectioned one to another."

VII. I will not expressly dissent from one who has spoken, and will avoid giving the expression of wariance of feeling. "That they may be made perfect in one."

VIII. So far as is consistent, I will assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise. "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs."

IX. I will not decline to lead in prayer, and in offering prayer will begin with the subject in hand, and in aid of what has just been said." "Ye also helping together by prayer for us."

X. If I offer the first prayer, it shall be chiefly an invocation, asking the Savior's special presence and aid. "For without me ye can do nothing."

XI. My prayers or remarks shall not be long. "For God is in heaven, and thou upon earth; therefore let thy words be few."

XII. I will not seem to harangue nor teach in prayer, as though I were thinking of man more than God. "We speak before God in Christ."

XIII. I will not speak merely to fill a vacancy, but will rather offer prayer during pauses in the meeting. "That the benefit should not be as it were necessarily, but willingly."

XIV. I will not needlessly expose any want of faith, or other discouragements. "Who is fearful and faint-hearted, let him return."

XV. I will cultivate enlargement of faith and desires. "Let us therefore come boldly unto a throne of grace."

XVI. On leaving the place I will endeavor to maintain a devout frame of mind. "Continue in prayer."

XVII. I shall also endeavor to use all means suited to secure the blessing for which I have prayed. "Faith, without works, is dead also."—*Sel.*

HE who refuses to believe anything until he is certain of it, is not in danger of unjust judgment: for many probable things turn out false. It is my duty to love my neighbor as myself: it is no less a duty to regard him as truthful and good until he proves to be otherwise. Without love and care for him, I may soon bring him to have no love and care for me.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN, S. J. HARRISON, J. W. STEIN. } EDITORS.

1. The Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - NOVEMBER 17, 1879.

OVER one hundred students enrolled at Ashland College.

WILL Henry Shively please give us his correct address?

ELDER GEORGE Burnhart has changed his address from Newtonia, Mo., to Grangeville, Mo.

BROTHER W. J. SWIGART of the *Primitive Christian*, has been having a joyful time among the Brethren in Virginia.

BROTHER S. T. Bosserman, of Dunkirk, Ohio, arrived in Lanark on the morning of the 15th, and will labor in the Lord's vineyard here for a season.

MRS. CAMPBELL, widow of Alexander Campbell, attended the Bloomington Convention, and "delivered an exhortation about ten minutes in length."

BROTHER H. B. BRUMBAUGH is visiting some of the churches in Missouri and Kansas. A good thing indeed, for workers are needed out there.

IF important matter is crowded out, do not become impatient. We are doing the best we can, and are often at a loss what *not* to publish.

BROTHER DANIEL Brower left home Oct. 23, for Washington and Idaho Territories to preach the Gospel. Bro S. J. Pefly, of Ladoga, Ind., is with him.

BROTHER JESSE CALVERT has invited the *Progressive Christian* to take up its abode at Warsaw, Ind., and the *Progressive* says it will if the brethren will raise the necessary means.

WE have received a lot of "Our Almanac's" from Bro. Kurtz, and they show good workmanship. A more extended notice in Literary column next week. Price, ten cents. For sale at this office.

THE *Gospel Preacher* reports that the Missionary Convention in Ind., was an enjoyable one. We longed to be there in body and spirit, but could only think and pray. This was as near as we could get.

"THE General Wesleyan Conference, lately held, passed a resolution prohibiting the use of fermented wine at their Communion services. Why may we not do the same at our next Annual Meeting?" So writes our aged Bro. Isaac Price.

THE 27th of November has been named by the Governor of Illinois as a day of Thanksgiving. May the suggestion be heeded and the day really spent in prayer and giving thanks instead of feasting and light-mindedness.

WE want some one in each congregation to report to us promptly on a postal card all additions by baptism. Name the church, and the number baptized. We want to make our "Success" column as interesting as possible.

BRO. BARNES will begin a discussion in Waynesboro, Pa., with Dr. Bergstresser on Thursday, the 20th inst. Subjects: Infant Church Membership, Scripture Baptism and the Lord's Supper. The debate is to continue several days.

THERE is a difference between a council to adopt articles of faith, and the co-operation of churches in sending ministers to preach the Gospel to the poor. The former is born of men, the latter of God. "Let there be light" all around.

"AT YOUR OPTION."—So says an elder at the head of his communication. That means, accept, or reject, or "boil down," so we boiled it. It is not the much from a few that is desirable, but the "*multum in parvo*" from many that makes the soul fat.

THERE is a number of members living near Independence, Kansas, who are without a minister, and they very much desire some one to locate among them. The country is said to be one of the best in Southern Kansas. Who will go there to plant and to water?

HEAVEN'S three great missionaries: Jesus Christ, the Holy Spirit, and the Bible. Opposed to these is Satan, who is also an active, energetic missionary; and all who are fighting against Christ, the Holy Spirit and the Bible are working with the devil.

THE editor of the *Settler's Guide*, Chetopa, Kansas, says: "We have four lots to donate them (the Brethren) for church purposes when they are ready to build a church of their own in Chetopa." This is characteristic of Col. Cook, who by the way sends out a good *Guide* for settlers.

THE Brethren of the Bear Creek Church, Christian county, Illinois, have purchased a meeting-house in the town of Palmer, on the Toledo, Wabash and Western Railroad, and desire ministers to stop there and preach the word to the people.

AN Independent Catholic church has been organized in New York City. It maintains that the people—the members of the church should decide all ecclesiastical questions. This is a severe blow at priest-craft and "infallible" Popedom. We admire all efforts to free the people from the chains of moral slavery, and to this move for liberty say, Amen.

BROTHER JOHN WISE will go to Pennsylvania the 20th inst. to spend some weeks there among the loved ones. By request we say that he is willing to spend some time among the Brethren in Ohio, on his return, if they will open correspondence with him. Address him at Scenery Hill, Washington Co., Pa. Remember to accompany your letters with the the necessary postage stamps.

A BROTHER from Missouri writes as follows: "Being formerly a Baptist myself and also being personally acquainted with brother J. W. Stein caused me to read the debate between him and Mr. Ray; and it was the means of convincing me of the error of my way, and now I am rejoicing in a Savior's love with the Brethren. May the Lord spare him still to manfully defend his cause in these last and dark days."

GENERALLY the most ungrateful people are those whom you help most. Just help a man with bread, fuel and clothing awhile, and when circumstances compel you to stop, behold how he and his family will pour down invectives upon your head. All the good you ever did is turned into blackness by the cold hearted and unthankful. It shows a want of feeling and unmasks the corrupt heart so that the Christian can only find relief in tears and prayers.

WE find many of our agents have been unusually active this Fall and quite a large number of our subscribers have already renewed for 1880. This is quite an accommodation to us. It is much more pleasant and convenient to get the subscriptions in now for next year than to wait till the year is out. We now have plenty of time to put the names in type and thus have everything ready to start with the new volume. The sooner our subscribers renew now the better. As fast as renewed the date after the names will be changed, and if you renew now you can see that your subscription is extended before this year's has expired and thus avoid any delays.

"What shall I preach about?" said a minister to the pastor of a colored flock which he was to address. "Well, mos' any subject will be 'ceptable," was the reply; "only I'd like to gib you one word ob caution." "Ah! what is that?" "Well, ef I was you, I'd touch werry light on de ten commandments." "Indeed! and why?" "O, cos I hab notise dat dey mos' always hab a damb'nin' effect on de congregation."

The pastor of the colored flock and his audience are not the only ones of the kind. The plain facts of the Bible have a very dampning effect on a large number of Caucasian audiences; and not a few of their pastors have learned that the "ten commandments" are very unpopular.

BROTHER HOPE under date of Oct. 7th, says: "Our Love-feast is past: nearly all the members present. One received by baptism. Bro. Sorensen advanced in the ministry, and Bro. Soren Chr. Nielson chosen to preach and Chr. Christiansen elected deacon. The last two live some distance from here, and at a place where a church will sometime be organized, the Lord willing. At that place they now have two ministers and one deacon. A Love-feast will be held there in a few weeks. Our hall was filled, and soon will be too small to hold Feasts in. Do you think our American Brethren would feel to aid us in building a meeting-house? All is peace and harmony among us."

WE feel grateful to those who are striving to make "Our Bible Class" interesting. This department is open to all, even to ourselves, and we intend to go in occasionally and do our part. Clearness, brevity and truthfulness should characterize our work here as in other departments.

HOT iron welds easily, and good black-smiths waste little time on cold iron. Doctrines, opinions and disputations of men are tedious and unprofitable, but good old gospel *warms*. Preacher, are you putting gospel fire into your work? Call down the warming, melting, burning power of God's great truth. Warm your hearers, then apply the hammer; melt first, then mold. It is not so much the truth as the *whole* truth that fashions the heart for God's service. Less clatter, less jingling, but more real solid argument, preceded by the "fire that burns," will produce better results.

GATHERING THEM IN.

ON the 29th of October, we commenced meetings in the Hudson Church. Meeting each evening, and by Sunday, Nov. 2nd, four loved ones signified their desire to have fellowship with the people of God; hence after the forenoon services on Lord's day, we repaired to the water where the minister went with the candidates to do God's will. The weather was exceedingly cold, yet not too severe to obey Jesus. One of the immersed was an aged woman upwards of seventy years old; the other three were young, yet brave to go forward in the work of the Lord. On Sunday evening again met to praise God, and tell the sweet old story of Jesus' love. A young man signified his willingness to unite with the band of believers, so we went to the beautiful river on Monday, and did as Jesus commanded in Matt. 28: 19. Monday evening still found us in public assembly with the "Sword of the Spirit" as our weapon of warfare. Another young man sought to be released from the fetters of sin, and declared his willingness to walk in newness of life. Tuesday evening, finding my health failing, a dispatch was sent to Bro. D. B. Gibson, who was then at Cerro Gordo, to come to the rescue, and on Wednesday morning we were refreshed by the coming of this "Titus." That evening Bro. Daniel shunned not to declare the truth, and two more resolved to leave the barren fields of sin for God's green pastures. On Thursday morning the writer left for home, having seen five baptized and three more ready to begin the new life. The Lord did a noble work for the Hudson church, and we shall ever remember the affection and kindness of the "blood-bought" ones at that place. They deserve praise, not because they are rich and increased in goods, but because of their good works and holy zeal in the cause. "Watch and pray," my beloved brethren: God has blessed you; hold fast your gifts which have been given to you by the Lord Jesus.

Bro. Thomas D. Lyon is the Elder and for help he has brethren J. Y. Snavely, John L. Snavely and Henry Forney. We heard no strife nor rumors of strife; no backbiting, no complaining, no fretting, no "hobbies" there. None seemed oppressed, persecuted, held back or hurried forward. Heard nothing about "fast men," "slow men," "middle men," "bad men," "schemers," "fogies," "proud brethren," "selfish brethren," "poor preachers," or "mighty men." In fact, each one seemed to attend to his own business, swept away his own rubbish, confessed his own sins, preferred the other, and united in the work of the Lord. No wonder we enjoyed their company, and no wonder the Lord gave the increase to the minister's labors. Bro. S. M. Forney was with us until the 4th, when he left for home. God bless him in his holy calling.

M. M. E.

TRIALS OF LIFE

SOME regard the trials of life as too severe and as bringing no reward. Opposition is good, and the greater the opposition the better for the opposed. What do you put on land to enrich it, and cause it to produce a bountiful crop? Then the more filth, and slander, and malignity you heap upon a man, the more he will thrive. When you have been tried you know your own strength. You can not learn to swim by sitting on the table. You must go into deep water. Do you think the sprouted acorn is an oak tree? No; but it must endure the cold winters and the fierce storms, before it can be a mighty oak. Each trial adds strength and prepares it for more fierce ones. Heavy afflictions are the best benefactors to heavenly affections, but he who afflicts you does not always design a blessing, but God gives it to you. The envious man afflicts for an evil purpose, but he only adds strength to your moral powers. If you should undertake a journey around the world you would prepare yourself for all latitudes. So you must be willing to take life as you find it. You must prepare to go up hill as well as down. Corn is not planted, cultivated, gathered, ground, and made into bread without labor. You were created; you were only begun. Without trials you would not now be what you are. The greater the darkness the brighter the stars. Wine is not made without the press. Bleed a vine and it will thrive the faster. Gold melted and cleared of its dross looks better than in its original state. Glow-worms glow most beautiful on dark nights. The more you tread camomile the more it will spread. The stronger the wind the more the thistle will scatter. Most are triumphant because they have overcome the trials of life. Severe trials is the rich soil of true manhood. By them the soul is refined, the affections enlarged and strengthened. Then welcome distress and calamity as refiners and cease your fretting and complaining. Sickness, misfortune, opposition scour us of our rust and dispel the mildew from our affections. Worry not when you are pruned, but in your patience possess ye your soul. God sometimes puts you on your back that you may look upward. Whom the Lord loveth he chasteneth. Then endure afflictions and trials without a murmur.

M. M. E.

LOOSE CHRISTIANITY.

OUR heading is a logical absurdity. As impossible as it is would be for a man to be a follower of Christ and depart from his footsteps, so it is to be a Christian at all and be a loose one. A half Christian is no Christian at all. He is a traitor in the ranks. These we will always have, and should not be surprised if they sometimes discomfit us.

A loose Christian is a peculiar and particular kind of a *no* Christian. While we deplore the influence of professed infidels and ungodly men, we do not believe that they hinder or retard the cause of Christianity near as much as the loose Christians do. The loose Christian is accepted as the product of the gospel of Christ, and whatever inconsistencies are in him are regarded as being in the religion which he professes. The loose christian is not a real one—he is only a pretended one. He pretends to favor just what he opposes. Then he is as much worse than an infidel as a hypocrite is worse than an honest man.

Nothing will kill a good doctrine quicker than for a lot of bad men to profess to believe, favor and obey it. The more wicked men say in favor of a good thing the more honest and pious people will avoid it. Politicians understand this; and, to defeat a cause, one measure to which they resort, is to employ one of the most wicked and unpopular men they know, to speak favorably of the cause they want defeated. It makes no difference what you look upon, if it be universally used and upheld by good, pious and honest people, no opposition in the world can put it down.

O how sad it is to have the sinner say, when urging him to join the church of the Brethren, "Oh I am now as much like Christ as the majority of your brethren and sisters!" How futile are all the efforts of the minister to add to the numbers in the church when a few or many of the members are like whitened sepulchers. That is, when they make a nice profession, but live a prayerless, impious, dishonest and quarrelsome life! Oh God, can anything be more deplorable than this! Can any darkness of crime and wickedness be worse than this?

S. J. H.

THE GRACE OF GOD.

GOD'S grace is his divine favor toward man. Mercy is its handmaid, and love its father. It is sovereign because he who manifests it, is sovereign. It is the *source* of all the benefits we receive from God. We did not *merit* the grace of God. We received grace, not because we sought out the Lord, found him and voluntarily submitted a plan of reconcilation to him, but because in our helplessness he pitied us and had mercy. The grace of God, therefore was unmerited on our part. It was God's love, not ours, that found out redemption for us All the favors on his part are free, and not of debt. He owed us nothing; he was under no obligations even to love us, but he *did* love us, and "*so loved*" the world that "he *gave* his *only begotten* Son that whosoever believeth on him should not perish but have everlasting life." His grace abounded to the extent of sacrificing his only begotten Son. And this without any *love* on our part, without any *labor* on our behalf. "If through the offence of one (Adam) many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, *hath abounded unto many*".—Rom. 5: 15. Now if by Adam's transgression *many* be dead, *much more* the grace of God hath *abounded unto many*. If the transgression of Adam was fearful in its consequences, the free gift far exceeds in *its* consequences. God's grace not only *removes* the *offense*, but bestows blessings besides. Grace not only *takes away* the penalty of transgression but *reaches far beyond*, adding happiness and eternal life to the believer.

The idea of grace may be illustrated by the following: You are standing upon the seashore, and as you look out over the mighty deep, you behold a vessel in distress. The crew are sea-drenched, cold, hungry and needy, and unless assisted, must soon perish. You are moved by pure love to aid them, hence you send your only son to their rescue. A boat is procured, your son enters it and exposes himself to all the dangers of a disturbed sea in order to save the perishing. He goes forth, willing even to lay down his life for the poor and miserable if necessary. He receives them and they are happy. Should you now *pay* them for coming to the shore? Do you think justice would require you to reward them for climbing into the boat and thus saving their lives? Not at all! But they should rather serve you; be grateful, thankful and friendly for the favor. *Favor?* Yes, it was *pure favor* on your part. Your love for them was great, and your grace *moved* you to send them assistance. So with our Father: he loved us: his grace moved him to send his Son to save us. To him we owe our allegiance, our love and obedience.

What did we do towards redeeming ourselves? Nothing; God did all the work, not because we had done anything *for him*, but because he loved us. Grace, all grace on his part. What did man do towards obtaining pardon or forgiveness? Nothing. What did mankind do towards securing the Holy Spirit? Nothing. It is a *gift*, by the grace of God. What did man do towards taking himself out of an evil state and putting himself into a better one? Nothing. God opened the way, made the sacrifice, bestowed grace and now invites all men everywhere to *accept it*. More than that no one should ask. Why should any one ask God to do still more for him?

A father possesses a beautiful home. The comforts of life, home enjoyments, health and prosperity smile upon him and his lovely family. Peace, good will, harmony, love and obedience characterize that household. Want and distress are unknown to any member, and contentment seems to be a happy feature among them. But in the midst of all the enjoyments, the peace, plenty and prosperity.—the children become tired of home and go out in the world, engage in sin and wickedness until they have forfeited all claims to that beautiful home and the respect and admiration of the devoted and kind parent. But the father sees the condition of his children. They have been long from home. Needy, sick, care-worn, distressed, and forsaken the father finds them, has compassion, and is moved to invite them to his pleasant home again. They have forfeited all claims to his benevolence and inheritance, but seeing their wretchedness he is moved with pity to take them in. He embraces them, invites them to partake of his bounties and be happy, all through grace. They did not *earn* the gifts which he now bestows upon them. Things earned are not gifts, but compassion. God's love and compassion meets us, invites us, not because we first loved or had compassion, but because of his abundant grace. Grace *did* abound, grace *now* abounds. But in considering the sovereign, unmerited and unsolicited grace of God as being the only source of pardon, let us not forget that we now have a part to perform. Obedience is required, and this we can do. Grace opened the way, but now we can walk in it. Let us duly appreciate the *things already done for us* by the *grace* of God, and then we *may*, we *can* appreciate *the things* which he *will yet do* for us. M. M. E.

INCONSISTENCY.

THIS is emphatically an age of envy, selfishness and hypocrisy. None succeed who are not envied; few strive who are not selfish; and small is the number who act as they feel. So skilled are some people that it is impossible to tell whether what they say and do is sincere or not. They can say and do what they do not mean so nearly like they say and do things which they do mean that is impossible, from their manner of saying or doing, to tell whether they mean it or not. A worthy friend once remarked that it was impossible to decide who were friends and who were not. While business and social prospects are bright, persons gather around us with all the show of true fidelity that it is in the power of the word or act to indicate, but when reverses come and friends are needed, ah! they fly like shadows before a cloud. We are disappointed—they were not friends. Why then did they seek our society? To enhance selfish interests. Are these not by far more "wolves in sheep's clothing" than in their own? We can say, yes, from observation, and many can attest from experience. S. J. H.

LITTLE CHILDREN.

OUR Master recognized little children, talked with them, blessed them: why should not we? Do we truly recognize the advantages for doing good among children? Have we learned how to mould their minds, and lead them to love that One who blessed them? O whose heart is not opened to our dear youth!

On the second of November we met the children of the Hudson Church, and had a pleasant talk with them. They have been attending school during the past Summer, and have learned considerable about the Bible. Dear little ones, how happy they were! Their good conduct shows that they have been well taught, and that they are trying to live right and do good. There are some children's *friends* in the Hudson Church, and their friendship is being felt. It is gratifying to observe that in the congregations where the children are being taught and cared for, the order in public worship is good, and the young people are not rude and boisterous. Talk and act as we will, the more gospel you put into children's hearts and the more we get into our affections, the better for all around us. I hope that in years to come, if the Lord shall spare me to visit the Hudson church again, I may find many—yea all of those little boys and girls good men and women in the church. So mote it be. M. M. E.

B. AT W. TO MINISTERS.

SOME of our Brethren have asked us why we do not send the B. AT W. to ministers for $1.00 which is fifty cents less than the regular price. If we thought that a minister who is worth from one to twenty thousand dollars *deserved* his paper for a third less than his poor brother who is not worth as many hundred dollars, we would most readily do the favor, but as he does not, and we do not believe in *class distinctions* we cannot send the B. AT W. to a wealthy man just because he has been elected to the ministry, for two-thirds of what we charge his poor brother. We are not rich ourselves, and for us to *give* fifty cents to all our wealthy ministers just because they are ministers does not look fair. We appeal to the Law and the Testimony which says that we shall "do nothing by partiality." It is further declared that the wisdom from above is "*without partiality.*"—Jas. 3: 17

We consider it our duty to distribute to the *necessities* of the *poor* whether ministers or not, whether white or black, bond or free; and for such we are trying to raise a fund to send them the paper *free*. We now have means to send about thirty copies, and hope that the liberal giver will assist us so that we can send to several hundred poor. We are willing to pay those who work for us, but so long as our voices can be raised for gospel equality we will refuse to bid for the influence of any class or race of men to enhance our own selfish interests. We will not pursue such a course knowingly, and stand here upon record as opposed to singling out officials as favorites. If the B. AT W. be a benefit to the people, is it not the duty of every minister to recommend it and give it his influence, favor or no favor from its editors? On the other hand if it be no benefit, ought he to recommend it for fifty cents or any other sum? Further is a professor of religion who thus places an estimate upon his influence, a safe one to risk? Think of these things, beloved brethren.

SPECIAL TO SUBSCRIBERS.

WE cannot send the BRETHREN AT WORK to any one after his time is out, unless he renews. We deal with so many that necessity compels us to have but one rule for all. We shall not knowingly send our paper to parties without it has been paid for by themselves or others, and if any one should receive the paper without ordering it he need only look at the date opposite his name to see how long it has been paid for, as, for example

J. E. Jones, 1 81,

which means that J. E. Jones' paper is paid to Januray 1st, 1881.

To send the paper without pay puts us at too great a disadvantage. When accounts run a long time, many forget them, and when asked to settle, say they have paid, and in order to maintain peace in the family the clerk is ordered to square accounts. And then it is very unpleasant to send "duns," and equally unpleasant to receive them. Now can we all agree to do our part, and avoid all unpleasantness in this matter? "Times are good," is the news from all parts of the land; can not each one at once remit $1.50 for one year, or $1.00 for eight months, or fifty cents for four months? Or if there is an agent hand the amount to him, and then there will be no "duns," no "forgetting" the printers' dues, and all will go on pleasantly. We want to talk with all of you next year, for as we become more experienced in the work, and learn to know more of you the better we can labor. In addition to what we have promised you in our Prospectus in No. 39, we will say that we design giving one column of "Church History" each week. This alone will be worth the price of the paper. We cordially invite you to renew *now*.

TO THE BROTHERHOOD AT LARGE.

BE it known that Dr. P. Fahrney, of Chicago, formerly a member of Pine Creek congregation, in Ogle Co., Ill., has been fully restored to practical fellowship in the Brethren church after a satisfactory confession. The trouble was life insurance. Reported by order the church. J. S. LINE.

[WE had the pleasure of stopping with Bro. Fahrney on the night of the 12th instant, and were happy to find the Doctor in full fellowship with the church. May his joy be full, and may his labors for the good of the human family be crowned with success.—EDS.]

MANUSCRIPTAL.

"The Colosseum."—Prof. Jenks. "The inner Chambers of Majesty."—C. H. Balsbaugh. "Hindrances to the Spread of the Gospel."—A. B. Woodward. "Five Reasons for attending Public Worship."—J. C. Bright. "Musings."—W. H. Rogse.

"YE are the Light of the World."—Silas Gilbert. "WORK."—J. H. Miller. "The Unfruitful Tree."—D. S. T. Butterbaugh.

THE children of the Hudson Church, Ill., contribute annually to the Danish Mission. On Lord's day, 9th inst. they brought their gifts together for the next year.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple, language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

COALS OF FIRE.

Will some one please explain Rom. 11: 20 which reads as follows: "Therefore if thine enemy hunger feed him; if he thirst give him drink; for in so doing thou shalt heap coals of fire on his head.

C. J. HEAD.

WE do not understand that we shall literally "heap coals of fire," but reference is had to the subduing effects of such a course. We must *kill* our enemies with kindness.

J. F. EBERSOLE.

GREATER WORKS.

Will some one please explain John 14: 12? It reads as follows; "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

RILEY STUMP.

JESUS came into the world to redeem mankind. He performed a great many miracles in establishing the gospel which was typical of the great deliverance from sin which is far more destructive than any malady the flesh is heir to, as it destroys the happiness of the soul beyond this "vale of tears." When man transgressed the law of his Creator, he placed himself under the curse of a violated law of Jehovah, and the curse could only be removed by our being brought out from under the curse by the precious blood of the Son of God, and until this was accomplished there could be no remission of sins. Although Jesus could say "thy sins be forgiven thee," he looked forward to the time when he would complete the atonement. The blood of bulls and goats could not take away sins, but were typical of the blood of Jesus which cleanseth us from all sin.

Jesus, when he uttered the above language was about to make that atonement, then he could commission his followers to go into all the world and rescue the children of men from the dreadful curse of sin which were the same works as Jesus did only greater as they had the atonement to build upon. Before this it was only a shadow, but now a reality.

S. C. MILLER.

Brooklyn, Iowa.

OTHER SHEEP.

Please explain John 10: 16, which reads as follows: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." J. H. CASKEY.

JESUS addressed himself to the Jews. "Other sheep," means Gentiles and Samaritans "I lay down my life for the sheep" says Jesus, that is, he tasted "death for *every* man." Heb. 2: 9. Jews and Gentiles are permitted to enter the fold of Jesus, and as believers "are made nigh by the blood of Christ, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2. We gather from these divinely-inspired words: *First*, the Gentiles who far off, are made nigh by the *blood* of Christ: *Second*, that Christ *abolished* the law of commandments; *Third*, that he did this to make *one new* man of Jew and Gentile. *Fourth*, to *reconcile* Jew and Gentile unto God *in one body*, and that *by* the cross: *Fifth*, that in so doing he slew or destroyed the *enmity* that before his death existed between these nations.

Many Jews in Christ's time heard (obeyed) him; and since then many Gentiles have obeyed from the heart that form of doctrine delivered unto them, hence are in the fold of Christ. The Greek word *aules* rendered *fold*, signifies *a court*; and in the latter clause of the verse the original word *poimne* would be better if rendered *flock*. Luther translates *poimne*, *heerde*, which is, herd or flock. This flock is composed of believers in Christ, whether Jew, Gentile or Samaritan; and Christ is the great Shepherd.

M. M. E.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

IF WE KNEW.

If we knew when walking thoughtless
Through the crowded, dusty way,
That some pearl of wondrous whiteness
Close beside our pathway lay,
We would pause where now we hasten,
We would oftener look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms are fainting
For the shade which we should fling,
If we knew what lips are parching
For the water we should bring,
We would haste with eager footsteps,
We would work with willing hands,
Bearing cooling cups of water
Planting rows of shading palms.

If we knew what feet are weary,
Climbing up the hills of pain;
By the world cast out as evil,
Poor, repentant Magdalenes;
We no more would dare to scorn them
With our Pharisaic pride,
Wrapping close our robes about us,
Passing on the other side.

If we knew when friends around us
Closely press to say "Good-bye,"
Which among the lips that kiss us,
First beneath the flowers should lie,
While like rain upon their faces
Fell our bitter, blinding tears,
Tender words of love eternal
We would whisper in their ears

RIGHT BEGINNINGS.

WE all know how hard it is to go on pleasantly if we have made a bad beginning. Breakfast time gives the turn to the whole day. If father is stern and mother is cross; if the big brother gives a short answer, or the young lady sister frowns over her coffee, the little children catch the feeling and imbibe the infection. One discordant note sets the whole household choir jarring. One cross face repeats itself in many variations. One angry word challenges another.

Let us be very careful to begin right in the morning. Are we careful to pray? Do we open the gates of the day with a petition to the Mighty One, who guards us in life and in death? A little child once said: "I always pray to God at night, because in the dark I want him to take care of me, but in daylight I don't pray for I can take care of myself well enough then." In very much this spirit some grown people act. They are hurried and worried in the morning; they have overslept; business presses them with manifold vexations and perplexities; many are the excuses they make to themselves for their omissions and abbreviations; but secret prayer and household worship are neglected and the day goes wrong.

Sunny faces at the breakfast-table and a cheerful "good-morning" from each to the other are blessed missionaries. They start everything right, and all housekeepers know the value of that. Others, who are not housekeepers, know it too, and benedictions follow the man or woman who goes down the street in the morning with a bright look and a word of cheer for every one he meets on the way.—*Christian at Work.*

THE WAY TO BE HAPPY.

BY PHEBE A. FRANTZ.

WE all desire to be happy, but this alone will not make us so. To wish for anything is not to secure it. In order to acquire anything something must be done—some effort must be put forth. Flowers would not be beautiful nor emit any fragrance, did they not grow and expand. Birds would not be cheerful and happy did they not flutter in the breeze and tune their voices in the ecstacy of song.—Life and cheerfulness are prerequisites to happiness, and God has wisely placed labor before enjoyment. This is a world of toil, and it is certainly a mark of wisdom in us to submit to it calmly and make the best of it. And since happiness here is alone attainable by labor and care, we should not expect it through any other source. All enjoyment consists in receiving and doing. Happiness is communicated to the soul by ingress and egress, and all healthy souls will keep a proper balance between the two. We always feel happy by making others happy. "It is more blessed to give than to receive." The joy we give to others will return with a brighter lustre to our own hearts. The fault with many of us seems to be that we feel more inclined to receive than to give, and we complain of the cold-hearted world when the fault evidently lies at our own door. Can we expect others to treat us kindly when we fail to treat them so? Can we expect others to smile upon us while we frown? Have we a right to expect a continued glow of joy and sunshine while we lie in a passive, receptive attitude, and speak no pleasant word, and do no kind act to cause joy and sunshine to spring up in the hearts of others? The Golden Rule requires us to do unto others as we wish them to do unto us; hence it is the duty of every one that wishes to be happy, to begin the work. The great mistake made by many of us is, that that we take hold of the Golden Rule at the wrong end. We wish or expect others to do first, and then we commonly do to others as they have done to us. True and lasting happiness must spring from within the soul; it must find its root and nourishment there. That world of beauty in the mind must have continual sunshine. All entrance to the soul must be closed against everything from without that would mar the enjoyment, disturb the peace and obscure the light of the world within. The eye must not wander through the dark holes and alleys of society to gaze upon the faults and blemishes of mankind. The ear must not heed the taunts, jeers and scoffs of the vicious, nor listen to the flatterer and insidious devices of those who would discourage or lead astray. When others would heap abuse upon us we should not carry it. When others scold and frown, fret and complain, we should listen to the music of Nature, view the world of beauty within and around us, and look on the sunny side and the better time coming.

All is not sunshine in this fleeting world of ours. There are seasons of gloom and disappointment; sad seasons when the heart is sick, and hopes are crushed and the bow of promise scarcely visible to the spiritual eye. How often we are disappointed in the common affairs of life, in the ordinary pursuits of business, in our long-cherished hopes, and the professions of friendship, by those who revived our warmest sympathies and kindness and have now become our enemies. These sorrows and disappointments are more or less experienced by all, and the more sensitive our natures, and the higher our susceptibilities, the greater will be the gloom and sadness they occasion. This sensitive, irritable part of our nature, this source of so much annoyance and unhappiness to us, is one of the characteristic marks of depraved nature. It is within us, and if not born with us, or in us, is at least bred in us. Now this thing is one of the greatest enemies to our happiness and peace of mind, and it is our business and duty to get rid of it. The fact is we should have left it in our childhood days with all else that is childish. "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things." According to this we are not men and woman until we "put away" or get rid of, things which belong to childhood and not to manhood and womanhood. Childhood is the period of discipline to prepare us for man and womanhood. How many are the conflicts with bad temper, and disappointments in their early life before a firmness of mind, a stability of character and firm principles are formed, or before the great theatre of life is properly realized. How many, alas, carry the follies of childhood into the years of maturity to perplex them through life. Notwithstanding Christianity affords a type of true happiness, a peace of conscience, a cheerful heart and a glorious hope of future bliss, yet a Christian's life is not without its conflicts, and a Christian's feelings and temper have much to endure. There are sad reverses and serious shocks to the cause of truth often witnessed and experienced which carries much with them that is depressing, and the serious and truly humble Christian is grieved and sad at heart, but the beacon-light of happiness is before us.

Do all in your power to make others happy. "As much as lieth in you, live peeceably with all men," The union and prosperity of Zion is the joy, the life of the Christian. No one can enjoy real Christianity who does not labor for the good of others,—the peace and union of the Church, and the cultivation of his own mind and heart. The great apostle Paul was happy even when in chains and imprisonment; and in contemplating his past life with its labors, and in view of the death which awaited him he was still tranquil and happy because he had fought a good fight and there was a crown of life laid up for him and all who truly loved the Lord.

Thus shall our days be cheerful and happy. If we let the sun of real religion shine into our hearts, our labors and good deeds for the benefit of our fellow-man will increase our enjoyment here, and be as so many gems in our crown of life beyond.

FROM PALESTINE.

NUMBER XXXI.

From Jerusalem to Nablus.

[From the "Christian Standard" by special Arrangement.]

This brought us to the head waters of Wady Bedan, a tributary of the wady on which Enon is located, called wady Farra. We struck wady Bedan at a point where four mills, propelled by its water, are situated in sight of one another We followed its course to its junction with wady Farra, and in doing so passed twelve mills, the last situated in the fork of the two streams and propelled by water drawn from wady Farra. These are all overshot mills, and are propelled by water drawn into races. The rapid descent of the principal streams makes it practicable to draw off these side channels at short intervals, and to build the mills close together. In some instances the mill-race is so high above the principal stream that it runs through and propels two mills in making its way down. From the junction of the two streams we continued down wady Farra in search of a place answering to Enon. The "much water" we found all the way, and although the season was exceptionally dry, pools well suited for baptizing were abundant. We rode into a number of these to try their depth. But we wanted to find, in addition to the much water, an open space on the bank of the stream suitable for the assembling of the great multitudes who flocked to John's places of baptizing; and for several miles we found no such place. We pursued our pathless way along the slopes of a narrow ravine, with high and precipitous hills on either side. We had to ford the stream frequently, and its banks were so thickly crowded with a jungle of oleanders in full bloom, that we could not always cross where we would.—Never, in a single day, have I seen so many oleanders. For as many as five miles their line of mingled pink and green was as contiuous as the current stream which nourished them. Finally, after a fatiguing ride, during which both our dragoman and our escort became discouraged and fell behind, there suddenly opened before us a beautiful valley among the mountains, about one mile wide and three miles long. Bedouin tents were pitched in groups here and there; herds of camels, to the number of three or four hundred, were grazing, or drinking, or moving about; and swarms of brown-skinned boys, both large and small, were bathing at different places in the stream. Here, then, was the open space required, and a more suitable place for the gathering of a multitude could not be found on the banks of any mountain stream in Palestine.

It is identified as Enon by the only man who has ever made a thorough and scientific exploration of the country, and now it is accepted as such without dispute from any quarter. We cut an oleander cane apiece from the banks of the stream, and we took a bath in one of its pools.

Our excursion to Enon occupied an entire day. The next morning we ascended to the top of Mt. Gerizim, to see the site of the ancient Samaritan temple, the ruins of a citadel and church built by the crusaders, and the rock on which Jotham stood when he recited to the Shechemites his celebrated fable of the trees. That a man could stand near enough to an assembly of his enemies, who had slain all of his brothers and were at the time engaged in crowning as king the instigator of the slaughter, to make to them an audible speech, and yet be out of reach of their weapons, and safe from pursuit, is most singular. Yet the locality shows that it was altogether practicable. A projecting rock on the face of Mt. Gerizim overlooks the city of Shechem. From its top a man's voice can be distinctly heard in the plain below; it is too high to be reached by arrows shot from the plain, and pursuers would be compelled to climb the mountain or pass a long distance around it, while the flight of the speaker was unobstructed. See the narrative in Judges ix: 1 21.

After returning from the mountain's top we left Nablus, going north-westward, and came in two hours to the site of Samaria, the ancient capital of the ten tribes. The well posted student of sacred history will remember that this city was never taken except by a long-continued siege, reducing its inhabitants to the point of starvation.

Its peculiar situation made it impregnable when defended by a competent force. It stood on the top of an isolated hill 400 feet high, with a valley from a half mile to two miles in width all around it, and high hills surrounding this valley everywhere except at the west, where there is a gap opening out toward the sea. It must have been through this gap that the Syrian army thought they heard the Egyptians coming, when they precipitately fled by night and caused a fulfillment of Elisha's prediction. See II. Kings vi. 24—vii. 20. In the reign of Herod the Great, the city had fallen into decay, and he undertook to rebuild it. Among other magnificant structures which he erected, was a columnade of granite columns about 20 feet high all around the brow of the hill, and about 50 feet from its summit. They stood on a terrace leveled for the purpose of a chariot drive, and the circuit around which they extended is supposed to have been about 1000 yards. Fifty or sixty of these columns are still standing, and in their loneliness they speak mournfully of the departed glory of him who erected them. The entire hill is now terraced and cultivated in grain, except the small space on the northern slope occupied by a little village of low huts, and by an old church of the crusading period in which it is foolishly claimed that John the Baptist was buried. Herod named the city Sebaste, the Greek for Augustus, in honor of Augustus Cæsar, and the village still wears this name in the Arab form of Sebustiyeh. We took our lunch on the top of the hill under the shade of an olive tree, and I meditated much on the utter desolation of a city so conspicuous in sacred history. Samaria and Mt. Zion were the two best fortified hills in Israel, and their inhabitants were wont to rest under a sense of great security when the prophets predicted the fate awaiting them: hence the well known words of Amos, "Woe to them that are at ease in Zion, and trust in the hill of Samaria." (Amos vi: 1.)

J. W. McGARVEY.

Topics of the Day.

TEMPERANCE VIEWED FROM A FINANCIAL STAND-POINT.

FEW persons are aware of the money annually spent for intoxicating liquors. Even those who spend this money are largely ignorant of what it amounts to in the course of a few months. It is only when a strict account of spenditures is kept that there is any conception of the enormity of the sum or the rapidity with which it accumulates. We will give some facts with regard to the money that is spent for various liquors in our day.

It is estimated that there are annually consumed in our country 60,000,000 gallons of whiskey, at a cost of $360,000,000. There are consumed 2,500,000 gallons imported spirits, at $25,000,000; 10,500,000 gallons imported wines, valued at $65,000,000; 7,560,000 barrels of beer valued at $150, 000,000; native wines, brandies, cordials valued at $50 000 000. Here are $650,000,000, directly spent for different kinds of drink; spent to gratify passion and to destroy men's souls.

But the liquor expense does not stop here.—Look for a moment at the expense that is indirectly incurred. There are 50,000 paupers to be supported at an annual expense of $25,000,000; 50,000 tramps, $5,000,000; 250,000, criminals $25,000,000; 5,000 insane, $50,000,000; 60,000,00 drunkards to be provided for at $60,000,000 capital invested in breweries, distilleries, etc. $500,000,000; labor, enterprise, etc. lost by drink $50,000,000; indirect losses and taxation, $35,000,000; making a grand total of $1,900,000,000. Comparing other statistics it may be possible that even this estimate is too low. This is the hill that the American people are called upon to step forward and settle every year. I cooly ask the question, can we afford it? Here are over a million dollars thrown away. Worse than if cast into the Atlantic ocean.

The population of the globe is estimated at 1,396,752,000; of this number 711,383,583, are under non-christian government. Taking then, the above estimate, there is annually spent in our country, enough money to place a Bible in the hands of every heathen at a cost of over $2 per copy. Again, there are in the South 1,381, 434 colored children—the sons and daughters of freedman—within the school age who attend no school, and are without instruction. Should the money we spend for liquor each year for liquor be appropriated to their education, there would be enough to keep every one of these children in school the entire year at a cost of over $1,200 for each pupil. Oh how blind is man to that which is good! Oh, that he would stop and consider!

But what do we get in return for this vast expenditure? We get each year 500 murders, 500 suicides, 250,000 criminals, 2 50,000 paupers, 60,000 deaths occasioned by the sin of drunkenness, 600,000 moderate drinkers, who will be sots in ten years hence. Can any one, by searching our country throughout, find any good resulting from this traffic; or present a

...ngle reason why it should any longer be continued? I ask again, can we afford it? Can we thus afford to waste our resources, while a heavy national debt is hanging over us? while thousands of beggars and orphans are knocking at our doors for bread? while the piteous wail of unfortunate wives and broken-hearted mothers is filling the air and rending the heavens?

Moderate drinker, have you ever estimated what that ten cent dram you are in the habit of taking every day, will amount to in the course of a year? Make a little calculation and see. It will amount to $36.50, a sum that will buy you a neater suit than the one you at present have on. But what will it amount to in ten years? Only $365. Well, do you not know of a lot or small piece of ground that can be bought for that sum, or at least give you a start in paying it? Do you own any property? Do you not then see how you are robbing yourself and your family? But probably you also use tobacco. Suppose you throw in that bill, in order to make good measure. Say on an average your tobacco costs thirty cents a week; in a year that will amount to $15.50, which sum will buy your little boy a handsome suit; in ten years it will amount to $156; plus $365, makes $521. In these stringent times this sum will go far toward buying a comfortable home. In some parts of the country it will buy a good home with many improvements These are things that every one who loves the intoxicating cup should soberly consider.

Of all evils, we know of none that are destroying so many families. Of all traffics, we know of none that are making so many paupers. Amidst the many bankruptcies that are occurring every year, we know of none that are equal to those that intemperance is bringing to thousands in the land. How many homes have been made desolate, how many hearts have sighed, how many tears have been shed, how many wretched orphans have trodden the cold pavements with naked feet; how many weeping widows have died of utter deprivation, because of the robberies made by the demon intemperance!

We warn all, then, against this dreadful evil. Would you always be poor, and have your children grow up in ignorance and squalid poverty, and after you become beggars, then continue to drink. Would you live in shame, and die, to have your name and that of your children held in everlasting opprobium, then drink on. Would you sink your own soul and the souls of your children into eternal perdition, and bewail a misspent life, throughout eternity, haunted by the ghosts of unforgotten crimes? If so, just drink, and all these woes will be sure to follow.—*Golden Censor.*

Correspondence.

These things write we unto you, that your joy may be full.—John.

From Goshen, Ind.

WE are glad to report to you another visit to this arm of the church by our beloved brother Jesse Calvert. He arrived here on Saturday evening, Oct. 25th, and preached some powerful sermons to us. Saints were made to rejoice and sinners turn to God. Four precious souls made the good confession. On Wednesday evening we gathered around the tables to partake of the emblems of Christ's broken body and shed blood. Our meetings were very enjoyable.

MARY MYERS.

Iowa Brethren, Please Notice.

I DESIRE all the elders of the different churches, as well as the superintendents of the different Sunday-schools, to inform me immediately whether they would favor a Sunday-school Convention, to be held in the South Waterloo Church some time during the Winter, either before or after the holidays. All in favor of such a move will please report to me at once, and state your preferable time, so that all due arrangements can be made.

M. P. LICHTY.

Waterloo, Iowa.

From Bro. David Bare.

I LEFT home Sept. 24th, for Kansas and arrived at Parsons in due time. Was met by brother Garber and conveyed to his home, near which was the large tent for meeting purposes. In the evening addressed a large congregation. Saturday evening met at same place for the feast. Sunday morning brother M. M. E. preached to the children. At 11 o'clock regular services began. Three were baptized at this meeting. Sunday evening went home with S. M. Burket, who took us next day to a sick neighbor who desired prayer. On this day also met Bro. Hixon. Was well pleased with the country. October 4, convened with brethren and sisters at Lockard's school house for council meeting preparatory to Love-feast. We preached to the people here as God gave ability. One desired to learn more of our doctrine but other duties forbade a longer stay. Spent some time viewing Labette county, and on the 9th met again with the sick neighbor for religious services. On Saturday was taken to Hockberry's Creek, four miles north of Indian Territory and seven miles west of Chetopa where the brethren had a large shed erected for communion purposes. Services began at 3 p. m. Ministers present, brethren Edgecomb, Martin Neber and the writer. All seemed to enjoy a happy season. Quite a large crowd assembled to witness the Brethren's first Love-feast in Labette county. Next morning delivered our farewell address. Left for home on the following Tuesday morning.

Ligonier, Ind.

From Ashland, Ohio.

Dear Brethren:—

IN perusing your columns I see nothing from Ashland, and thinking you might be pleased to learn of us, we thought to notice of this place.

We left our home Sept. 8th, with sorrowing, yet rejoicing hearts; sorrowing to part from the loved ones and all the endearments of home, and rejoicing in the opportunity of acquiring knowledge at Ashland College. We arrived here safely and found many warm hearts to welcome us, and though we have been here but a short time, we feel very much at home We are well pleased with the school and hope that it may be the means of accomplishing a vast amount of good in the Brotherhood. We feel like commending the brethren at Ashland for the warm welcome extended to us.

Our meetings here are always well attended, and great interest manifested. Services are regularly held each Sunday afternoon at three o'clock in the College chapel. Prayer-meeting is held each Sunday night at the chapel and these meetings, to us, are very interesting. The Sunday-school, though lately organized, is growing rapidly, both in number and in interest.

Brother Quinter was with us a few weeks since and we were glad to meet him again, as well as hear him preach. Brother John Studebaker has been with us also, and told us of the greatness, the goodness and the love of God. Bro. Studebaker, though he is growing old, is still the dear, warm-hearted brother of our younger days.

Ashland is a very pretty, well located city and entirely free from malaria diseases. The College is beautifully situated, and as a school is all that we could ask, considering its youth. There are now quite a number in attendance and all seem to be fully satisfied and pleased

H. F. H.

Notice to Duty.

TO the brethren of Southern Kansas, and all others interested in missionary labor: We are all aware of the fact that it was decided to select two tried brethren to travel and preach in Southern Kansas. Two such have been appointed and are ready to do their duty just as soon as sufficient money is paid into the treasury. There ought to be two hundred dollars to begin with. I do not think much over one-fourth of this amount has been raised. The quota is not heavy when divided among seventeen organized churches. Some of the churches have responded liberally, and if there are any not willing to contribute, they ought to make it known. I hope there are none such in Kansas. I know Cedar Creek church will do its duty, for we know how it is here in our own district; we can't have meeting at one tenth of the places that there are calls, and it is the same all through Kansas. There is a great demand for preaching by the Brethren, and they can win many souls to Christ if all do their duty. We have faith in the missionary cause, and now let our faith be accompanied by works.

EPHRAIM STUDEBAKER.

Mineral Point, Kansas.

From Lowell, Mich.

Dear Brethren:—

ON the 22nd of October, wife and I left home for our former home in the English Prairie Church, Lagrange Co., Ind. Enjoyed their feast of love on the 23rd. Had a good meeting and good order for such a crowded house. Here, for the first time, we witnessed where the one that washed the feet also wiped with the towel wherewith he was girded. We were truly pleased with the service, there being much less confusion. There was a large number of ministers present.

Next visited Bryan, Williams county Ohio, to enjoy the feast in Lick Creek congregation, where John and Jacob Bowman are the elders. Preaching commenced on Saturday at 10 o'clock. After forenoon meeting a choice was held for two deacons, and the lot fell so that the church accepted four; the elders seeing that they were needed. Jacob Brown, Jr., Jacob Garber, Jacob Rocky and John Mark, were installed to perform the duties of deacons. Simon Long was advanced to the second degree of the ministry. The ordinations were attended to on Sunday before the forenoon services.—Had three meetings at Bunker Hill Church, belonging to the Reformed Church of said place. Love-feast on Tuesday, eighteen miles north in the Silver Creek Church. Our company all along were Jacob Gump, Jerry Gump and wife, Isaiah Horner and Leonard Hyer. Had a good meeting; one baptized on Tuesday, also one on Wednesday. On Thursday the company returned to Corrunna, where, the same evening, in the Cedar Creek Church, the ordinances of the Lord's house were observed, and the brethren managed things in such a good and quiet manner that we all could learn; were through with all the services a few minutes after 8 o'clock, and over one hundred members communed. At all these places the single mode (so called) was observed. Reached home safely Nov. 3rd, and found our family well.

GEO. LONG.

From Southern Mo.

Dear Brethren:—

COMPANION and I left home on the 7th of October on a mission of love. Attended a council in the Mineral Creek Church, Johnson Co. The difficulties were adjusted, and things apparently set in order again. Next went to Bates county to a council meeting with the members of the Mound Church. Business was not found in proper shape, so we did not do anything but make arrangements for the annual visit, and a church meeting for the 13th.

We once had our home in this church, and we greatly enjoyed ourselves with our dear members and old neighbors, and regretted that we could not stay longer with them. This church has been badly neglected, and but very little preaching done for them since we moved from there. But the members have been steadfast and brother John Knisley is a zealous deacon. He has done much to hold the church together there. They were re-organized last Spring; had two more chosen to the office of deacon, and two to the ministry; and those young brethren need to be encouraged. There are twenty-two members and prospects for more. Next attended the District Meeting which was held with the Brush Creek Church, in St. Clair Co. There was not much business before the meeting but what there was passed off pleasantly. We formed many new and pleasant acquaintances. Among the number was brother Abram Crumpacker of Virginia, and brother M. M. Eshelman of Lanark, Ill. On the 1st and 2nd of November we attended a communion meeting with the members in the Walnut Creek Church, Johnson Co. It was one of the finest meetings that we ever attended—a meeting long to be remembered. The most profound attention that we ever witnessed was manifested. Brother A. Hutchison, the Elder of that church, said to us that time passed as he never had it to pass before. Our ministerial force was rather small. It consisted of brethren Hutchison, Dr. A. Reese, F. Culp and myself. There was one applicant for baptism, and one desired to be re-instated. This church is without a resident minister. They have a fine country, a good meeting-house, and ministering brethren who contemplate going West would do well to visit this church.

D. L. WILLIAMS.

Brownsville, Mo.

Echoes from the East.

NUMBER XXV.

A SERIES OF MEETINGS.

LAST evening, Oct. 26th, we came nine miles to attend services this morning at the Long Meadows meeting-house, of the Beaver Creek congregation, Maryland. Upon arriving, we learned that this morning there would be held the first of a series of meetings. Brother Silas Hoover, of Somerset county, Pa., who had been called for the occasion, announced his text in Luke 1: 79. He spoke of Christ's first coming and his mission to earth. Sinners, or unbelievers sit in darkness and the intention of Christianity is to bring them into the light of the Gospel and establish peace between them and God.

We have since learned that several were baptized and thus added to the church during the meetings.

HOLD FAST GRACE.

Attended meeting in town in the evening where brother Oller spoke on Heb. 12: 28. Yes, "Let us have grace." The marginal reading is more clear—let us *hold fast* grace. The apostle gives a solid reason why we should hold fast grace. It is that "we may serve God," how? 1. "acceptably," 2nd. with "reverence," 3rd. with "Godly fear." So it seems we may serve God not acceptably, not with reverence, and not with Godly fear. Let us be honest, earnest and faithful in all things, and especially labor for oneness among us, for it is painfully evident we ought to think and act more alike. Let us labor and pray patiently for such a glorious end. Why are our practices of our religion so often different? Why do we notice brethren and sisters contending with each other—some for more strictness, and some for more liberty? Our only liberty should be in Christ, and surely he would have us, members of his body all of "one mind." Why contend for liberty to follow the world? May our freedom be in Jesus, to do his will and love the Church.

D. B. MENTZER.

Waynesboro, Pa.

From Mulberry Grove, Ill.

Dear Brethren:—

SOME of my friends have complained because I have been so quiet, especially because nothing appeared in print from my pen. My only apology is, there were reasons for it.

On the 27th of September I attended the Love-feast in the Bear Creek congregation, Ill. Had an enjoyable meeting. There are some *live workers* in Bear Creek. On the 30th, attended the feast in Hurricane Creek congregation, Bond county. Had an excellent meeting; good order and much love seemed to be manifested. On the 4th of October attended a Love-feast in the Salem congregation, Marion county, Ill. Had a crowded house and good attention.

My wife accompanied me to all of the above meetings. Her health had improved some but as we had to travel in private conveyance it worried her and she seemed to fail some. On the 8th of October I bade adieu to my family and boarded the train for Iowa, to meet the Annual Meeting committee. Met in council with the Middle Creek congregation in Mahaska county on the 10th. The whole committee were present; heard the grievances and considered them in the fear of the Lord, and made our report to the members which was unanimously accepted. On the 12th was taken to South English to fill an appointment. On the evening of the 13th, brother Enoch Eby addressed a large and attentive congregation in the same place. On the 14th, met the church in council and continued until the 16th.—then adjourned until the 20th. In the afternoon went to Deep River congregation, in Powesheik county. On the 17th met the church in council, and on Saturday night between eleven and twelve o'clock we made our report, which was unanimously accepted. On Sunday morning met at the same place for preaching. Had a very interesting meeting. Was taken to South English in the afternoon, 20th, met again in council and on the 21st, made our report. After some explanations, this report was also unanimously accepted by the members. May God bless the untiring zeal of our dear brethren and sisters, and where wounds were made by the enemy sowing discord among them may the balm of love heal all, and may a double guard be set so the enemy may be kept at bay. On the 22nd, was taken to Middle Creek, had a meeting at night and next day bade a final adieu to the loved ones in Iowa. In the afternoon left for Hudson Ill., to attend our District Meeting for Southern Illinois. I here made a number of acquaintances whom I shall remember with pleasure for their great kindness. The meeting passed off pleasantly. Bro. Eshelman being present, I hope he will give a report o the meeting. I arrived home safely on the 30th, after an absence of twenty-two days. Found my wife in improved health. Thank God for his goodness.

Many thanks to the dear brethren and sisters for their kindness to me while among them. May God's choicest blessings rest upon all, and may we all so live, that when life's sorrows are over we may meet in our Father's house of many mansions.

JOHN WISE.

Keep regular hours; rise early; exercise half an hour before breakfast.

Gospel Success.

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Madison county, Ohio.—Seventeen turned from darkness to light by the Word.

Silver Creek Church, O.—Two changed their relation by baptism.

Ephrata Church, Pa.—Sixteen baptized into Christ, and three seeking admission.

James Creek Church, Pa.—Twenty-one made the good confession and were baptized.

South Branch, W. Va —One member added to the "house" of the Lord.

Plymouth, Ind.—Four received by baptism.

Bear Creek Church, Ill —Three grew weary of their sinful relation and turned to God.

Hudson, Ill.—Four made the good confession and were received into fellowship.

Waterloo, Iowa —Seven added unto the "one body."

Denmark, Europe.—One received by faith, repentance, confession and baptism.

Pleasant Valley Church, Va —Three admitted into fellowship by baptism.

Glade Run Church, Pa.—Two born into the kingdom.

Huntingdon Church, Pa —Three made partakers of the divine nature.

Henry Creek Church, Ind —Seven have grown weary of sin and turned to the Lord.

From Somerset, Pa.—Since my last report, held a series of meetings in D. F. Stouffer's congregation, about three miles from Henry Gerstarm's, Maryland. There are many members in that arm of the church but our meetings proved a success. Closed with twenty-two applicants. I hope they will adorn their profession with a godly walk and conduct. Others have promised to come before long. I return my thanks to the members in general for their kindness. Silas Hoover.

From Antioch, Ind.—On the first Sunday in this month there were services in the forenoon at Antioch, and in the afternoon at Dora. At the close of the services five came forward and desired to unite with the church. The multitude then repaired to the river side where prayer was wont to be made, where two sisters and three brothers were received into the fold, and where the church was made to rejoice.

J. W. Southwood.

General News.

On the 8th inst, a severe storm passed over Pageville, Mo.,causing considerable destruction to property, and injuring a number of persons.

Of the seven million Hebrews in the world, statistics say there are five million in Europe, and a million and a half in the United States.

La France, says Waddington, persists in his desire to resign the presidency of the council of ministers of France.

The Russian expedition in Turkestan will make a fresh advance as soon as reinforced.

The Emperor William has sent £500 to relieve the distress in Murcia, Spain, occasioned by the recent floods.

The Daily Telegraph's Vienna dispatch says a strong force of Montenegrins has marched on Gusinje, pillaging and burning everything before them. More than three hundred Albanian Mussulmen were mercilessly slain.

The czar has recently granted religious liberty to the Baptists, who are put on an equal footing with his orthodox subjects.

Many of the people of Africa are as fair as Englishmen. The boys are noted as being particularly handsome.

"Thirteen Baptist Associations in West Va., are supporting fourteen active preachers in Burmah." Christian preacher! can you persuade your own flock to be loyal to the Savior's commission?

The Grant family are very quiet in their home life at Galena, Ill., adapting themselves quite readily to the habits of this sleepy old town. Gen. Grant calls unostentatiously on his old friends at their places of business, or drives with them about the city and vicintiy.

Mrs. Mix, who has a Connecticut reputation for working miracles, travels through that State professing to cure diseases by the laying on of hands, and crowds seek her wherever she goes. The most wonderful stories are told of her powers. She charges nothing for her services, and accepts only food, lodging, and conveyance from place to place. She is of pure negro blood, uneducated, and a devout Methodist.

Nearly all the negroes in and near Darlington, S. C., now own horses and cows, and many of them own land, which they are able to work with their own money. There is less stealing than formerly, churches are numerous and well supported, and newspapers are in demand.

Eighteen of the States have civil damage liquor laws. Their provisions are substantially the same, making dealers responsible pecuniarily for all harm resulting from the sale of alcoholic beverages. New York, Maine, Massachusetts, and Illinois have statutes precisely alike.

The steamship Arizona, of the Guion line said to be the fleetest steamer on the Atlantic, as she is one of the finest, left New York Tuesday. On Friday, at 9 A. M., the night being dark, but not foggy, while the ship, in charge of the second officer, was running at her usual speed across the grand banks, a huge iceberg suddenly appeared directly in her course, and before her headway could be checked the splendid vessel buried her bows in the Arctic leviathan, bounding back with a frightful recoil, which hurled the sleeping passengers and crew in terrified confusion on deck. The Arizona's bow was completely crushed in, and the forward compartment instantly filled with water On the forecastle were lodged tons of ice, while the sleeping sailors below narrowly escaped with their lives, under the skillful management of the commander and Mr. Guion, who, with his daughter, happened to be a passenger. The crew were at once put at work to prevent damage as much as possible, and the ship was headed for St. Johns, three hundred miles distant. This morning she safely arrived at that harbor, where her passengers were landed and the work of repairing, which will probably consume a month, begun.

Literary Notices.

WHITE ROBES.

A choice collection of Songs, Quartets and Choruses for Sunday-schools and Devotional Meetings. By A. J. Abney and M. J. Munger. Published by Oliver Ditson & Co., Boston, Mass. Price, 35 cts.

This is a neat, well-bound book with a pretty cover, and a suggestive name that prepares us for something extra sweet inside; in which are expectations we shall not be disappointed.—There are 125 songs and hymns of the kind that may be termed "winnowed," since they have been sharply criticised and "reviewed" *previous to publication*. This, by the way, is the best method of criticising, and secures a select collection, from which all second-rate matter is removed. The following verse, taken at random, will give a hint of the character of the poetry:

"I have read of a Savior's love,
And a wonderful love it must be.
But did he come down from above,
Out of love and compassion for me?"

MAP OF WESTERN ASIA.

BY PROF. H. S. OSBORN.

This work comprises Asia Minor, Armenia, Mesopotamia, Assyria, Media, Palestine, Syria and the Great Desert. There is much new matter on this map. Recent discoveries and explanations enabled the author to present a work of rare merit to the Biblical Student. As an aid to the study of the Geography of the Bible we can say that it is among the best in the market. For sale by University Publishing Company, Oxford, Ohio.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14. 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

GARBER.—In the Cold Water Congregation, Iowa, Nov. 6, '79, sister Ann Eliza Garber, aged 79 years, 5 months, and 21 days. She was sick only forty-eight hours. She was a faithful Christian. She leaves a husband and eight children, and many grandchildren to mourn their loss. Funeral services by W. J. H. Bauman and the writer.

J. F. Eikenberry.

CHRISTIAN.—Samuel D. Christian was born July 29th, 1795, in Huntingdon Co., Pa. In 1829 he moved to Montgomery Co., Ohio, where he resided until 1869, when he moved to this county. He united with the Brethren in the year 1865, and remained a member until death. He died October 30th, '79, aged 84 years and 3 months. Funeral services by the brethren from Rev. 14: 13, to a very large audience. Dorsey Hodgen.

CHOPENNING.—Near Waterloo, Iowa, Sept. 3, '79, Susanna, wife of Simon Chopenning, aged 55 years, 11 months and 19 days. She was a member of the Reformed Church. She moved from Somerset Co., Pa., in 1878. She was the mother of 8 children. Funeral services by brother Lewis Peifer.

HELLER.—In the South Waterloo Church, Iowa, Aug. 21, 79, Sarah C. Heller, aged 10 years, 1 month and 17 days. Funeral services by the writer from Matt. 9: 24.

HILDEBRAND.—In the same church, Annie, David and Frank, little children of Bro. Wm. and sister Lovina Hildebrand. Funeral services by brother D. N. Workman. The disease was Diptheria. J. A Murray.

BOWMAN.—In the Antioch Church, Huntington county, Ind., Oct., 25, '79, Mary M. Bowman, aged 27 years, 9 months and 7 days. Funeral services from Joh 15: 14.

She leaves a husband and five small children. She was taken sick last Spring and remained. Three weeks before her death she was received into the church as far as thought possible, she being so low that she did not feel able to be immersed, but gave her solemn promise that if she ever got able she would be, but she grew weaker until death. On the night of the 25th, we went to see her and remained all night. At midnight death commenced its fatal work.—Soon she aroused and began to sing. She then reached her hand to her husband and said, "farewell." She lingered until the next morning. J. W. Southwood.

Notice.

Please announce that we of the Pleasant Hill Church, MaCoupin Co., Ill., have appointed a communion meeting to be held on the 28th of November, commencing at 10 o'clock a. m. An invitation to all wishing to be with us.

Joseph Filburn.

Books, Pamphlets, Tracts, etc., for Sale at this Office.

Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1st. The name of the book. 2nd. The name of the author. 3rd. The address of the publishers.

The Gospel Preacher Vol. 1.—A book of twenty well prepared sermons. By Benjamin Franklin. $2.00.

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The Doctrine of the Brethren Defended.—The Divinity of Christ and the Holy Spirit, Immersion vs Affusion, Trine Immersion, Feet-washing, the Holy Kiss, Non-conformity, or Plainness of Dress, and Anti-Secretism. The work is complete, and is so arranged that the arguments on each subject may be easily found and understood. It should have a wide circulation, both among members and the world. Neatly bound in cloth. $1.60. The book may be had at this office or from the author, R. H. Miller, Ladoga, Ind.

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Vol. IV. Lanark, Ill., November 24, 1879. No. 48.

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EIGHTH PAGE—Progressive Religion and Progressive Christians.—J. S. Mohler; Railroad Arrangements; City Mission Fund; Danish Mission Report.

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.
J. W. STEIN, Denies.

RAY'S 3D AFFIRMATIVE.

WE did not "attack the Brethren," unless stating the differences between us in such an attack. Mr. Stein did accuse the Baptist churches with granting "legal license" to gratify the "lusts" "of the flesh" Gal. 5: 20, 21. He must *prove* or withdraw these foul charges, or stand as "the accuser of our brethren." Mr. S. states his fifth negative accusation thus: "Baptist churches are not churches of Christ, because they hold that we may do evil, fight, and kill, and take oaths, that good may come"! What Baptist church ever uttered such a sentiment? He knows that this charge is *utterly untrue*. Baptists follow the example of Christ and the Apostles in making no laws to exclude members for being subject to "the powers that be," by aiding in the punishment of "evil doers." Under the law as well as the gospel the command reads: "Thou shall not kill;" nevertheless the best men on earth were commanded, as citizens, to punish evil doers with carnal weapons. And in the present dispensation the political "powers that be are ordained of God."

The political ruler "is the minister of God," who bears the "sword," as a revenger to execute wrath upon him that doeth evil." Rom. 13: 1–4. Christians are commanded to submit to these kings and governors, "as unto them that are sent by Him for the punishment of evil doers, and for the praise of them that do well." 1 Peter 2: 13, 14. As God has ordained the civil governments to bear the sword against transgressors, and Christians are required to act as obedient citizens in such governments, therefore, it is right and proper for christians to obey the ordinance of God by the support of the political powers in the punishment of transgressors. Cornelius, captain over the "Italian band," was a "devout man, and one that feared God with all his house." In answer to the prayers of this soldier an angel of God came down and instructed him to send for Peter. Acts 10: 1–5. Under the sermon of this apostle this "just man" with his "devout soldier" servant, with others, received the baptism of the Holy Spirit and spake with tongues Neither the angel nor Peter demanded his expulsion from the army.

What a pity that there were no Dunkards in those times to instruct Peter concerning "the diabolical spirit of war," and the extreme wickeduess of being a soldier. As John the Baptist was preaching the gospel of the kingdom and baptizing, "The soldiers likewise demanded of him saying, and What shall we do? And he said unto them Do violence to no man, neither accuse any falsely; and be content with your wages." Luke 3: 14. Why did John, who was filled with the Holy Spirit, instruct soldiers to continue in the service, and receive wages for the same? The instruction to do violence to no man evidently refers to those individual acts of violence to which soldiers are liable. As christians and church members we are to "do violence to no man" and "resist not evil;" but as citizens we may aid in the punishment of evil doers. Shall all civil government be abandoned? and the whole country given to be plundered by thieves and robbers? such would not be according to godliness. Our accuser, without proof, charges the Baptists with "the crime of perjury"! Was he guilty of that crime while a Baptist? What is his word now worth?

Our accusing friend has admitted that only "regenerated" persons "are required to enter Christ's church by solemn oath of allegiance." Therefore, he contends that gospel ministers are to administer a solemn oath to "regenerated" persons. Under the law a person was required, as an individual, to "perform unto the Lord thine oaths." But now, in this sense, one must "swear not at all." Nevertheless, under the gospel, in baptism, one is "required to enter Christ's church by solemn oath of allegiance." Also, under civil authority in obedience to the political ordinance of God, we may end strife by an "oath for confirmation."

Instead of attempting to answer our Bible arguments proving the Baptist doctrine, that spiritual life must precede baptism and church organization, Mr. S. occupies his space with unsustained accusations against Baptists. We answer his questions as follows:—(1) Yes, the repentance, Matt. 3: 11, was "into life" and the "baptism unto repentance," was baptism to declare the repentance which had already borne fruit.

2. It is right to bury by baptism those who "are dead to sin;" "For he that is dead is freed from sin." Rom. 6: 1–7. Of such it is said, "Ye are dead and your life is hid with Christ in God." Col. 3: 3. One must be dead to sin and alive to God before the burial in baptism. 3. Yes, Baptists certainly demand that the candidate for baptism have the experience of having "passed from death unto life." We know this because "we love the brethren." 1 John 3: 14, 4. As Christ was sinless he did not die to sin prior to his *burial in baptism;* therefore, he was spiritually alive when baptized. 5. Baptists believe that "for remission," (Matt. 26: 28) means to procure the remission of sins. 6. We are of the opinion that the redeemed that have not become members of "the Bride, the Lamb's wife, will, in glory, be happy guests at the marriage of the Lamb. Mr. Stein answers our important question thus:

But he wants to know if we should baptize children of God or children of the devil? Ans. We should baptize neither—children of God need no baptism and "children of the devil" are not fit for baptism. When people have died to Satan and are *begotten* of God, then they are to be "born of water" i. e., *brought forth into actual childhood and heirship by baptism.*

It will be observed that our friend quotes no passage of scripture to prove that accountable persons are neither the children of God nor the children of the devil. He has divulged this silly stuff to escape the terrible doctrine of his church, that the children of Satan are to become the children of God, in the act of baptism. He should have known that the terms *begotten* and *born* are translations from the same original word. There can *possibly be* no intermediate space or time between spiritual death and spiritual life. "You hath he quickened who were dead in trespasses and in sins." Eph. 2: 1. Mr. Stein will please answer the following: 1. Can one be "begotten of God" and "regenerated" and still be without spiritual life? *Do answer!* 2. How long may one remain in a "begotten" and "regenerated" state without being born of God? *Don't forget to answer.* 3. If one of these "begotten" "regenerated" persons who are "neither the children of God nor children of the devil," should die in this condition, will they go to heaven or hell? or will he go to purgatory, if there be such a place? 4. Is the water of baptism the real mother of all the spiritual children of God? *Yes or no.* 5. How many plans of salvation are there? Was the thief on the cross (Luke 23: 42) saved or lost? If you forget to answer these questions some of our readers will think that you are unable to answer.

Mr. S. attempts to pervert our argument from 1 John 4: 7 partly by suppression and partly by a false rendering. John says, "Every one that loveth is born of God and knoweth God," but Mr. S. changes it to read "Every one that loveth is begotten of God," and leaves out "and *knoweth God.*" Does any one in his senses conceive, for a moment, that one without spiritual life or the new birth, "knoweth God," spiritually? How grossly absurd and blind is the theory of our friend! 1. Every one must love God prior to baptism and church membership. 2. But one that loves God is "born of God, and knoweth God." 3. Therefore, every one must be born of God and know God prior to baptism and church membership.

We base our 5th argument, for spiritual regeneration and life prior to baptism and church membership, *upon the fact that Jesus made disciples before he baptized them.*

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John. (Though Jesus himself baptized not, but his disciples.) Jno. 4: 1, 2.

"Disciples," *made* such by Jesus Christ, are the children of God. "Jesus made and baptized more disciple than John." 1st, Disciples, made by Jesus Christ, are the children of God. 2nd, Jesus made his disciples before baptism and church membership. 3rd, Therefore, Jesus Christ received the children of God to baptism and church membership. But our friend would baptize those who are not the children of God to give them spiritual life! This makes a Savior of the administrator!!

We base our 6th argument for this first fundamental characteristic upon the fact *that men must be "dead to sin" prior to the burial in baptism and reception to church membership.* Read Rom. 6: 1–7. In the sense of this scripture, "he that is dead is freed from sin." 1st, every one must be "dead to sin" prior to baptism and church membership. 2nd, But, in this sense, every one "that is dead is freed from sin." 3rd, Therefore, every one must be "freed from sin" prior to baptism and church membership. We defy the power of men or demons to overthrow this argument. But Mr. Stein, with antichrist, would pretend to baptize one, not a child of God and without spiritual life to raise him from sin! *What blindness!*

Our 7th Arg. for this characteristic is based upon the fact *that the new birth does not depend upon the will of man, but is of God, as the direct product of the Holy Spirit.* We introduce our proofs:

(a) "He came to his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name which *were born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God"—John 1: 11–13.

Any one not blind, can see that this power to become sons, granted to those "which were born" already, does not mean power to be born, or become children, but the "privilege" of becoming sons in the sense of receiving the inheritance. The new birth is not "of the will of man but of God." Baptism cannot be performed without consulting "the will of man," to act as the administrator. Therefore, baptism is not essential to the new birth. According to our friend, no one can be born of God without securing the will of some Tunker to perform the act of the new birth!!!

(b) "But ye are washed, but ye are sanctified, but ye are justified in the name of our Lord Jesus, and by the Spirit of our God." 1 Cor. 6: 11.

We "are washed" from sin "by the Spirit of God," in the new birth; but our friend thinks that the literal water secures the spiritual washing! "That which is born of the Spirit, is spirit;" but Mr. S. would have the body—the flesh—born again.

The peculiar Baptist doctrine, that spiritual regeneration—the new birth—and spiritual life must precede baptism and church membership, has been established, as a Bible characteristic, by overwhelming testimony.

MOSES' HORNS.

BY HOWARD MILLER.

"An old Bible is now in a bookstore in Albany that was picked up by a Union soldier in the streets of Fredericksburg on December 14, 1862. The soldier gave it to his chaplain, who forwarded it to Albany, and there it has been ever since. It is a Latin Bible that was printed in the year 1500. The first person of the Godhead is represented in it in the semblance of an old man with the Papal crown on his head. The flood is pictured—Noah and his wife with their heads out of the window looking at the flight of four birds. Manna is represented about the size of a bread cracker. Moses is invariably pictured as having horns."

THE above extract the writer noticed in the Philadelphia *Times* of the 15th instant. The last sentence I wish to call attention to. In an old Bible in my possession the same occurs. In Habakuk the expression "He had horns coming out of his head" is found.

The original Hebrew in which the Old Testament was written has peculiarities perfectly characteristic of the language, and one is that the word for a ray of light proceeding from a common point, or horn shaped, and the word for a horn are one and the same. Thus Moses, when he came down from the Mount, had light coming out from his head, and the old translators rendered it horns and all the old artists picture Moses with horns. In every place I remember, except in Habakuk, as quoted, the word has been changed. So much for critical scholarship.

Elk Lick, Pa.

THE significance of a human life is determined by its angle of elevation. To sweep the stars the telescope must be directed upwards. To make the most of life a man must have a high purpose. That he will attain a higher point than he aims at, is contrary to the everyday experience of men. We are constantly falling below what we intended; it would be quite unusal to rise above it.

In the Christian course this is more necessary as the gospel places the standard so high. It is not natural to man to rise to the Gospel requirement. He must be lifted there by grace; and in order to that attainment his aim must be above nature. Reason is too near sighted to obtain so high a view.

THE PAST.

I WOULD not dig my past
Upon its grave of weakness and regret,
Up from its hopes, which glimmers. But to set,
Its dreams that could not last.

Yet I can look before
And profit by the lesson sadly learned,
As children playing with the fire are burned,
And tempt its glow no more.

I would not if I could,
Live o'er again this dark uncertain life,
This slipping backard in the daily strife,
Of reaching after good.

I would oot open out
The half healed wounds of other years long fled
'Twere better they were numbered with the dead,
Better than forever doubt.

Yet I can truly say,
Let the dead past, bury the dead. We go
So swiftly around to life's sunset glow,
And then their is no day.

Life is too short to waste
In vain repinings, or in weak regrets,
The strongest heart endures and never frets,
O'er joys it may not taste.

And so I would not lift
Up from the grave the shadow of the past,
The clouds that all my sky overcast
Into the night may drift.

For their's enough to fill
Each hour and moment of the days to come,
Then wherefore woo the shadows of the past,
Which we can never undo.

Selected by L. T. C.

CONCLUSION.

BY PROF. W. E. LOCKARD

WE hear it said of a man who deals only with the hard, plain facts of existence, that he is a utilitarian; that hisaims are low and grovelling; and people of supposed culture and refinement look down with mingled pity and contempt upon those whose efforts are directed to the bettering of the physical condition of man. *They* contemn the physical and would dwell above the dull and heavy dirt, amid the dim and distant realms where fancy flits from fetters free; where spirits pure and radiant hover on the confines of another world, delving deep in mystic lore and dragging from the abysses of the brain, conjectures vast and thoughts profound!! For them the things of earth contain no charms. 'Tis true they *eat* a little at times, but rather deplore the necessity that compels them thus to pay tribute to their grosser nature. 'Tis true, they love in a certain sense, but not in the warm gushing manner of ordinary mortals. Their love is purely platonic. There is nothing sensual about it. It is rather a mingling of pure spirits than of warm sensuous beings. All the conditions of life are but clogs to the attainment of their transcendental theories. They would improve the spiritual condition of humanity while ignoring the only means by which that object can be attained. This is how they do it; they *pray* for the *homeless*, send *tracts* to the *hungry*, *sympathize* with the *cold* and *naked*, and point to the Friend of man for the solace of the friendless

They seek for goodness and beauty and purity and truth outside of their connection with material things. But their search must be vain for these are all *attributes* of created things. They are never isolated and possessed of an independent existence, but are always associated with something else through which they have their being, and separated from which, we cannot conceive of them as having any existence at all. If there were no air there could be no sound. If there were no color there could be no beauty. If there were no social beings there could be no virtue. If there were no created things there could be no truth. We must understand that to cultivate a love for the good, the beautiful and the true we must first cultivate a love for those *things* that are good and beautiful and true, viz; all of God's creation. Let us then hear the conclusion of the whole matter and bring these desultory thoughts to a close. A proper education must be the *drawing out* of the mind—the development of the faculties and germs in man and the training of them into harmonious action in obedience to the laws of reason and morality; must favor and direct the growth of the divine ideal implanted in every man—the type after which he was created, the germ of a perfect person.

In this work we should make haste slowly. The course should be shorter and more simple and conformable to nature. There are no hot houses in nature. Every thing comes in its season. Each tree and plant and flower sucks up from the earth and from the air just the kind and quantity of nourishment suited to its nature. There is no lack, no waste. In the long procession of things to be learned nothing should appear until the child is prepared to grasp it without difficulty. We should proceed slowly according to the laws of nature, the teacher exciting the child to activity and rendering but a limited amount of assistance. But it is hard to be conservative in an age like this. Dare to suggest that the "word method" of learning to read is like an alphabet of a hundred thousand letters, and somebody's feelings will be hurt. Such systems are the result of the love of change which is the chief characteristic of our present intellectual condition. The love of change denotes a desire for something which we need. What we need now more than anything else is greater *simplicity* and a more rational methods of development. It is in the future only that we can expect to find them. Hence our age is looking with hope and love to that future and gives itself up cheerfully to the change. We seem to be living not so much in the present as in the future, and receive each novelty with rapturous enthusiasm, as if because new, it is that of which we feel the want. "The secret and unconscious longing of our hearts is for something yet untried, as if it alone could satisfy our desires." May it not be that in our passion for revolution we have lost sight of its object, and so unconsciously *passed* the point we wished to attain? and will have to allow the wheel to to make another half turn to bring up that for which we were striving; but which, in the rapidity of the revolution eluded our clutch. Let us get back to first principles. Let not the personality of the child be subdued by a too rigid adherence to a mechanical routine which merges the individual into the school, making the *school* the *entity* on which all the teacher's resources are lavished and making a *nonentity* of the child.

Model schools will not make model children. Let us break some of the cast iron rules that are binding in fetters and holding to a common level the minds of our children. Let their minds follow their natural bent. Do not lop off the highest shoot of the young sapling, if you wish for a tall and stately tree. If one excels in numbers let him grow that way.

If another delights in physical science, check not his growth because he cannot comprehend numbers. We all have our gifts. Let not our child-culture resemble the horticulture of the man who, because his garden would not produce all kinds of fruit, would allow it to bear none. Each one having been taught that to be useful is to be good, let his mind follow its natural inclination and do not spoil a good geometer to make a poor poet, nor ruin a good mechanic to make an indifferent artist.

"THIS IS THE FIRST RESURRECTION."

REV. XX. V. VI.

BY JOHN FORNEY.

THE resurrection of the dead is truly a subject that should deeply interest every mortal on God's footstool, for if there would be no resurrection there could be no hope for the Christian beyond this life. But because of a glorious resurrection there is a hope of future life; and there is something more sublime in the subject than simply a hope of a future existence, because we learn there is a difference, 1 Cor. 15: 23, "But every man in his own order, they that are Christ's shall rise at his coming, twenty-fourth verse, then cometh the end, when he shall have delivered up the kingdom to God even the Father." The end of what will come when Christ will deliver up the kingdom to the Father? I answer, the end of this order of the resurrection of which Paul reasoned with the church at Corinth. Here we learn from Paul, of a beginning of the resurrection and of the end of it, as also the order of it, and we see that that order is a beautiful order. But Paul does not tell us the period of time that subdivides the order of the resurrection, nor does he tell us how long Christ shall possess the kingdom before he gives it over to the Father, or how long it will take to bring down all rule and authority and power until he puts all enemies under his feet; neither does Christ himself tell us. John 5: 28, 29. But Christ tells us positively that all shall come forth in the resurrection; and he also tells us something about the order, and in that order he says some will rise unto everlasting life, and others for damnation.

God, also, by his prophet Daniel, 12th chapter tells us something about the order of the resurrection. He says "many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." But Daniel does not say if this awakening of the two classes shall take place at the same time or not. And our text heading this essay says "This is the first resurrection," and where there is a first there is a second, or more than one, for the word *first* implies a second.

Let us notice the language carefully, "This is the first resurrection." Speaking of those that sat upon thrones and of the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, and they lived and reigned with Christ. Here lyeth the sublime principle of the first resurrection. Those that have part in it shall not only have a future existence, they shall not only live, but they shall live and reign with Christ a thousand years, and it is said, Rev. 20: 6, "Blessed and holy is he that has part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years, but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." That is the first one that is yet to take place foretold by Christ and his apostles. In the New Testament we are told of one resurrection called the first fruits, which took place when Christ arose. Matt. 27: 52–53. Here we are told many of the bodies of the saints which slept arose and came out of the graves after his resurrection and went into the holy city. Rev. 14: 1–3. John saw them afterward in number with the Lamb on Mount Zion, an hundred and forty and four thousand; and it is said of them they were redeemed from the earth. That this number constituted the Bride the Lamb's wife is quite satisfactory to my mind. It is said in Rev. 19: 7, "His wife hath made herself ready." And Rev. 21: 9, 10, "Come hither I will show thee the Bride, the Lamb's wife, and he carried me away in the spirit to a great and high mountain, and showed me that city, the holy Jerusalem." Just the very place was shown to John where it is said by Matthew that they appeared that rose after Christ's resurrection in the holy city. 1. That a resurrection has taken place called "the first fruits" is very clear. 2. That one will take place at the coming of Christ, called the first resurrection, in the which only those that are Christ's shall be resurrected, is equally clear in the Scripture. 3. That a second resurrection will follow, at least a thousand years after the first, cannot be denied of which I will speak more of in my next essay.

Now dear reader, let us look to ourselves that we forfeit not our right to the first resurrection and the marriage feast of the Lamb. For it is said, Rev. 19: 9, "Write blessed are they which are called unto the marriage supper of the Lamb, and he sayeth unto me, these are the true sayings of God." Therefore let us be wide awake to this all important subject; for his wife has made herself ready, and we are the invited guests to the marriage feast of the Lamb, and it is required of us to be ready and have on the wedding garment, least we be rejected, and have to remain under the power of death a thousand years longer, but that we may be the blessed and holy, and have part in the first resurrection, for upon such the second death hath no power, and they shall be priests of God and of Christ.

Brethren and sisters, what must it be to be there when this mortal has put on immortality, and we shall bear the image of the heavenly; when our Savior, the Lord Jesus Christ shall change our vile bodies, and fashion them like unto his glorious body, as Paul says, Phil. 3: 20, 21. Look forward with me, dear fellow laborer, with joy and patience for the time when we shall meet together with our loved ones, with our Jesus and be like him, and see him as he is, where there is no sickness, no sorrow, no pain, no crying, no death nor parting, but life, joy, and peace unspeakable and full of glory. Do you not all with me long to be there? I know you do. May God help us all to meet there, is my prayer.

SUPERIORS AND SUBORDINATES.

BY D. F. EBY.

IN BRETHEN AT WORK of October 6th, 1879, number 41, are two articles which called my attention more than anything I have read for some time; one is entitled 'Choosing Ministers," by S. L. Thomasson. It has the right ring, is full of gospel truths, and points out what ministers should be, and how careful the church should be in choosing them. Every brother and sister should make that article his study; the whole of it can

be found in the Scripture. Sister Thomasson, please give us more such reading. The heading of the other is "Position and Ability," selected, I presume. I read it with mingled feeling of joy and sorrow. If it is intended for church officers I am glad that some one had the courage to express in writing the things that are too often practiced, which talks louder than words and touches the feelings much harder. Wherever there are subordinates there must necesarily be superiors. Now the question arises, who are the superiors and who the subordinates? We fail to find anything in the Scriptures that would favor the idea of subordinates and superiors. Read Matt. 23: 11, "But he that is greatest among you shall be your servant." Mark 9: 35, "If any man strive to be first, the same shall be last of all and servant of all." Luke 22: 25, 26, "And he said unto them the kings of the Gentiles exercise lordship over them and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you let him be as the younger, and he that is chief as he that doth serve." We could quote much more Scripture of a similar nature, but the above is enough to show that the Lord did not consider one above another, but contrariwise such that would be great should serve, hence the Lord teaches no superiority; or do we understand the article without signature to mean that one officer is superior to another? We fail to find any Scripture to support that idea; we even fail to find the first, second, and third degree of the ministry, but rather that each one shall serve in the vocation wherewith he is called. We are taught that we are Brethren, even the Master will own us as such if we do the Father's will; and not only Brethren but sons. "Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." John 3: 2. John does not say the superior shall be like him, neither the subordinate. The Lord the head of the church at no time called his apostles subordinates; the nearest he comes to it was when he said, "ye call me Lord and Master, and so I am." There is one body and one spirit, even as ye are called in one hope of your calling." Eph. 4: 4. If we are one body and one spirit, where does the superior or subordinate come in, or does the writer of the unsigned article consider the bishop the superior and all other officers subordinates? If so, has the bishop authority to call meetings and deal out commands, tell one to do this and another to do that? Or has he the authority to issue proclamations? We think not; we can not learn that the bishop has any authority independent of the church. The officers have always been considered the *servants* of the church; hence the church must be the superior, and the officers the subordinates, but that is contrary to the inclination of big "I," and brings the spirit of elevation to a level with the humble.

HONESTY.

BY H. P. BRINKWORTH.

THAT every one who professes an interest in the saving blood of Jesus Christ, our Redeemer from the curse of sin, and who by covenant relationship with him, has entered a membership on the church roll of his choice, should be in every sense of the word a strictly honest, upright man or woman, none I presume will dare question; but that there is a manifest declension in things pertaining to honesty of purpose and integrity of character must be admitted by all engaging more or less in the business affairs of life. Job of old, who sustained his integrity even to the last, is a noble example to modern Christians that God will not forsake his chosen ones, and that of Annanias and Saphira is a sure manifestation of the displeasure of the Almighty in matters pertaining to Godliness, to honesty, to integrity of purpose and to formation of character.

We have then before us two plain cases, pro and con, and from the same as a basis for our remarks, and a criterion by which we may judge of the worth of character, we deduce the following:

1st. That honesty forms a part of the character of every true born soul.

2nd. That a lack of the same betrays the grand fundamental principle that holds Christiantiy above the world.

3rd. That by being dishonest we bring reproach upon the cause of Christ, and therefore are no longer fit subjects, claiming a visible union with the church below, nor vital union with Christ our Head.

First, then, as to the characteristics of a true born soul. The Scriptures assure us that it becomes our duty, if we wrong our fellow-man, to restore four-fold; now if it had not been wrong in general principles, this could not justly have been required, for the illegal transaction had actually transpired, whilst the person interested was in an unregenerate state. Take for instance the case of Zaccheus, whose own heart owned his guilt, confessed the same, and promised retribution.

Again, we find the young lawyer whom Christ addressed regarding the inheritance of eternal life. If honesty had strictly followed the propounded question, there would have been no reason for going back. But upon examination it is clearly seen that there was a lack and it occasioned an entire failure, so that no longer was there any desire manifested for the important point in view.

The Pharisees tempted Christ as to the Roman coin, but our Savior plainly shows that honor to whom honor is due. The apostle Paul in speaking to his Roman brethren would exhort them to "owe no man anything, but to love one another."

Secondly. That it betrays the grand fundamental principle that holds Christianity above the world. Were this not so, the dishonest person would be entitled to that respect and confidence reposed in him before his default, and the idea of his being dealt with as a transgressor would be wrong. To assume that the world is dishonest without exceptions would be wrong; as doubtless we can call to memory many whose whole lives have showed that trait of character far above even suspicion, and offers of public trust have again and again fallen upon the same person. But that the professor of Christianity can pass through the ordeal of default and come out spotless is simply antagonistic to revealed light, to our own opinions, and to the public sentiment at large.

If we were strictly honest in all things we would not seek to cover up our sins, nor hide our brother's upon the mere pittance of worldly gain; for upon this basis the highway robber enters upon his deadly career, and we know that no robber can enter the kingdom of heaven. What then must be done? Surely deceit has failed, robbery has no ground whatever, and the conclusion inevitably follows, that dishonesty is the work of the Devil, becomes no one, and consequently should receive its just punishment at the hands of the highest tribunal, who sees not as man seest not as man seeth, who regard the heart, and requires that the regenerated heart be void of these things.

Thirdly. By being dishonest we bring reproach upon the cause of Christ, and therefore are no longer fit subjects, claiming a visible union with the church, nor vital union with Christ our Head.

That a reproach upon the cause of our Master will invalidate our faithfulness and thereby bring upon us the condemnation referred to in the first verse of the eighth chapter of Paul's letter to the Romans, is in my mind a matter of no doubt, and that this will destroy the vital union that unites our inner, spiritual life to God, is conclusively seen, and thereby endanger our union both visible and vital. To separate ourselves from the influence of wicked men, to lay aside all malice, deceit, envyings, hatred, wrath, and in fact, all of the lusts of the flesh, is evidently the imperative duty enjoined by the apostle, and the denouncements upon the same ever received their just deserts at his hands; yet in the face of the same how often do we see the man of influence or wealth carried as smoothly over the turbulent waters of dishonesty, as though his character assumed an angelic nature, seemingly destroying neither visible nor vital union. But oh, dear reader, God sees the heart, and with him perhaps the crime, (for crime it is) is not passed by; among the things treasured against us, may prominently stand, a dishonest reputation. Will we not turn in the light of true reasoning, cast off the cloak that hides from view the true state of affairs, and own ourselves sinners before God, and in his sight no longer worthy to be called his son.

"THE PHILISTINES BE UPON THEE."

BY C. H. BALSBAUGH.

JUST as I expected. Some of the "sons of thunder are serving me with their harmless broadsides as a compliment for the "Shipwreck at Ezion-Gaber" in No. 45. I need not be told that it is terribly severe. I meant it to be so. But that I was "mean" and "cruel" and "abusive," I plead not guilty. As for the "personality," that was a necessity of the case. The author had so infused himself into his essay that it was impossible to deal thoroughly with his views without dealing to some extent with him. Brother Hummer and I are good friends. Our private correspondence gave him fully to understand what cautery he is to expect in my review. Like myself, he is a poor, miserable, suffering invalid, only my furnace is sevenfold hotter than his. From my inmost soul I pity him, and embrace him in my warm brotherly sympathy. But his views of sin are dishonorable to God and harmful to man, and I wished to make thorough work in my dissection. I purposed to bring down my sword so as not to be required to strike twice. 1 Sam. 26: 8. I moreover wished to shock him just enough to make him sensible that it is neither prudent nor magnanimous to pit himself against the scholarship of the theological world. During the preparation of my review I often inwardly groaned at the sweeping massacre I was making of the theory he constructed with so much mental labor. It was his expressed wish that I should subject his views to the most searching analysis. It was done on purely philosophical grounds, with such personal allusions as his personal identification required.

If the article needs an apology, which is so loudly and magisterially called for, let the editors give it by all means. My review was put into their hands with the request to return it if not on the whole productive of the cause of Christ. If blame there be, and they bear a part, and Brother Hummer another and I the larger share, all the wounds inflicted will probably heal by the first intention, to use a surgical phrase. If all the others refuse to shoulder part of the responsibility, I will be the scapegoat for the whole offence. But the truth will find lodgement in many hearts, even if given in a sharp, prickly setting. And as for the "*bombast*," and "*cheap fume*," and "*empty declamation*," and "*brotherhood scandalizing*," and "*infidel making*" of which I am so hotly accused, oh how little am I moved by all such ebullitions of littleness. *Subject* personality I employ without compunction, because unavoidable; but with the petty personalities of chagrin and ill will I am disgusted. If my article contains any thing not philosophically educed from the essay reviewed, tear it out and I will be the first to put on my heel.

Come, brethren, let us all clasp hands around the Cross, and pledge ourselves anew to the discovery and exemplification of "the truth as it is in Jesus." Here Brother Hummer is my hand. Roll the tide of love round the Heaven-formed circle. "What is written is written." God defend the right.

GOD'S PROMISES.

BY D. H. COUSER.

"Wherein ye greatly rejoice, though now for a season, if need be ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried in fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1: 6, 7.

OH! that we did always meet Satan with a promise from our God. His promises are firm as the everlasting hills. Trials bring us into sweeter communion with our Lord. They cause us to flee to him for aid and support. We find great pleasure in telling our trials to him, and in the consciousness that his eye sees the emotion that moves our hearts, that his ear is ever open to our cries, and above all treat his own tender heart is throbbing in sympathy with ours. Tired and weary pilgrim, clasp his promises more closely to your heart; lean on them more firmly, for if you have accepted Christ as your eternal portion, all things will work together for good. Our sky may be clouded, disappointments may come, yet trust; for the Blessed Jesus, who suffered and died for us, will bear us up in trial's dark and gloomy hour. For this we know that we shall not be tried above that which we are able to bear. How precious to our souls are the moments of sweet communion with our Savior, when we have a strong and realizing sense of his presence in our souls and a sweet assurance of our acceptance with Him. There are no more precious moments given than these. Then we can say, "Jesus, I'll endure all this for thee, and even more, if it shall be thy will, and count it joy thus to suffer, when I remember what thou hast done for me."

Do not get vexed at what people say of you. Let them speak while you endeavor to do the will of God. You will never succeed in pleasing men, and it would not be worth the trouble if you could. A little silence, and great peace of soul with communion of the Spirit will compensate you for all the injustice of men. We must love our fellow-men without depending on their fellowship, and seek to win their love by kind words and deeds, leaving our lives, our reputations, and our characters with him who careth for us.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN,
S. J. HARRISON
J. W. STEIN. } EDITORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - NOVEMBER 24, 1879.

D. M. MILLER and M. M. ESHELMAN left on the morning of the 22nd inst. for Ripon, Wisconsin, to hold forth the word of life.

Now ready; "Infidelity: Its Cause and Cure"—a tract that tells the truth boldly. Price forty cents per hundred. Send for some and hand them to your neighbors.

Up to the 18th inst. one hundred and fifty-seven students had been enrolled in the Mt. Morris College, forty-nine having been added since the beginning of the second term.

BROTHER HILLERY reached Hudson, Ill., on the 18th inst., and expected to remain there a few days. We hope the Lord will bless his labors to the good of his people.

ALMANAC's published by Quinter and Brumbaugh Bros., and by H. J. Kurtz are both ready to send out. We have a lot of each. Price per copy, ten cents; per dozen, $1.00.

A SISTER writes: "I am one of the isolated members. O how hungry we get for the preached word, but when the paper comes the hunger is appeased! How eager we are for our mail each week!"

WE had a pleasant call last week from Brethren Samuel Budger, of Dallas Center, Iowa, and Wm. Miller, of Polo, Ill. Bro. Budger is a young minister, and is much concerned for the cause of his Master.

WRITES a zealous brother: "Send me a Prospectus and I will do all I can for the B. At W. It is for the good of souls that I labor. We should do all we can to win people to Christ, for one soul is worth more than the whole world."

BROTHER R. H. MILLER is still in poor health. We hope he may soon enjoy such blessings as will enable him to go forth in defense of the eternal principles of truth. We shall be glad to welcome him to our association here at any time.

WE not long since received an article, pleading in strong terms for reform and improvement, and the paper was so strongly scented with tobacco that we were compelled to close our nasal organ while reading it. O God, how long must the people suffer!

BROTHER THOS. D. LYON, of Hudson, Ill., writes: "One of the prettiest sights I ever beheld was on last Sunday, (9th inst.) when I called for the contribution from the little ones to send as a Christmas gift to Bro. Hope's children. Some came forward with five cents, some with ten, and others with twenty-five."

LOOK at your minister when he preaches. Do not twist, and lean, and gaze about as if you were ashamed of his weak efforts; it will only make him weaker and you too. And above all, strive to *keep awake*. It is very unpleasant to the minister and many others to see you asleep. Look up if you want a good discourse.

FROM now until the close of the year, the BRETHREN AS WORK will not reach its readers as soon after publication as it did the past five months. We have been mailing the paper on Tuesday of each week, and shall do so next year, but the remainder of this year we will not mail until near the close of each week. We ask our readers to exercise patience, and all will work for good. There will be but two more numbers, and we wish all to renew *now* in order that so much work may not be thrown upon us at once. Therefore, if you intend to renew your subscription, please attend to it before the 15th of December.

WE have been much strengthened in the Lord by the numerous visitors the past week. The Committee of Arrangements held a two day's session in the Lanark Church; and besides these, we had the pleasure of associating with Brethren S. T. Bosserman, Samuel Badger, Isaac Rhodes and wife, and Geo. Brumbaugh and wife of Huntingdon county, Pa. Bro. Brumbaugh is on his way to Kansas.

ON Friday evening, the 14 h instant, Bro. W. C. Teeter, of Mt. Morris, preached an interesting discourse in Lanark, on the "Love of God." Saturday evening, Bro. S. T. Bosserman, of Dunkirk, Ohio, entertained us with "What is Man?" and on Sunday morning and evening Bro. J. C. Lahman, of Franklin Grove, Ill., gave us some excellent soul-food. Many thanks to those who have so kindly remembered us. Come again Brethren.

AN earnest worker in the cause of Christianity writes: "It seems as if nothing but thunder and lighting will awaken people and even that fails in many cases. I do not know how it is with others while laboring, but as for myself I must work hard. It seems to me that I must study and read more than any one else in order to know what to say. Sometimes I think I should quit preaching until I know more, but that will not do, for the harvest truly is great. I dare not throw away my one talent or else all will be lost."

WE have the following from Jesse Calvert: "I have just closed a series of meetings at Arcadia, Hamilton county, Indiana, with eleven additions by baptism; and one restored. Wm. Pierce and Eli Caylor are Elders here. Things are pleasant and many more promised to come. Hope they will and that God will bless all. I commence meeting here at Eld. Hiel Hamilton's to continue a week. The 27th will be in Laporte county, and the 16th of December will be in Wells county, Ind."

OUR mailing clerk knows none of our subscribers. Some have told us not to stop their paper when their time had expired; but the clerk does not know who they are, and we have no way of telling him. We instruct him to send a notice to each subscriber one month before his subscription expires. If the subscription then is not renewed within the month the clerk understands the paper is no longer wanted and promptly removes the name from the mailing list. We hope our readers will all appreciate the circumstances and do what they can to accommodate themselves to them.

THAT MISSING "E."—It is an old, old story. God said, "Ye shall *not* eat," but Satan artfully dropped the three letters n-o-t and sin won the victory. Leaving out often leads to terrible results. For the want of a horse-shoe nail, a battle was lost, a nation vanquished, and the destiny of the people changed.

The missing "e" makes *fasting* instead of *feasting*. In the last issue, which gave notice of Thanksgiving Day by the Governor of Illinois, we expressed the hope that the day would be spent in giving thanks instead of feasting and light-mindedness, and not until several thousand copies had been printed did we see that the want of an "e" made us speak against fasting.

WE call attention to Bro. Balsbaugh's article on third page. We have heard no complaints brother Christian, but on the contrary considerable satisfaction with your "Shipwreck at Ezion Gaber." How any one can expect to be more pious, more intelligent, or more Christ-like by applying the term "cruel," "abusive," and "mean" to you for speaking out boldly your sentiments, is a mystery that needs clearing up. To such we have no apologies to offer, for they would not profit by any humbling on our part; but if there be any "meek and lowly in heart" whose spirits were grieved by your "Shipwreck," we most gladly step into the arena with you as "scape-goats" (Lev. 16: 10) and cheerfully do our part.

OUR meetings in Lanark Church, conducted by Bro. Bosserman have steadily increased in interest and attendance. One was baptized yesterday. Bro. B. announced last (Sunday) evening that he could not remain with us longer than Tuesday. It was remarked by some of our brethren and sisters that if sinners could withstand Bro. B's warnings and appeals they could withstand anything on earth. We hope that the good resolutions formed at these meetings may not be forgotten nor disobeyed. Bro. B. will return home at the close of the meetings by way of Mt. Morris, Ill. May the Lord bless him wherever he goes to hold forth the Word of Life.

THE PRICE OF OUR REDEMPTION.

REDEMPTION means deliverance from sin. Zacharias when filled with the Holy Ghost, said: "Blessed be the Lord God of Israel; for he hath visited and *redeemed* his people."—Luke 1: 68. Paul also declares that Christ gave "himself for us." What for? That "he might redeem us." Redeem us from what? "From all iniquity."—Titus 2: 14. Here it is expressly stated that Christ gave himself, and for *whom* and for *what purpose*. The grand idea was, to *redeem* us, and that from all iniquity. No angel could be found that would answer the purpose. Angels could not purchase us. Dead saints could not purchase us. Living men were not of sufficient value to pay the debt, but he who is full of grace and truth was abundantly able.

But why was the Pure One sacrified? "*In obedience to the law.*" Without *sacrifice* there can be no life. Look at the beautiful flower in your garden as it exhales its rare perfumes, and then ask yourself the question, "How does it do this? and the only answer will be, by the sacrifice of dew, and air, and earth, and sunlight." The mighty oak came up through its years of existence according to the great and immutable law of sacrifice. The ear of corn was formed and matured according to this law. The cattle upon the hills are there at the expense of other matter. So Christ, in order to redeem us, and develop that higher life, must needs be sacrificed. Before reaching this, however, he had to pass through all the stages of development, so that there might be no infraction of law. God does not break any of his laws. He cannot; for his very being is in harmony with law. All things, whether animate or inanimate, are governed by law, and any infraction of that law by which animate things are governed will entail distress and misery in proportion to the extent of the infraction. When sin laid hold of man, the law of his being was broken, and nothing less than the sacrifice of God's Son could repair the breach. That which was conceived *by* the Holy Ghost was called the Christ. He was the first begotten of God by the Holy Spirit, hence the *Only-begotten*. Every miracle, every good deed by this Christ developed his power and mission. His works availed. All his works were meritorious, because *he had broken no law*. God could and did accept all the work of his Son. Such work possessed merit; because it came from a sinless being. Let us turn and behold what we cost.

"The foxes have holes, and the birds of the air nests, but the Son of man hath not where to lay his head."—Matt. 8:20. This expresses his *poverty* for our sakes.

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor 8: 9.

The beasts of the forest were provided for, the birds of the air were not neglected, but Jesus the Son of God, for our sakes, was compelled to sacrifice even home and its attendant blessings. This is a part of our price. Now turn to the court-room where Judge Herod presided, and see what Jesus *suffered for us*.

"And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?"—John 18: 22

Struck for us! a part of the price. O what indignity; but Jesus bore it meekly! Here stood the only sinless, perfectly pure and holy inhabitant of the world before the rulers, received their indignities, their mockings and scourgings—all as the price of our redemption. Law demanded sacrifice, and only Jesus could supply the demand. Given over to the multitude by Judge Pilate, he was crowned with thorns, smitten with hands, mocked, robed in purple like a criminal, and hurried away to Calvary bearing his cross. On the way rude men and boys line the streets offering insults and jeers. What for? As the price of our redemption. He reaches the place of execution. The men appointed, extend his arms, grasp the rugged hammer, and with a strong hand drive the nails through his lovely hands and feet. But this is not enough. Strong arms lay hold of the huge cross and rudely plant it so that it will stand. Ah, behold him! See the blood trickling down from that cross! Behold the quivering flesh, the saddened look, the dying features! Wicked and hard-hearted men deride him. All this as a part of the price of our redemption. But the end is not yet. The Savior thirsts, and desires a sip of water. Even this is denied him. The cruel, unfeeling soldiers dip a sponge in vinegar and place it to his lips. He exclaims, "It is finished!" The price is given! The debt is paid, and mankind is free. Glory to God in the highest, the great Sacrifice is made, and Life now appears. The gloom and sorrow which so long hung over man now disappears and the glittering sunlight of eternity looms up to lighten the pathway of mortal man. "We are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." M. M. E.

HELL.—INGERSOLL CONVERTED.

THE articles which we now present on infidelity are not given as the best that can be produced in favor of Christianity; they are just such as are given in favor of infidelity, and as they have had an influence to make infidels we hope that when their purpose is reversed that they will have an opposite influence. We have carefully read every word Ingersoll has yet had put in print and, in so small a compass, we have never found a greater number of absurdities and misrepresentations. How then does he obtain influence over people to convert them to infidelity? Wholly by his rhetoric and sophistry. Ingersoll will not debate. Why? Because his fallacies would be exposed, and his rhetoric shown to be only sound. Those unskilled in logic are carried over his most apparent fallacies by the powerful and brilliant wings of oratory. Thus with his rhetoric he clutches his prey rises and soars along till he has escaped the bounds of the cloudless regions of reason and judgment, and with the mighty momentum which he has gained in his long flight plunges into the blackest clouds of skepticism, unbelief and doubt until he is far beyond where rays from the suns or stars of science or logic ever pierce their way and shed their light.

The idea of infidelity was born of revenge and brutality on the one side, and cowardice on the other. In my judgment the American people are too brave, too charitable, too generous, too magnanimous to believe in the infamous dogma of infidelity. I have no respect for any human being who believes in it. I have no respect for any man who will pollute the imagination of childhood with that infamous lie. I have no respect for the man who will add to the sorrows of this world with that doleful dogma. I have no respect for any man who endeavors to put that infinite cloud, that infinite shadow over the heart of humanity. I want to be frank with you. I dislike this doctrine, I hate it, I despise it, I defy this doctrine.

For a good many years the learned intellects of Christendom have been examining into the religions of other countries in the world, the religions of the thousands that have passed away. They examined into the religion of Egypt, of Greece, the religion of Rome and of the Scandinavian countries. In the presence of the ruins of those religions the learned men of Christendom insisted that those religions were baseless, that they are fraudlent. But they have all passed away.

While this was being done Christianity was applauded, and when the learned men got through with the religions of other countries they turned their attention to Christianity. By the same mode of reasoning, by the same methods, by the same arguments that they used with heathen religions they established the religion of Jesus Christ. Why? Because Christianity is the work of God and not of man. Every book has been printed and bound by man. God is the author but not the printer and the binder of the Bible. Men existed before the Bible but not before its author. What could be more absurd than the idea of a sacred volume before there was any one to read it.

In my judgment man has made every religion which has any thing more or less in it than is taught in the Bible.

There is another thing to which I wish to call your attention. Man never had an idea, except it was supplied him by his surroundings or revelation. Every idea in the world that man has, came to him either by his surroundings or revelation. Man cannot conceive of anything, the hint of which he has not received from one of these two sources. You can imagine an animal with the hoof of a bison, with the pouch of the kangaroo, with the wings of

an eagle, with the beak of a bird, and with the tail of the lion; and yet every joint of this monster you borrowed from nature. Every thing you can think of—every thing you can dream of, is obtained from revelation or your surroundings—everything. And there is nothing on this earth known in any other way whatever. Man is the author of every religion in the world except Christianity. And why? Because each generation bodes forth the knowledge and the belief of the people at the time it was made, and in no book is there any knowledge of God except the Bible. Barbarians have produced, and always will produce a barbarian religion. It remained for Jesus Christ, the only begotten Son of God, to produce a religion which would not only make man happier and better here, but which would fit him for an eternal home beyond this "vale of tears." Man-made religions are changing every day. They are changing to-night. That is to say we are changing them and the religions of to-day are not the religions of one year ago. What changed them? The Bible has done it; science, education and the growing heart of man has done it. They will not bear the test of Gospel light. New religions are forming every day, but just as soon as Gospel light is thrown upon them they wilt and fade from our view. If infidels and professors of Christianity can commune together now, what will they not do in a thousand years?

If true religion continues to mark still more and more distinctly the exact similarity between man-made religions and infidelity which it has been doing the last twenty-five years, what will it be fifty years from to-night? In my judgment every religion that is not substantiated by a miracle is a fraud. Every religion in the world has announced every other religion as a fraud. That proves to me that some of them must be mistaken. Why? Suppose Mr. Smith should tell Mr. Brown that he—Mr. Smith—saw a corpse get out of the grave, and that when he first saw it, it was covered with the worms of death, and in his presence it was reclothed in healthy, beautiful flesh, and then suppose Mr. Brown should tell Mr. Smith, "I saw the same thing myself. I was in a graveyard once, and I saw a dead man rise" Suppose then that Smith should say to Brown, "You're a liar," and Brown should reply to Smith, "and you're a liar," what would you think? You'd think they did not talk very nice, wouldn't you? Smith having seen it himself should have believed Brown; and Brown having seen it should have believed Smith. Now since Smith had really seen it and Brown had seen it too, then Smith should have regarded it as a corroboration of this story and should have regarded Brown as one of his principal witnesses. So when a man says "I was upon Mt. Sinai and there I met God and another man says "I was upon a mountain, and there I met the Supreme Brahma" and Moses says "That's not true," and contends that the other man never did see Brahma, and he contends that Moses never did see God, that is in my judgment, proof of nothing, because they did not both see the same thing and could not be witnesses to circumstances they knew nothing about.

Every religion has charged every other religion of having been an unmitigated fraud; and so most of them are. Some of the men who were eye witnesses of the miracles recorded in the Bible were just like the infidels of to-day. They said, "It is a fraud," although they knew better. Whenever a man appeals to a miracle which is an established fact he tells what is true. Truth relies upon reason and the undeviating, unchangeable laws of God.

Now, we have a religion—that is, some people have—I pretend to have religion myself. I believe in living right in this world, in living here, now, to day, to night as we ought to live, to do good to our fellow-man. That is Christianity. And when we reach the shores of the other world, oh, how ready and anxious we will be to meet the dear ones who have preceded us to the spirit land.

Now, we have in this country a theory of infidelity which the devil and men possessed with his spirit have tried to teach almost ever since creation, and just in proportion as infidelity has been believed have men grown mean and wicked: just in proportion as they have ceased to believe it men have become just and charitable. And if they beleived to-night as it has been believed no minister in the city of New York would dare to preach the Gospel. Now we have an infidelity. What is it? They say in the first place that all the vast universe was created by a nobody. I know it was not. They say, too, there is not and never was a devil, that death is not the result of sin—Adam's transgression. All this they *say*, but really *know* nothing about it. Infidels ought to have lived at the same time or before their parents so they could have instructed their parents what they should do. These infidels further say that Christ never made a sacrifice of his life to redeem a lost and ruined world, that he did not give us a Bible that we might know the way to eternal salvation. Whenever these infidel ideas have been read and believed, men have immediately commenced cutting each other's throats. Wherever it has obtained the power they have invented inquisitions and instruments of torture, and they commenced hating each other with all their hearts. The Bible is the foundation of civilization, but infidelity is the foundation of hell, and we never shall get rid of it until Satan is bound and cast into the bottomless pit.

S. J. H.

HARMONY WANTED.

Dear Brethren:—

ENCLOSED find my mite * * for the Tract Fund. Ever since I received this notice I have been wishing to respond to it, as I never turn any away empty-handed when it it is in my power to contribute.—Luke 6: 30. * * * Except one year, for several successive years, I have only succeeded in placing our papers and tracts before the people entirely at my own expense; and that all earned with earnest efforts and much delicate health.

Thanks be to the Fountain of strength, comfort, counsel, light and life, when I am physically weak then I am spiritually strong. "God is our refuge and strength, a very present help in trouble"—Ps. 46.

In B. at W. No. 45, under caption of, "A Veteran's Remarks," I noticed this: "I believe in progressive religion, but not in the progressive christian." [The progressive christian is the result of the progressive religion, hence not a matter of faith. The aged brother is correct."—Eds.]

This paragraph is such a puzzle to me I write to ask your explanation through the paper. I understand the aged brother to say *he* believes in progressive *religion*, but not in the progressive *christian*.

With my view of the words, and of disinterested readers around me, we could only conclude they are one and the same thing. One could not possess the progressive *religion* without resulting in a progressive *christian*.

I understand you *editors* to say these things or names-nature are "not a matter of faith." Closely following this you say, "the aged brother is correct." Do you mean he is correct if these things are "not of faith?" "What is not of faith is sin." Over and over I examined to understand the meaning of the parties; for they seem to conflict.

As to my part, I care very little about names. The *nature* is what my whole heart is set upon. The "will of God" I find to be the all important concern of Christians. To perform it for His highest glory and honor, a daily, prayerful and impartial searching of the Scriptures is utterly indispensable.

Then we can find much remi sness of duty to God and man. *Faith and works must go hand and hand* Oh! what a resolution is needed in this direction. In this day, truly the Savior might ejaculate: "O ye of *little faith*."

May Almighty God so unstop deaf ears, open blind eyes and touch hard hearts that many may be moved to be about my Father's business. In various ways it is sadly needed.

Your sister in Christ,

Julia A. Wood.

FRIENDLY RESPONSE.

Thanks, dear sister for your "mite" to Tract Society. May many "go and do likewise." Bro. J. S. Mohler, in this issue presents us a definition of the term "progressive." We do not say that definition is the best or the poorest, but suggest that all read it carefully.

The aged brother nor any other person is not required to *believe in* a "progressive christian" in order to be saved in heaven, but in the *divine principles* of salvation. The Christian is an *exponent* of the principles of Christianity, and not *Christianity itself*. The Christian is only the *effect* of Christ's work on earth, and not the *cause*. A man is not required to believe in *man*, but in the Lord Jesus, who brought "immortality to light through the gospel." And more; a man is not only required *to believe* the principles of religion, but *to obey* "from the heart that form of doctrine once delivered unto the saints." We say amen, to the union of faith and works, and works *will* follow all true faith. Please bear in mind *cause* and *effect*, the thing itself and the result of that thing, and then you will have our idea as expressed in your quotation. If we "*grow in grace and in the knowledge of our Lord and Savior Jesus Christ*" (2 Peter 3: 18), we will be *moving onward*, and this is characteristic of a Christian. A Christian does not go downward, but upward. The term does not mean going backward, but forward. Is not this a fact? If so, can any adjective, strictly speaking, be used to qualify it? Does not the term "Christian" include all that is meant by the term "progressive?" Can a believer be more than a Christian? Can he be less than a Christian and still be a Christian? Is there such a thing as an unprogressive Christian? Let us have some light shed upon this.

M. M. E.

SUCCESSFUL GOSPEL WORK.

BY S. T. BOSSERMAN.

IT is apparent to the observing mind that the Christian is desirous of the success of the gospel of Christ, in the conversion of the sinner. Various are the methods adapted by them to accomplish their designs. Aid from neighboring ministerial force is secured, means subscribed, house of worship in readiness, announcements made, the people assemble and the work is commenced. Notwithstanding the means provided and the effort made, the success attending their efforts does not meet their expectations, and in many cases evinces a signal failure, and in consequence of this, disappointments follow.

The prospective meetings are now a reality. The brethren and and sisters with their neighbors and friends assemble together in the sanctuary of the Lord. The saints pray, the minister labors hard, the meetings cease and small, if any, is the success of the labor and means expended. Brethren expected their neighbors converted. Parents looked forward with painful anxiety for the conversion of their children and having them safely anchored in the arms of Jesus. Husbands or wives who were believers in Christ longed for the happy hour when they could give, to the guide of their youth or the solace of their declining age, the embrace of loving reconciliation, or to them, extend a christian recognition. But their fond hopes and expectations proved futile. They wonder. They inquire what is wrong? Sorrow instead of joy fills the heart. The unconverted feel to say, their power is gone, and with feelings of surprise at this non-success they yet remain in sin. What are the causes producing those almost or entire failures?

1st. Perhaps we place too much confidence in man, too much is expected of the minister. A circumstance of this kind occurred sometime ago in the State of Minnesota as related by a Baptist minister. In the city of Minneapolis, the society of Baptists called a meeting; all the necessaries were provided for the minister, Dr. Buckley, was called to preside. A weeks prayer-meeting was held prior to the arrival of the Doctor, and all his petitions to Almighty God were centered on Dr. Buckley for his protection and safe arrival &c. Great was the gossiping among friends "when Dr. Buckley arrives the meeting will be a great success and sinners will be converted." The time of his arrival approached, a committee appointed to conduct him to place of meeting. The people assembled, all anxious to see and to hear the great orator. The committee arrives, but where is Dr. Buckley? Ah! the disappointment, the tears, that fell from many of that congregation, "our meeting and our week of prayer is a failure." At this time an aged veteran arose and observed, "we have been trusting too much in man, let us trust in God. We also have a work to do and now let us set *our* minister to work and let us hold up *his* hands and labor with him trusting in God and the blessing will follow. At this juncture he called for a season of prayer, the work commenced and great results followed.

2nd. It may be the church is not in harmony and in good working order. If such is the case we need not look for much success. Our brethren and sisters call for meetings, anxious for the conversion of their friends. Oh this is a holy desire! But to insure success there must be a united effort, unity of action and sentiment upon the part of the members. Must be in love and harmony and walk worthily in the truth as it is in Jesus in order to be blessed with the joy of heaven (2 John 1–4). In order to work in the glorious cause of our blessed Master more successfully and to insure the blessings of heaven, I would offer the following plan as already suggested to me in part, by an humble follower and earnest disciple of Jesus.

When a local church desires a series of meetings: 1st, Let the house-keeper counsel his members as to whether they want a meeting.

2nd. Are you in love and union, peace and harmony so that you can stand united in defense of the gospel and support this meeting with your *prayers* and *attendance*.

3rd. Whom do you wish to preach and conduct this meeting? If the decison is for your home ministers or foreign, then stand by them and hold them up before God and success will inevitably be the result. For Jesus has promised to be with his children wherever assembled in his name, and if not in union and peace we cannot meet in his name, and the consequence is we cannot receive the blessing. If this course were pursued by the churches generally, the evangelists could go to their fields of labor with a lighter heart, knowing that all is love and union among the saints and all needed help readily offered. Then brethren and sisters let us not trust in the arm of flesh, but in the mighty God who will ever help us in all our trials.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

BOOK OF JASHER.

Please explain where the book of Jasher is to be found? John 10: 13. Hannah Karns.

THE sentence referred to reads: "Is not this written in the book of Jasher?" or as the margin has it, the book of "the upright." Also in II. Sam. 1: 18 "behold, is it not written in the book of Jasher?"

Commentators are very much divided on this. Some think that it was a commentary similar to Cæsar's on his wars with the Gauls, while others think that it refers to the book of remembrance prepared by Moses for Joshua's private use,—a sort of directory how to proceed in war. To this latter opinion we are inclined.

M. M. E.

GREATER WORKS.

Will some one please explain John 14: 12? It reads as follows: "Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Riley Stump.

HERE Christ gives his disciples a promise of endueing them with power, which we see fulfilled in their speaking "with tongues" in the conversion of three thousand at one time, healing the sick by their shadows, &c.

These were greater works than Christ himself did.

BECAUSE I GO TO MY FATHER.

It was through the Holy Spirit that they did these things. Christ said, "If I go not, the comforter (Holy Spirit) will not come unto you; but if I go away I will send him unto you. Thus we see they did these things through the Holy Ghost and the Holy Ghost came by Christ's going to the Father.

Will some one please explain Matt. 12: 40? It reads as follows: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." H. E. Fadely.

This is a prophecy that was uttered by Christ, and fulfilled while he was in the grave. Although Christ was not *three days and three nights* in the grave, he *was part of three days*.

A. W. Vaniman.

Mt. Morris, Ill.

For the benefit of those who did not take the Brethren at Work when we announced that a series of articles would appear on infidelity, we would here say that we take Ingersoll's own words to condemn his theory. So that in truth it may be said of him, "thine own mouth condemneth thee."—Job 15: 6.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. servants, be obedient to them that are your masters.—Paul.

THE GOLDEN SIDE.

There is many a rest on this road of life,
If we only would stop to take it;
And many a tone from the better land,
If the querulous heart should wake it.
To the sunny side that is full of hope,
And whose heart ful trust ne'er faileth,
The grass is green and the flowers bright,
Though the wintry storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep through
When the gloomy clouds are rifted.
There was never a night without a day,
Nor an evening without a morning;
And the darkest hour, the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoarded treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden thing,
And to do God's will with a ready heart,
And hands that are swift and willing;
Than to snap the delicate silver threads
Of our curious lives asunder;
And then Heaven blame for the tangled ends
And sit to grieve and wonder.

—*Golden Censer.*

TRUE STRENGTH.

WE must measure a man's strength by the power of the feelings he subdues, not by the power of those who subdue him. And hence, composure if often the highest result of strength. Did we ever see a man receive a flagrant injury, and then reply calmly? That is a man spiritually strong. Or, did we ever see a man in anguish, stand as if carved out of solid rock, as if mastering himself? Or, one bearing a hopeless, daily trial, remain silent and never tell the world what cankered his home peace? That is strength. We too often mistake strong feelings for strong character. A man, who bears all before him, before whose frown domestics tremble, and whose bursts of fury make the children of the household quake, because he has his way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong—he, mastered by them, is weak.

SCOLDING.

WITH some, scolding is chronic, says Zion's Herald. Life is one long fret. The flesh is feverish, the nerves unstrung, the spirit perturbed and in a state of unrest. The physical condition and the material surroundings may have a strong tendency to disturb our equanimity and to exasperate our feelings; but we should bear in mind that scolding never did anybody any good; and withal grows to be very uncomfortable to the party who indulges in it. Inappropriate to anybody, scolding appears most hateful in parents and ministers.—Set to be dispensers of kindness and love to those with whom they are more especially associated, it is horrible to see gall distilled instead of charity that blesses both parties. Scolding turns a household into a pandemonium, and a church into an inquisition. Bear in mind that kindness and gentle speech are a great deal easier to practice than their opposites. Why practice the worse thing when harder? Arrest yourself in the indulgence of this bad habit right here. Begin now, and put yourself under bonds to be good-natured.

THAT UGLY RUBBISH!

[Compiled for Brethren at Work.]

"RUBBISH!" exclaims the maid as she sweeps the room. Perhaps only "matter out of place," and not so bad as one might think. What we think worthless is often exceedingly valuable. From the slimy, silvery sediment found in the bottom of the vessel in which the fresh water bleak, a small fish about four inches in length, has been worked, beautiful artificial pearls and beads are made. Old glass is bought up, remelted, colored, and moulded into flat cakes, which are in turn broken into fragments and used to ornament buildings. In the manufacture of gas, a liquor is produced which for a time was regarded as worthless, but now it is put through a process by which salts of ammonia, tar naptha are manufactured. From this tar is made pitch, benzole, creyote and carbolic acid. From the "shaty shales" that are found among coal and the waste liquor of gas works, alum, green vitriol, and sulphuric acid are made. From old sails bank-note paper is made, and out of old ropes large quantities of brown paper are manufactured yearly. Out of coal tar the most delicate perfumes are made such as woodruff and metilot. What is rubbish to us is often in its altered condition very valuable to others; and some of the sweetest luxuries are produced from things which in themselves are exceedingly repulsive.

SIMPLICITY.

PERHAPS simplicity in its various developments is nowhere more agreeable than in language, that medium through which spirit talks with spirit. The reason for this is obvious; nine tenths of mankind are struggling, as the swimmer that breasts the waves, for a subsistence. Such are not thinkers; they have not time to be. They take thought as others have coined it, and in an hour's respite from the daily routine of labor; those who seek mental culture are too fatigued for metaphysical investigations, even should they possess the capacity to comprehend them. The remaining moity of readers, though gifted with more leisure, have seldom mental energy for abstruse investigations. There is something in man's motive indolence which revolts against severe mental labor, and we are not quite positive that there is not a certain instinctive impression on the minds of the common sense masses, that obscurity on the part of a writer or speaker arises from his own want of clear comprehension of the subject.

Some communicators of thought labor under the impression that there is an inelegance, a want of dignity in simplicity. Is it so? When Moses inquired of Israel's great lawgiver by what name he would be made known unto that people, his reply was, "I AM THAT I AM: I AM hath sent me unto you." Is there not a majority in these simple words? Can we by multiplying add to their strength? Later on in the world's history, under the Christian dispensation, man's great exemplar left, in the simplicity of his teachings to his disciples, a model for all instructors. The Lord's prayer, given from his own lips to his followers, is a pattern of comprehensive simplicity. Are we not to learn this that essential truths are simple, and that these are they which are best grappled to the soul? To make the application of this grand truth still more universal, we learn that the King of heaven, who built the mountains, who spread out the curtains of the skies and garnished them with gems—He, before whose glory the angels veil their faces, came to this world to benefit humanity, and in His intercourse with men he spake unto them so that the common people heard him gladly. This sublime fact teaches us that they who would impart best to others, should have their own spirits robed with the beautiful garments of simplicity, and then go forth, freely giving of their own treasures of thought in the eloquent simplicity of words and works, for the noble purpose of elevating our common humanity.—*Sel.*

TIED AT HOME.

MANY a weary mother, with little ones clinging around her, has sighed to think she was so "tied at home." With the restlessness common to humanity, with a desire to hear and know and enjoy what is going on outside of her little circle, she finds her wings clipped, and herself year after year confined to the narrow circle which she calls home. Often too, her toils seem not appreciated, and her sacrifices seem poorly rewarded, and sometimes there are few rays of sunshine on her weary, lonely path.

There are several things to be considered in making up an estimate of the case. And first, the home life is, under God, the foundation of everything worth having in this world. Blot out the home, and with it goes religion, morality, liberty, order, peace. The healthful and orderly existence of the human race, depends on the maintenance of the family life. The woman who holds this fort may think she is doing but little good, but neither she nor any other mortal knows how much evil she is preventing. The little boy who stood wet and dripping all the night long, stopping with his chilled body the opening in a breaking dyke, and thus saving the whole country from a deluge which threatened to overwhelm it, was not more heroic nor more useful in that supreme moment of his life, than the woman who opposes the bulwark of home against all the surging maddenesses that rock and toss the world, and who gather within it those that under her kindly guidance grow up to be an honor and a blessing to the race, but who for her care and the sheltering refuge which her loving hands prepare, would be turned forth as wild beasts to devour society and to destroy each other.

The mother thinks sometimes as she muses on her weary lot, that another mother has done the very same things for her. Her memory goes back to the time when she was a clinging child; when hands that are now crossed in death's slumber toiled to care for her; and when a heart that now is silent in the grave, throbbed with love and thrilled with anxiety for the brood of little ones of whom she was one. She is doing for others only what others have done for her, and as she blesses the memory of those who have shielded her in her early days, so she labors with renewed zeal so to perform a mother's duty that her children shall arise and call her blessed at the last.

She who feels the bondage of home, nevertheless cannot fail to rejoice in its safety. The gay butterflies of fashion flit on every breeze, but the wintry blasts find them without a shelter. There are dangers away from home; there are phantoms that lure and snares that entangle; there are sins and woes unnumbered that lie in wait for those who cut loose from wise restraints; but the mother in her quiet home life with her little ones around her, has her heart steadied in its supreme affections and desires, and feels a nearness to that Christ who blessed the little children, and who shelters those who trust in him, from every foe and snare.

We may chafe at the confinement of home but what of those who have no home, drifting on the wide world, waifs upon a stormy sea, lost children in a desert land? To be without a home is next to being without hope and without God. The true mother has her home, and what is more she expects to have it; for when her hands have grown weak, the little ones which she clasps will have grown strong; when her steps shall falter, theirs shall tread firmly; when she can no longer guide the erring and support the helpless, they who have grown wise beneath her teaching, and strong beneath her nurture, shall bear her up amid the sorrows of life's closing hours and lead her gently to her rest in peace.

O, mother, thank God for a home, and remember though it may not have beauty, it need not be void of blessing. That which makes home holy makes home happy; and though the cot be humble and the roof be low: though there be in it no pomp nor splendor, though it may not echo with the witchery of music or shine with the adornments of art, yet if there be tender love and unfailing kindness, and faith and zeal and fellowship with God, then shall the home, hallowed by such influences, and crowned with the divine blessing, be sacred in the sight of God and angels, and ever sacred in the memory of those who there abide. The years may come and go, the little feet may walk their weary paths on distant shores, but however scattered abroad, whether tossed upon the waters or wandering upon the land, the sweet influences of home shall never be forgotten; and there shall come from day to day to the heart of your boy or your girl the recollections of a mother's love, the memories of the twilight hour of prayer, the remembrances of sacred communion with God, and the solemn utterances of his Word repeated by maternal lips; and these shall weave around their wayward hearts bonds that earth can never break, and shall link them in all their wanderings to mother and home, and through these, draw them gently toward that home where sorrows shall not enter and whence joys shall not depart.—*The Christian.*

FROM PALESTINE.

NUMBER XXXII.

From Jerusalem to Nablus.

[From the "Christian Standard" by special Arrangement.]

FROM Samaria we continued our course to the north-west, until we came to the ruins of Cæsarea. Not a human being inhabits this city, once the political capital of Judea, and the chief commercial point on the Syrian coast. Built by Herod the Great, thirteen years before the birth of Jesus, it was finally destroyed in the year 1265.

Its walls are still traceable, and in some places they stand 20 or 30 feet high. They enclose about 400 acres of ground. The ruins of an old church, with parts of the wall retaining almost their original hight, are seen in the south-eastern part of the city, and on a ledge of rock extending 250 yards into the sea, are the ruins of an old citadel, once an apparently impregnable stronghold. But all of these walls and buildings belong to the period of the crusaders, during which the city was several times destroyed and rebuilt; and there is nothing left of the city known to Peter, Philip, Paul, Felix, Festus and Agrippa, except the granite columns which were taken from amid the ruins of the earlier city, and built crosswise into the more recent walls. Many of these are seen in the city wall; I counted seventy-five in the walls of the old citadel; and a still greater number of them lie, like rafts of saw logs, in the shallow water north of the citadel, where some similar structure stood, but has crumbled away, and let drop these imperishable columns. The disintegration of the soft sandstone of the shore and of the walls of these citadels, has gradually filled up the harbor, which was made at great expense by Herod, and now no ship touches where once the commerce of this entire coast was centered. We rode into the city through its gateway, and finding a shaded recess in the wall not far from it, we spread there our noonday meal and took our usual rest. A mournful stillness pervaded the place, interrupted only by the arrival of some shepherds with a herd of small black cattle, who came through the same gate and watered their stock at an ancient well of good water.

From Cæsarea we followed the sea coast to Mt. Carmel. We passed several ruined cities not mentioned in the Scriptures, and completed by this ride, our survey of the plain of Sharon. We had now crossed the plain which begins at Mt. Carmel and extends southward to Gaza, four times; and had ridden along its coast for many miles. We had seen almost every square mile of its surface.

Mt. Carmel rises from the sea as a promontory about 500 feet high, with a narrow beach at its foot, around which the road passes close to the water. Thence it stretches away to the south-east about twelve miles. It rises to a hight of 1800 feet about eight miles from the shore, and then descends to 1600 feet at its further extremity. On its top near the sea is a Roman Catholic monastery, from which is obtained a magnificent view of the surrounding country. The bay of Acre lies under the northern slope of this part of the mountain, with the town of Kaiffa, on its southern shore and that of Acre, or Akka as it is now called, on the opposite side. Of these places I cannot speak particularly for want of space. After spending the Lord's day at Kaiffa, and attending the meeting of the German colony located there, we went to the spot at the southeast end of Mt. Carmel, where Elijah called down fire from heaven, and gave the death blow to Baal worship in Israel. The place is identified beyond reasonable doubt by its complete correspondence with the details of the Scripture narrative. We sat upon a bare rock under the shade of an oak tree, and studied the scenery before us. Mt. Gilboa, with the town of Jezreel, where Ahab and Jezebel resided at its foot, was in full view to the east, with a plain sixteen miles between us and it. Across this plain we could trace every step of the course along which Elijah ran before the chariot of Ahab, when the heavens were growing black with clouds, and the rain for which he had prayed was about to fall.

We could also see Shunem and Nain; and the summit of Mt. Tabor towered conspiculously above some hills which hid its base from our view. The plain before us was the celebrated plain of Jezreel, as it is called in the Scriptures, and of Esdraelon, as it is now called. It has witnessed more battles than any other spot of equal space in the world. The river Kishon winds its crooked way through it, and we could trace its course by the line of verdure along its banks, made more conspicuous by its contrast with the yellow surface of the fields of grain just yielding to the sickle.

From Mt. Carmel we went to Migdol, where king Josiah was slain in battle; thence to Dothan, where Joseph was sold by his brethren; thence to Jezreel, the summer residence of Ahab and Jezebel; thence along the foot of Mt. Gilboa, where Gideon routed the Midianites, and where Saul and Jonathan were slain; and thence to Bethshean, now called Beisan, on whose walls the dead bodies of Saul and his sons were gibbetted by the Philistines after the battle. Here the present letter must close.

J. W. McGarvey.

MANY young people fall into error from the idea that it is smart to be fast or wicked. They should be taught from childhood, "line upon line and precept upon precept," that the smartest thing in the world, that which requires the greatest effort and the most heroic self-sacrifice, is to be and to do good.

Correspondence.

Three things write we unto you, that your joy may be full.—John.

From Brn. Samuel Murray.

Dear Brethren:—

I AM still able to travel and do some preaching; been very busy the last three weeks. On last Sunday evening had a very attentive audience in Denver City, Miami county, Ind. Many could not find seats, yet all were very quiet. On the 15th, I commence a meeting in Whitley Co. Remember us in your prayers, for our labors are arduous.

From Washington, Iowa.

Dear Brethren:—

OUR communion meeting, held at brother H. Etter's, is now past. We had a feast for the soul. Although there were only a few to labor in the ministry, the word was preached with power. Brother John Fritz was the only strange speaker present. One soul was added by baptism. I never saw better order. May God bless the word spoken that it may bring forth much fruit in honor to his name.

ABRAHAM WOLF.

Mission Work in Southern Iowa.

Dear Brethren:—

ABOUT seven years ago the Southern district of Iowa inaugurated a plan of Mission work. A few of the churches took hold and did their duty, but the work met with much opposition, and at the next District Meeting was entirely overthrown. At our last District Meeting the work was again set on foot with a few changes dictated by former experience.

I hope the members of the district will now take hold and aid the cause as it justly deserves. Let us now throw away our little quibbles about plans and give it a fair trial, and then we may be enabled to see where we can improve in the future. Let each ask himself, What could I afford to give to save a soul from death? and give accordingly, and then pray God to bless our united efforts. G. B. REPLOGLE.

From Kirbyville, Mo.

Dear Brethren:—

ALLOW me to express my heart-felt gratitude for the papers you have so kindly sent me. Brother Harader visited us last August and remained several days. Three were baptized. Our little church consists of nine members. We are in working condition, having two ministers and a deacon. There is some interest here, and we hold meetings every two weeks. Our church was first organized by brother George Barnhart last Winter.

JAMES MINER.

From Madison Co., Ohio.

Dear Brethren:—

WE have a very nice and suitable meeting-house built about two years ago, that will seat seven hundred people, and is situated four miles north-west of London. The church here was quite weak in number previous to the feast, which came off on the 24th of October, there being only fourteen members, but during a series of meetings held by brother Oliver Yount of Miami Co., before and after the feast, seventeen persons were added by baptism, and three were re-instated, making in all an addition of twenty members. Brother Yount labored diligently and successfully in these meetings proclaiming the Gospel truths with clearness and fearfulness. In vindicating the doctrines of the Brethren a favorable impression has been made on the people of this community, and we believe that still more good from these meetings will yet be realized. Others have expressed themselves well satisfied with brother Yount's "reasons why we do these things" and we verily believe are "almost persuaded."

A number of brethren from a distance, principally from Donnells Creek Church, attended our Love-feast. Several ministers were present but brother Fitzgerald of Darke county, did the preaching in the afternoon. He spoke with power and earnestness. On the evening of the 29th, the sacred ordinances commemorating the suffering and death of our dear Redeemer, were solemnly, but cheerfully obeyed. The house was comfortably filled some being unable to gain admittance at all.

The farewell addresses, on the morning of the 30th, were touching, and not only the members, but sinners were made to weep. Brethren Fitzgerald and Geo. Garver, of Dayton, went on their way to South-eastern Ohio, and West Virginia, to preach the Gospel, and brother Yount remained with us until Tuesday following, preaching, admonishing and baptizing.—Four persons were baptized on Monday after the feast, one of whom was your unworthy correspondent.

We have preaching at our house once a month, commencing, usually, on Friday evening and continuing until Sunday following. Our neighboring brethren furnish us ministers.

S. M. PRUGH.

From Hudson Church, Illinois.

Dear Brethren:—

WE have just passed through a glorious season. About the middle of October brother Edmond Forney came to us and zealously held forth the Bread of Life until the 25th, when brother John Wise also came and preached for us and left many lasting impressions. On the 28th was our District Meeting which passed off so very pleasantly. The business was all transacted in love and harmony, which has left a very deep and lasting impression on our vicinity. Many old brethren present thought it one of the best meetings of the kind they ever attended. Not one unguarded word was spoken nor an unkind look given, but all was peace and union. Then brother M. M. Eshleman remained with us and preached the word with great power which resulted in the conversion of five precious souls, and among the number was our own dear brother Otis. By this time brother Eshelman's health began to decline, but he labored on until the 6th, when brother D. B. Gibson came to our assistance. Then came the sad time of taking the parting hand with brother Eshelman, for he rendered good service and his stay was so pleasant. May God bless him. Then our beloved brother Gibson zealously labored with us until the 10th, which resulted in the conversion of four more dear souls, (nine in all), among this number our "baby" brother Frank. We must confess that we have been greatly blessed and that the Lord has been with us and strengthened us in the good cause, and that we have enjoyed one of the most pleasant seasons that we ever had. Although we have had one or two meetings every day for about three weeks, we feel loth to close as it seems many more are almost persuaded to become Christians. Our meetings closed last evening with many good impressions, but now we are called to part with our dear brother Gibson. May we all one day meet to part no more. One of the most endearing times of our joyful season occurred last Sunday, when all the little children of our vicinity contributed to the Danish Fund. God bless them, "for of such is the Kingdom of heaven."

REBECCA SNAVELY.

From Virginia.

[The following correspondence should have appeared sooner, but was misplaced. We regret such occurrences. Eds.]

Dear Brethren:—

THE churches of the brethren are celebrating the occasion with meetings for thanksgiving which are being well patronized, not only by our members but by many others outside with whom these meetings are growing in interest. This is as it should be. Surely it is little enough that one day in a year should be set apart for a public manifestation of gratitude to our merciful and benevolent Father. Last Saturday while our congregation assembled for this purpose, and, as I am informed, had a good meeting, I being called to attend to some important business with the church in Montgomery county with which I have been laboring as provisional elder. Church business having been attended to in the forenoon, the Harvest Meeting came off at 4 P. M. The attendance was very good, the frequent showers of rain notwithstanding. After preaching a young girl of less than fifteen summers came forward conducted by her mother, who was weeping for joy, and asked to be received into the divine family.

The particular business of the meeting was to restore the former Elder to his charge, he having been suspended in consequence of the extreme agitation of the beard question, which had convulsed our district for some two years or more, which was brought to an issue at our late A. M., as you and many of your readers will remember, calling forth the necessity of the appointment of a committee of five brethren. Before leaving the place of meeting, however, the more conservative and prudent from our district who where present, deploring such necessity proposed terms of compromise which was finally acceded to by all present, and so the matter was adjusted so far as those present was concerned, and the committee was relieved of the duty assigned them. But of course it was necessary that the church involved should be consulted and accept the conditions before it could be effectual. This was done at the meeting above named, the articles of compromise were read and explained, the vote was then privately taken and resulted in a unanimous vote for the restoration of the suspended Elder, and he was again installed into his office and received in the regular way.

I then gladly resigned my charge as provisional elder with an invocation for a blessing upon the elder and the church, and judging from the cheerful countenances of all, and the expressions of some, and the fraternal feeling that seemed to pervade the whole congregation, I concluded that all present was glad that it was now disposed of, and which makes one indulge the hope that all who have taken an active part in this useless agitation will learn wisdom by experience, and that questions engendering strife and heart burnings will no more disturb the peace of our Brotherhood unless there is a cause, for surely there was no cause for this trouble because if it had been left on the basis of the present compromise there would never have been one word said about it and ever since it has been a question, at any time it could have been settled upon the same terms and no one hurt. How much better if we would use our energies in improving our talents and employ them in trying to recover lost and ruined sinners, and promoting the glory of God.

On my arrival home from the above named meeting I found a letter from Rockbridge Co., some forty-five miles distant, informing me that there were six persons in that vicinity that wished to unite with our church, and that the time was set for their baptism, and that there was a desire by all classes, including a Methodist minister, to have an exhaustive sermon on the peculiarities of our church, especially on trine immersion, and desired me to be there. The doctrine of our church has only quite lately been introduced in that vicinity, a few brethren moving in and a minister visiting them and preaching occasionally. The work, we may suppose, is of the Lord and I hope we may have a good report from that field of labor.

B. F. MOOMAW.

From Fairview Church, Ohio.

THIS church was erected and recently completed by the brethren of the Wyandott congregation, Wyandott Co., Ohio. On the 5th inst, the writer arrived to assist the brethren in holding a series of meetings at the above named place. The church was dedicated by brother L. H. Dickey of Fostoria, Ohio on the 2nd inst, who, with brother Gideon Bollinger, continued the meetings until our arrival on the 5th. We remained until the 10th, when we returned home leaving brethren Dickey and J. Brillhart in the field to continue for a few days. The meetings were of growing interest and we hope ere the meeting closes many may be added to the Church of Christ. The brethren and friends here have erected a fine house 30x40, a good, substantial brick structure, and have it neatly finished and in good order. Their membership is not very large yet, numbering about fifty members under the ministerial care of brother Isaac Ankeny. They now, by concentrating their efforts to one place (the church) at regular intervals, hope to increase faster in numbers, and as all good Christians do, advance more and more in purity and holiness.—They desire aid from the traveling ministers and request that they, when passing through, stop off and labor for them. Please address brother Jacob Heistand at Seal, Wyandott Co., Ohio, who says he keeps a "Preacher's Hotel" and will, at any time, convey you from Nevada, O., to place of meeting.

On returning home we found that two of the Swihart brothers of Bourbon, Indiana, were in this vicinity, visiting their relatives and preached for our brethren at the old church (Eagle Creek) over Lord's day. This evening, (Monday) we went over and had the good pleasure of listening to an able discourse by brother J. H. Swihart. Were highly entertained by the sermon and pleased with their visit and would say, dear soldiers of the cross, please come again. Yours in the faith of Jesus.

S. T. BOSSERMAN.

Dunkirk, Ohio, Nov. 11, '79.

From Mt. Morris, Illinois.

Dear Brethren:—

BEING requested by many to write to them when we got home from our journey West, I thought I would do it through the press, by which means I could write to all at once.

We arrived home on the 8th of October, and found the family all well. My companion was quite sick for over a week before we got home, and has been under the Dr.'s care nearly ever since. She was confined to her room for about four weeks and the greater part of the time was not able to be up. She has now so far recovered as to be up a good part of the time, and I fondly hope, by proper care, she may soon be restored to her usual health.

We spent about two weeks in Gage county, Nebraska, found the brethren generally well, and earnestly contending for the faith. Five years ago when I was there, there were only four members in what is now the Beatrice church, without a minister, now there are about one hundred members and ten ministers. We attended six meeting while there, including one council meeting. We attended three Love-feasts in Iowa, one at Iowa Center, one at Dallas Center, and one near Marshalltown. Also spent some time with the brethren in Powesheik county, and had four meetings. The meetings were quite largely attended, and good order and attention. Two were added to the church at Dallas Center, and three at Marshalltown.

We enjoyed our visit very well, met many old acquaintances and formed a great many new ones, which I trust will not soon be forgotten. If, through the providence of God, we should never be permitted to meet again in this world, may we be so unspeakably happy as to meet beyond the river of death where separations will be no more. D. E. PRICE.

To Elder Isaac Price, of Schuylkill, Pa.

Dearly beloved brother:

YOUR letter was received, read and re-read with much pleasure. It brought words of comfort and much encouragement.

Dear brother, I rejoice to learn that you, in the extreme East of the Vineyard, feel so much interest in the welfare of the Church here in the far West. I wish you could be with us. We need your presence, your preaching, your words of advice, but since the frosts of seventy five Winters have whitened your locks, we cannot expect you to make so long a journey, so I will try to tell you about the welfare of Zion here on the plains of Nebraska.

I, with others, often read the calls for ministers on the frontier, but seldom heard of them being answered, and finally I was moved upon to try to answer one of these calls. We moved from Carroll Co., Illinois, came to this place on the 3rd of last May, and located here where there were several families of members already living. We settled in a good and pretty country and began to hold meeting in the school-houses. Our meetings are well attended by a very quiet, orderly and intelligent people, and apparently the labor bestowed upon them is not altogether in vain. Three have been baptized since we are here and several moved in so that we now number twenty-five souls, and with Samuel of old, we say, "Hitherto hath the Lord helped us," and in him we trust for the future. About one week ago a man came to our place on foot, upwards of forty miles, having heard of the Brethren, who baptize by trine immersion and keep the ordinances of the Lord's house as he had read in Scripture and in ancient history. After asking some questions he desired baptism. He is a Swede by birth or nationality. On last Sunday he was baptized and then went on his way rejoicing.

I have lately visited several adjoining churches, a distance of sixty or seventy miles. I found them earnestly contending for the faith. We live among very quiet and orderly people. I have not heard of a drunkard since we live in the State, and many other vices by which the Eastern people are burdened we here know nothing about. The country is new and we are deprived of some things. The fruit we miss very much as most trees are too young to bear, but all trees grow very luxuriantly here, and in a few years we expect to enjoy fruit too. All things considered, I believe we are as happy here as we would be anywhere, and yet have no reasons to regret the move we made. We know that to reign with our Master we must also suffer with him, believing he will sustain us in our trials. We still feel to put our trust in him, and try to watch and pray until our labor on earth closes, when we hope to meet our Master and many with whom we labored together here in this world in the same cause, in that bright world above where there is no sin. I hope and pray you with us, and all God's faithful children, may ever abide under his blessing. We send greetings to you and family and all that love the Lord Jesus Christ. Can you let us hear from you again?

JESSE Y. HEISLER.

Weeping Water, Neb.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righte usness, as the stars forever and ever.—Dan. 12: 3.

Arcadia, Ind.—Eleven turned from sin to serve the Lord God by his own methods.

Washington Church, Iowa.—One dear soul "born of the water and the spirit."

West Lebanon, Ind.—One received into fellowship by God's appointed means.

Cass county, Neb.—One, a Swede, brought into the Kingdom of Jesus by Gospel means.

Roann, Ind.—One baptized; joy among the saints.

Spring Run, Pa.—Four "born of God," sent forth to endure hardness as good soldiers.

Prairie Creek, Ind.—Ten added by Gospel means, through the blood of Jesus.

Flora, Ind.—Sixteen baptized and six applicants. There is joy in that church and in heaven too.

Pleasant Ridge, Ind.—Twelve enrolled in the army of the Lord.

Letberg, Ohio.—One made the good confession, and is in fellowship.

Valley Pike, Va.—Eight persons confessed Christ, and are walking in newness of life.

From John Wise.—I closed a meeting last night at Woburn, Bond county, Illinois. Delivered nine sermons to very attentive congregations. We had no accessions but hope there was seed sown that will bring a copious crop. The members that attended were built up and edified. On the 20th, I will start to Pa. We had a heavy rain last night, and to-day the wind is cold.

PROGRESSIVE RELIGION AND PROGRESSIVE CHRISTIANS.

BY J. S. MOHLER.

PROGRESSIVE religion is the CAUSE, and progressive Christians the RESULT of obedience to the doctrine of Christ. There can not be a progressive religion without a corresponding progressive Christianity. They are inseparable.

Progression means to go on to perfection in anything we undertake to do. The pupil progresses in literary attainments to the ripe scholar, the mechanic progresses in his trade till he masters it, the traveler progresses in his journey till he arrives at his destination. *Progression* means excellency; *retrogression* means disgrace. The Christian progresses in Christian warfare and Christian perfection until God calls him hence. The "progressive Christian" is the outgrowth of *progressive religion*. Progressive religion means the principles of the religion of Christ lived out more faithfully every day. We do not mean that we can improve upon the moral precepts of the Gospel, but we can *improve ourselves* by living more religiously as we are passing down the stream of Life. By progressing in the religion of Christ, we progress as Christians. There can be no other result, hence the phrase, "*Progressive Christian*" is eminently proper as applied to the faithful follower of Christ, who is constantly striving to press forward towards the mark for the prize of the high calling of God in Christ Jesus; is aiming to arrive at Christian perfection by adding to his faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, charity, and to ABOUND in these virtues. The phrase, "Progressive Christian" has been misapplied. Sometimes, instead of saying "The progressive Christian," we ought to say the "unruly professor." For this class the church has little use, but we hope that all who have named the name of Christ will strive to be *progressive* in the Christian graces and virtues, and never become weary in well doing nor lay their armor down till the victory is won and eternal life is theirs.

Literary Notices.

The North American Review.—The November number of this Magazine contains the following subjects treated by some of the most talented minds in the literary world: "The other side of the Woman Question;" "Malthusianism, Darwinism, and Pessimism." "A Page of Political Correspondence." "The Diary of a Public Man." "Tariff Reactions." Price $5 00 per annum. Single number, 50 cents. D. Appleton, 546 and 557 Broadway, New York.

Our Almanac, published by H. J. Kurtz, Dayton, Ohio, contains a biographical sketch of Elder Peter Nead, a short history of the Brethren in the Miami Valley, Ohio, the Coon River Church, Iowa, and a lot of other interesting matter. The ministerial list is divided into Eastern and Western, and that of Ohio is given by Districts. On the whole, the author displays considerable artistic taste in his work. Price 10 cents, or 1.00 per dozen. For sale at this office.

Railroad Arrangements.

IN order to avoid confusion and misunderstanding among those who attend the A. M from a distance, the Committee of Arrangements have appointed Moore and Eshelman, of Lanark, Illinois, to take charge of all Railroad Arrangements, and secure such rates as in their judgment may seem best for those attending the meeting. It is suggested that no one make any arrangements without first conferring with these brethren and have things understood so there need not be so many notices published in our papers. By order of the Committee of Arrangements. J. H. MOORE, SECRETARY.

Brethren's papers, please copy.

Danish Poor Fund.

DesMoines Valley Church, Iowa,	3.25

C. P. ROWLAND, Treasurer.

Lanark, Ill., Nov. 15th, 1879.
P. C. Please Copy.

Southern Kansas Mission Report.

Fredonia Church,	34 25
Snake Creek Church,	5 35
Eight Mile Church,	5.50
Cedar Creek Church,	5 00
	$20.10
	27 56
Total,	$47.66

We hope that those churches that have not sent in their donations will do so at once as our brethren are about to start for the Mission Field. E. HUFFORD.

Danish Mission Report.

Keelin Leonard, Iowa,	$1.00
Monroe County Church, Iowa,	1.00
Ogans Creek Church, Ind,	2.00
Nettle Creek Church, Ind,	6.60
Rome Church, O,	3.00
Indian Creek, Iowa,	2 00
A Sister, Ill.,	1.00
Cedar Grove, Penn,	2.00
Clear Creek, Ill.,	1.00
Tuscarawas, Ohio,	2.00
Barreo Rigde, Va,	2.00
Union Center, Ind,	5 04
South Bend, Ind,	2 00
Mt. Carroll, Ill,	1.25
Jonathan's Creek, Ohio,	3 00
White Rock, Kansas,	2.00
Greenland, W. Va,	1.00
J. H. Jellison, Illinois,	1.00
Loudonville, Ohio,	3.88
Rec'd of the Loudenville Church, in May,	3.17
Rush Creek, Ohio,	3.50
Chestnut Grove, W. Va,	2.00
Stanislaus Church, previous report should be,	3 00
Elkhart Church, Ind, Sept. 13,	5.00

C. P. ROWLAND, Treasurer.

Lanark, Ill., Nov. 15th, 1879.
(P. C., please copy.)

City Mission Fund.

PLEASE acknowledge the receipt of the following monies since last report:

A. J. Miller, Lima, Ohio,	$1.00
Josiah S. Gabel, Newport, Pa.,	1.00
Coal Creek Church, Fulton county, Ill.	6.37
Jacob Bareck——Ill.	2 00
Geo. Layman, Troutsville, Va.	1.00
Lydia Nininger, Daleville, Va,	.50
Ann Benton, " "	.50
Susan Atwell, " "	.50
Eliza Nininger, Cloverdale, Va.,	.25
A Friend, Bonsacks, Va,	.25
Rachel Tombaugh, Scenery Hill, Pa,	5.00
Sarah Bowman, Aboite, Ind,	1.00
Laura E. Wallace, Hamlin, Kansas,	1.00
Mahlon P. Lichty, Waterloo, Iowa,	1.00
Leah Replogle, Maria, Pa,	1.00
J. Clapper, Carey, Ohio,	5 00
Augustus Krabill, West Independence, O.	5 00
Sister——	2.00
Sarah Rothrock, New Stark, Ohio,	.25
Sister Ebersole, West Independence, O,	.75
Roanna Gault, Congress, Ohio,	1 00
M. N. Smith, Dayton, Ohio,	1 00
P. H. Baldwin, Iowa,	1 00
Sister S. Hutsonville, Ill,	1.00
Mary Emmert, Nachusa, Ill.	1.00
Benjamin Kesler, "	1.00
J. R. Deppin, "	1.00
Isaac Aukeny, Poplar, Ohio,	.50
John Kauffman, Seal, Ohio,	.50
A Brother, North Manchester, Ind.	1.00
	$44 37
Amount previously reported,	157.20
Total.	$201.57

S. T. BOSSERMAN.

Dunkirk, Ohio, Nov. 19, '79.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

PETERS.—In Locke, Elkhart Co., Indiana, October 26th, '79, Leah Peters, aged 57 years, 8 months and 5 days. She was a member of the United Mennonite Church. Service by Lampert and the writer.

RITSMAN.—In Wakarusa, Nov. 11, Isaac Ritsman, aged 26 years, 9 months. During his sickness he united with the Mennonite Church and was resigned to the will of God. Remarks were made to a large crowd of people by John Funk and the writer.

SCHRIVER.—In the Yellow Creek District, Sept. 19, Edith A., daughter of brother Daniel and sister Schriver, aged 27 years. Services by brother Moses Hess and the writer.

MILLER.—In the same district, Oct. 19, sister Elizabeth, wife of Elder David Y. Miller, aged 64 years, 6 months. Services by D. B. Stutzman, and others.

FOX.—In St. Joseph District, James, son of brother Frederick and sister——Fox, aged 2 years, 10 months and 17 days. Services by the writer.

OVERLEES.—In the Bango district, Elkhart Co., Ind., August 5th, Harvey, son of Leonard and ——Overlees, aged 3 years. Services by the writer from John 11: 13.

LONG.—In Mishawaka, Aug. 25th, Catharine Long, aged 56 years, 11 months and 27 days.

MILLER.—Aug. 31st, sister Catharine, wife of Joseph Miller, aged 67 years. She was helpless for nine years, and we trust her death is her eternal gain.

JOHN METZLER.

STRAYER.—In the Maple Grove church, Norton Co., Kansas, November 8, 1879, Mattie C., daughter of brother Paul and sister Elizabeth Strayer, aged 1 year, 3 months and 23 days. Funeral services by the brethren from 2 Sam. 12: 23. N. C. WORKMAN.

NEWCOMER.—In the Rome Church, Nov., 5, '79, sister Isabella, wife of brother Samuel Newcomer, aged 26 years. Funeral discourse by Elder Jonathan Whitmore from Rom. 8: 1.

MYERS.—In the Buffalo Valley Church, Union Co., Pa., November 12th, '79, Eld. Isaac Myers, aged 75 years, 8 months and 18 days. Funeral discourse from 2 Tim., 4: 6, 7, 8, by Charles Royer and the writer.

J. L. BEAVER.

MOHLER.—In the Mineral Creek church, Johnson Co, Mo., of Typhho-malarial fever, our much beloved brother David D. Mohler, aged 23 years, nine months and 16 days.

He was a son of our well known brother S. S. Mohler, and son-in-law of brother Isaac Wampler. In the death of our dear young brother the community has lost a good citizen, the church a worthy brother, and his wife an affectionate husband. But none can mourn as those who have no hope, for the earnest and zealous life which he lived could direct the mind of the beholder in no other direction than that of morality and Christianity. Funeral discourse by brother A. W. Reese and the writer, to a large collection of sympathizing brethren, sisters and friends.

EMMERT.—In the Center View Congregation, Johnson Co., Mo., Nov. 6th, '79, of Typhoid fever, Mary, daughter of brother Jonathan and sister Lydia Emmert, aged 25 years, 9 months and 29 days. Funeral services by the writer to a sympathizing congregation.

From the many unmistakable evidences of affection as exhibited upon that occasion, we were made to inwardly say, "Behold how they loved her." She leaves a sorrowing father and mother, and a dear and affectionate sister and brother, with whom we deeply sympathize. O! how hard to take the last, lingering look and say farewell, but such is life in this world of sorrow and sadness. May we all so live that we can meet where the farewell tear will never be shed. A. HUTCHISON.

FLORY.—In the Thorn Apple district, Iona Co., Mich., Oct., 27th, 1879, sister Catharine, wife of Bro Jacob Flory, aged about 28 years.

Sister Flory was a consistent member of the church for a number of years, and was loved and respected by all who knew her. She leaves a dear husband, parents, brothers and sisters, and many friends to mourn her early departure. Her sickness was of short duration but severe, which she endured with Christian fortitude. She was anointed with oil in the name of the Lord the last night she lived. Her funeral was largely attended by relatives and friends.

JOSIAH WINEY.

EMRICK.—In the Union City church, Ind., Nov. 14th, at the residence of her uncle, Bro. Samuel Wimer, Sarah S. Emrick, aged 12 years, 3 months and 22 days. Her father, Wm. Emrick, lived in Illinois, and died some years ago. Her mind seemed to be just developing into a knowledge of the merits of a Savior. In her last hours she spoke often of her loving Lord, and of her desire to go to him. Our consolation is drawn from the Masters's glorious language, "of such is the Kingdom of heaven." Occasion improved from 2 Cor. 5. W. K. SIMMONS.

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Day Express	2:08 P. M.
Night Express	1:55 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only Passenger trains make close connection at Western Union Junction G. A. SMITH, Agent

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THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People." — LUKE 2: 10.

Vol. IV. Lanark, Ill., December 1, 1879. No. 49.

GENERAL AGENTS
FOR
THE BRETHREN AT WORK
AND
TRACT SOCIETY.

—:o:—

S. T. Bosserman, Dunkirk, Ohio. D. B. Mentzer, Waynesboro, Pa
Enoch Eby, Lena, Ill. Daniel Vantman, Virden, Ill.
D. B. Gibson, Narborne, Mo. J. S. Flory, Longmont, Colo.
W. C. Teeter, Mt. Morris, Ill. John Metzger, Cerro Gordo, Ill.
S. S. Mohler, Cornelia, Mo. Jos. Hendricks, " " "
D. Brower, Salem, Oregon.

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FOURTH PAGE—EDITORIALS—City Missions; Oil for Anointing Purposes; Brethren Why is it?

FIFTH PAGE—EDITORIALS.—Hell.—Ingersoll Converted, No. 2; Coaxing Subscribers; Good Thoughts from others; Sisters praying and Propesying Publicly.

SIXTH PAGE—Over the River; A Wayside Courtesy; A Cheerful Face; What is Home without a Mother.—Sarah C. Miller; Your Mission; From Palestine.—J. W. McGarvey.

SEVENTH PAGE—What can we do for the Colored People?—Jesse Y. Heckler; Ft. Defiance, Va. J. W. Click. Notice to the Brotherhood at Large Evangelism; From Mt. Park Home, Pa.—S. C. Keim.
The Frontier Mission.—J. P. Moomaw; Echoes from the East.—D. B. Mentzer; Among the Churches.—D. C. Moomaw; A Visit to Ogle Co., and Mt. Morris.—Dr. P. Fahrney.

EIGHTH PAGE—Not far from the Kingdom.—Wealthy A. Clark; New Music.

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

J. W. STEIN'S THIRD NEGATIVE.

MY friend is evidently conscious of bad work in his "negative line" as he persists in misrepresenting the Brethren. I will first notice his questions. 1. I believe that every one *begotten* of God has spiritual life *in embryo*. 2. That one *begotten* may become *abortive* and never attain to *true birth* and *heirship*. 3. "How long" one may remain in such a state is best known to God. 4. One *begotten*, who neglects the divine commands and hence becomes *abortive* by "making shipwreck of faith," has no promise of salvation in death that I can find. (Matt. 7: 21–22). 5. "Born of water is figurative and does not indicate that "water is the real mother" of any one. 6. There is *one* plan of salvation. *Christ "became the author of eternal salvation to all them that obey him."* (Heb. 5: 9.) 7. I think the thief was saved, but had he *refused* the requirements of Matt. 28: 19, Mark 16: 16, and Acts 2: 38, as many do who make a false use of his example, he would have fallen under the curse of John 3: 36. "He (*apeithon*) *disobeying* the Son, shall not see life," &c.. *Gegennetai* (1 John 4: 7), is rendered by Drs. Campbell, McNight, and Doddridge, and by the Emphatic Diaglott "has been *begotten*" "Every one who loves God has been begotten by God and knows God." Just as the *love and knowledge* of a government qualifies one, who has been a rebel, for induction into citizenship and pardon, or the *knowledge* and love of the bride groom is *begotten* in a woman before the ordinance of marriage introduces her into the wifely relation privileges and heirship, so a *knowledge and love* of God prepares for baptism and pardon. But to *know* and *love* a government as *its citizen*, or a man as *one's own husband*, or God as *our Father by adoption*, follows the legitimate processes of induction into these several states. True, "the terms *begotten* and *born* are translations from the same original word." But that word *"gennao"* is *ambiguous* and its meaning is to be determined by the connection, e. g. "Abraham *begot* (*egennese*) Isaac." Matt. 1: 2; and "Moses was *born* (*egennethe*)," Acts 7: 12, represent very different events. Mr. R's denunciation of the intermediate states between *begetting* and *birth*, *death and resurrection*, &c., "silly stuff," by no means makes them so.

Christ's *literal burial* in the tomb to which Baptists appeal as a figure of baptism had no reference to *his* spiritual life. It *followed his literal* death, not his *literal resurrection*. But Baptists destroy the whole design of burial by burying a man after he professes to be *really resurrected*. I ask Mr. R. again to tell us plainly if *he believes* it right to bury a *live* man *after he has been resurrected?* He thinks that baptism "unto (*eis*, *into*) repentance" (Matt. 3: 11), only declared repentance. It no doubt did declare their *metameleian*, a word translated by repentance. (see its use in 2 Cor. 7: 8), but it did not declare their *"metanoian."* Matt. 3: 11. They were baptized (*eis*) *into metanoian*, and Mr. R. admits *metanoia* was *into life*. (see the use of both these words in 2 Cor. 7: 8–9.) Did the sorrow "to (*eis*, *into*) repentance" (*metanoian*) 2 Cor. 7: 9), only declare repentance? Does repentance into life only declare life? The *repentance eis, zoen, into life."* (Acts 11: 18) was *metanoia*, and John baptized *into* this. The fruits which John required were qualifications for induction into this *metanoian*, which involved practical reformation.

The Baptists do not baptize as John did *into* repentance. They believe that "for the remission of sins," Matt. 26: 28, means to procure the remission of sins," but teach that the very identical language in Acts 2: 38 means simply to declare remission, &c. Who can depend upon such interpreters of God's word?

Mr. R.s 5th Arg. is based upon the priority of discipleship to baptism. He first assumes that *all* disciples of Christ are children of God, and concludes that since they must be disciples before baptism that they are therefore God's children. His *premise* is a failure. All of God's children are disciples, but all of Christ's disciples are not God's children. A disciple is simply a scholar, a learner. Judas Iscariot was a disciple of Christ. Luke 6: 13, Matt. 10: 2, and yet "a thief" and "a devil." John 6: 70; 12: 6. Was he a child of God? Was not Simon Magus a disciple? Was he a child of God? Acts 8: and see a description of the character of God's children, Matt. 5: 44. 45; Luke 6: 35.

True, that death to sin should precede baptism, but when Paul says, "He that is dead is freed from sin" (Rom. 6: 7), he expressly alludes to baptized believers who after dying to sin had been *baptized into Christ's death* where his blood flows "for the remission of sin." Mark how he *limits* the application: *"so many of us as were baptized into Jesus Christ, were baptized into his death,"* &c. Rom. 6: 3–4.

In noticing Mr. R's 7th Arg., we know that spiritual birth is not of, i. e., is not the offspring of the human will, nevertheless it does not occur without man's will. He is the willing subject of God's grace. In John 1: 11, 13, *egennethesan* is correctly rendered by some translators "were begotten," see Emphatic Diaglott. Such as received Christ, believed in him, and had *been begotten*, were given the *"authority to become* (*genesthai*) *children* of God." And if children they were also *heirs*. Rom. 8: 17. Yet Mr. R. dogmatically denounces those as "blind" who cannot see the unscriptural inconsistency of his idea that *God's children* have YET to receive the privilege of *becoming* his children. "Receiving the inheritance," is not "becoming sons," but is the consequence of sonship. I ask Mr. R.—1. If Christ's blood was not shed in his death?" 2. Are believers not baptized into Christ's death." "Yes or no?" He is of the opinion that the *redeemed* who are not members of the Baptist church will be *happy guests* at the marriage of the Lamb. We would like to have his Bible authority for this. 1. Will they *ever* become part of the Bride? Please answer? What relation will the old Petrobrussians (whom Mr. R. claims as brethren, Baptist Succession, pp. 111, 133, 448; whom he endorses as "the ancient Waldenses," Idem. 4, 366, and hence as "the church of Christ," who baptized *in order to* the remission of sins, Faber's Enquiry into History and Theology of the Ancient Vallences and Albigences, pp. 169, 181,) sustains to the Baptist church in glory? Please answer. I have shown that the Baptist churches lack the evidence of true regeneration, and hence all Mr. R's theorizing loses its application to his proposition. I have nothing to retract when I say Baptists *"do such things" as "hatred, variance, wrath* and *strife,"* whenever they engage in carnal warfare. This truth is no doubt very grave to my friend, nevertheless, it will abide "against the day of judgment and perdition of ungodly men."

Paul says, "They that *do such things* shall not inherit the kingdom of God." How then can they be churches of Christ? I ask Mr. R. plainly, if Baptists can engage in war on any account without encouraging, developing, and *doing* those lusts of the flesh, viz., "hatred, variance, wrath, strife?" Do answer "yes or no."

"The powers that be," to which we are to "be subject," are such civil authorities as God approves: and the "sword" for the punishment of evil doers is the sword of civil justice in the hands of civil officers. We do not forbid the civil police to execute their office any more than John did the soldiers; but we understand that this belongs to worldly governments, all of which more or less violate the gospel, and are to be judged at last by Christ and his chosen. These things are not for true christians whose lives and characters are purer than any civil government requires. I ask my friend plainly if "the powers that be" include *all political and civil authorities?* and if to "be subject to" them requires christians *to do everything they may* ask? Please answer. When christians were brought before kings and rulers (Luke 13: 11), and commanded to disobey Christ, and still persisted in their course as did Peter and John (Acts 4: 18, 29; 5: 40–42), did they violate the injunction to "be subject to the powers that be?" Are not nations as truly under obligation to obey Christ as individuals? Will not national sins be as surely punished as individual sins? Will the Judge of all the earth acquit us sooner for helping our country to sin than for sinning ourselves? Will Mr. R. answer the following plain questions? If he fails, readers will certainly mark the failure.

1. Do Baptists accept Cornelius, the pious centurian, as a christian when God first heard his prayer and answered him by vision? 2. Was the habitual conduct of Abraham and the old Bible worthies generally, a suitable pattern for christians, in all things? 3. Have not all the wars in which Baptists have engaged unbridled carnal lusts and passions? 4. Were their spirit and passions not rapacious, cruel, fiendish? 5. Were they not the legitimate offspring of avarice, ambition, envy, anger and pride? 6. Were their *motives*, *conduct*, and *consequences* Christ-like? 7. Had all those connected with them, who professed to be christians, followed the example of Christ and his apostles, would there likely have been any such wars? 8. Were they not all instances of barbarism? 9. Were they authorized by a single chapter or verse in the christian Scriptures? which? 10. Did they administer impartial justice? 11 Were they like judicial processes of civil government, either in their standards of appeal? their rules of procedure? their provision for applying the law? their investigation of charges and administration of justice? 12. Did they appeal to an impartial umpire, or decide their quarrels as mobs and outlaws generally do? 13. Did they not multiply losses, wrongs and grievances, rather than recover and redress them? Did they not impose their heaviest burdens upon the poor, more innocent, and hard-working classes, wasting their property, destroying their confidence, corrupting their morals, and making sad havoc of their lives? 15. Were all the Baptists right who fought and prayed against each other on both sides of those contests? 16. Are Baptist churches free from the wrongs which they freely justify and fellowship and apologize for in their members? 17. What relation will the Novatians and ancient Waldenses and Albigenses who would not bear arms on any account, sustain to the Baptist church in glory?

My 6th Neg. Arg. is based upon the pretension of the churches represented by my friend *to an unbroken, personal, organic, succession from Christ and the apostles to the present time, through a people just like themselves.* Will Mr. R. deny this? I now call upon him to mention one denomination for the first fifteen hundred years of the gospel dispensation just like the Baptist church. They suspend their church claims upon this issue—a *false pretention*. How can they be churches of Christ? If Mr. R fails to point out such a people, his church claims will prove a hopeless failure.

An aged minister said to a young brother "Speak short. The brethren will tell you if you don't speak long enough." The counsel is good; good for speakers and good for hearers; good for writers and good for readers. Length without breadth and thickness is a very poor recommendation in a sermon, a prayer, or a newspaper article. The power of condensation, abridgement, and elimination of useless matter is greatly to be coveted. When a man has five minutes in which to speak, he will usually consume one of them in telling the people what he is going to say, or in informing them that he has "been thinking" of something which he proposes to relate. If men who have something to say would *say* it, if those who have had thoughts would *speak* them, and those who had something to write would *write* it, omitting prefaces, introductions, and useless and unmeaning remarks, much time and space would be saved with no loss to any one.—*The Christian.*

LARGE LIBRARIES.

BY far the largest library in the world is the National Library at Paris, which in 1874 contained 2,000,000, printed books and 150,000 manuscripts. Which is the next largest it is difficult to say, for the British Museum and the Imperial Library at St. Petersburg both had in 1874 1,100,000 volumes. The Vatican Library at Rome is sometimes erroneously supposed to be among the largest, while in point of fact it is surpassed, so far the number of volumes goes, by more than sixty European collections. It contains 150,000 printed books, 25,000 manuscripts. The National Library at Paris is one of the very oldest in Europe, having been founded in 1350 while the British Museum dates from 1753, or a time more than 400 years later. In the United States the largest is the Library of Congress at Washington, which in 1874 contained 261,000 volumes. The Astor and Mercantile, of New York, are next, each having 148,000. Among the colleges at Harvard's Library comes Yale's with 100,000. Dartmouth's is next with 60,000, and then come in order Cornell with 40,000, the University of Virginia with 36,000, Bowdoin 34,000; the University of South Carolina 30,000; Ann Arbor 30,000; Wesleyan, 26,600; and Columbia, 24,000.—*Scientific American.*

TRIALS ARE BLESSINGS.

If adverse winds arise and blow
Around our floating bark,
May we not then begin to know
That light succeeds the dark?
And tho' the dread, tempestuous waves
Do waft us to the strand,
May we not know that God is there,
To hold us in his hand?

May we not think and feel and know,
That if we rise or fall,
The soul can never backward go,
It hath its purpose all;
And tho' the thunder-crash may come
And for a time o'erwhelm,
'Tis only working up the sum,
For God is at the helm!

If lightnings flash and storms arise,
And guests unwelcome come,
Let us keep traveling toward the skies,
Move on and give them room;
And tho' the mildew casts its pall
O'er all the golden grain,
Be not dismayed at it at all,
But nobly try again.

Trials are jewels to the soul,
And never come in vain—
They shine around that final goal,
Where pleasures banish pain:
Then if they come, should we repine,
And dread them as a foe?
O, if we ask the Great Divine,
The answer will be no!

The stalwart oak that often bends
Will surely live the longer,
'Tis only help that nature lends,
To make its roots grow stronger.
And so with discipline to us—
No part of it is vain—
And therefore let us falter not,
But rise and try again.

We will! Ah, yes! We're going on
Like true and earnest men.
Our earthly work is not yet done,
But will be, if we can.
Our sails are spread, we're outward bound
On life's great trial trip,
And if we're wrecked we may be found
Still clinging to the ship!

THE SECOND RESURRECTION.

BY JOHN FORNEY.

"But the rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

IN the second and last resurrection all the prison houses of the dead will be opened, and the rest of the dead all have to come forth whether buried in the earth or in the sea, whether in death or in hell. Jude even tells of some, he calls them angels that are in reserve in chains under darkness unto the judgment of the great day; they will also be of this great number that John saw stand before God.

That this second or last resurrection will not take place until a thousand years after the coming of Christ is a truth revealed in the Bible equally as clear as the first. Look at the text at the head of this essay. "But the rest of the dead lived not again until the thousand years were finished." But John did not say of these as he did of those that have part in the first resurrection, he could not say, "blessed and holy is he that has part in the first resurrection," neither did he say the "second death has no power over such: much less could he say that they shall be "priests of God and of Christ, and shall reign with him a thousand years." Oh, no; he cannot give them this great promise. But John goes on and says, "at this period of the end of the thousand years Satan shall be loosed out of his prison." Oh! the grim monster! Oh, horrible to think that this dangerous Dragon, the old Serpent which is the Devil and Satan, that was bound and sealed up in the bottomless pit a thousand years, will now go out once more to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle, the number of whom is as the sand of the sea.

It seems that this little season of Satan's loosing, when the thousand years are fulfilled will be a trying time; for those nations that shall now live again when the thousand years are finished. My text says, "the rest of the dead lived not again until the thousand years were finished." The word of inspiration here plainly implies that they now shall live again, and Satan at the same time is loosed, and now is among them to deceive. How much he will accomplish in this his last effort, we cannot say. According to John's record he will make a bold effort on these nations to deceive them, so that a great number will fall in line of battle with him. "And they went upon the breadth of the earth and compassed the camp of the saints about, and the beloved city." It looks to me as if Satan, in this his last assault to deceive the nations, to have them believe by their assistance he could yet overcome Christ, and the inheritance shall be theirs, and we would possess the kingdom, and the heir of the world, instead of Christ the Son of God; for this he worked his deceitful plans since the creation of man, and will so continue till his final overthrow which will be the result of his labors of this little season of tempting and deceiving the nations; for we are told in the tenth verse, "And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are; and shall be tormented day and night forever and ever." Here is the end of Satan's work. Now all nations are ripe and ready to be arrayed before the great white throne, to be judged according to their works. "And the books were opened and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works. And whosoever was not found written in the book of life was cast into the lake of fire."

Now, dear reader, you can see how important it is to live a true Christian life. For they that are Christ's shall be resurrected at his coming, while all the others are held in bondage of death a thousand years longer under a fearful waiting of judgment to come, while all this time the saints are in the greatest enjoyment of life and glory with their Lord and Master to enjoy the marriage feast of the Lamb of fat things a thousand years. Paul says, 1 Cor. 6: 2 3, "They shall judge the world, yea angels." Be ye therefore also ready for the first resurrection.

DEATH AND IMMORTALITY.

BY ALLEN OBERLIN.

AS we are being hurried to and fro through the busy scenes of life, our pathway dotted all over with gloomy doubts and anxious fears, we seldom if ever cherish an inclination to leave this unhallowed ground. Life is sweet. Yet we frequently ask how many recognize it as a precious boon from God's bountiful hand? Should we not sincerely thank him for our existence, both present and future? How many regard it as that for which our Maker has designed it, an epoch of a grand panorama which once had a beginning, but has no termination, in which to prepare to meet our God. We fear least we be zealously engaged in the advancement of this mighty, noble work, we will not at the close of this illustrious period of our existence realize it as such. Our memory of the past may portray to our vivid recollections, dim visions of a misspent and unimproved career, and our sentiments though unexpressed may be indicative of the poetical language, "Almost, but lost." It will be realized when too late to return to tell the untold story. Then will mortal life appear to us a dream. We repeat the assertion, that unless we be earnestly and actively engaged in the great scheme of religion, we will realize it as but visionary. While on the other hand if we spend a life entirely devoted to God's service, (for he wants a living faith), we have the promise of an endless life, and it will afford us solid comfort when we die, the reality of mortal life.

Have you ever thought of the momentous, and intensified meaning of the word *die*, also the opposite *live*, which is no less significant? Let us consider with a feeling of sobriety, the office each performs in its frequent uses. Die, we all know, signifies to cease to exist, to pass from the shores of time. When we examine the mighty frame-work of man, which death falls heir to, this house (as referred to by Paul the apostle) in which we live, how grand, how magnificent an edifice, how lofty and how majestically is it formed! Of all the different parts necessary to the construction of this stately mansion, is the tongue, also most wonderful. Solomon says, "in it is vested endless life and eternal death." It is that organ the accents of which vibrate through the aerial region, distinct and clear to our memory, though it has long ago been laid silent in the tomb. Should we not therefore always strive to have our last words loving words, for they may be the last? Now to contemplate upon the inevitable fall of this structure, which will ultimately take place, and must through the process of death, be replaced the dust from whence it came, tends to excite our utmost sympathy for those who paid the debt of nature.

Having considered the body, the mortal part of man as being subject to death, we will next observe the spirit, the immortal part as relative to life. Life, is more lofty in its signification. It affords to us a world of intensified thought. The language is in its spiritual import indicative of a continued existence in a state of glorified bliss with God's obedient children, or in perpetual torment among the spirits of the damned. In view of the vast import of these two great subjects under consideration, we ask every intelligent mind is it not worth our while to make an ado concerning our future state? Is it not well worth our while to spend our time in honor to the praise of God, and to the benefit of the soul. Inasmuch then as we have our mortal life from the cradle to the grave represented in the language of the apostle, "as being a vapor that appeareth for a little time and then vanisheth away," we will realize the termination of it to a certain extent as waking from a dream. We will not forget then, that we are placed upon this stage of action for a grand, noble, excellent purpose, and should take the more earnest heed to make that calling sure. Knowing this, that we will not pass by this way again, may we always tender to our fellow-being that gratuitous feeling of brotherly love, which is indicative of refined morals as well as synonymous to a child of God.

How many of us to-day who have named the name of Jesus, are willing to sacrifice amounts in filthy lucre, or whatever be the nature of the case of self-denial may assume, and hold on with a firm grasp to a brother or sister's love, continue in the unity of the spirit, thus blockading all the internal avenues of a Christian peace, bidding defiance to the hosts of Satan and his allies, and come off more than conquerors.

Dear reader, we appeal unto you, such as have not yet enlisted in the army of the Lord, violate not God's law which was legislated in the silent council chamber of heaven, the teaching of which was at the sacrifice of the precious blood of the Son of God. Why do you not appreciate the price with which you have been bought? Think of your friends over there, and that between you and them will be drawn the sombre curtains of eternal separation, as you are launching forth across endless deeps where endless ages roll and sink to rise no more.

THE SOUL OF MAN.

THE *Church Advocate* gives the following interesting experiment: "It has long been an axiom of a certain class of visionary enthusiasts that that which we call soul is nothing more than a high, subtle developement of life. The mystical and proofless character of this proposition, or its opposite, has so far eluded the demonstration of the keenest analysis. With the aid of revelation, attended by the most patient scientific investigation, candid men of all classes have voluntarily admitted the difficulties and mysteries which shroud the origin, character, and destiny of the spirit. A late scientific experiment in the city of New York will go far toward settling this controversy by the literal demonstration of facts. A man had been caught by a circular saw in a planing mill, and one of the large arteries of his arm was severed, and from this wound he bled to death. This body was taken by Prof. Doremus, Drs. White and Chambers, and in the presence of a number of students from Bellevue and Roosevelt hospitals actually restored to life. Blood was taken from two living sheep, incisions were made near the heart, and tubes inserted through which the vital fluid passed, galvanic batteries were attached to nerves, a small pair of bellows was inserted in the mouth, and at a given signal each operator began to act the part assigned him. Slowly the chest began to rise and fall, respiration began, the pulse beat faintly, the corpse was alive! The pulse gradually grew stronger, the man opened his eyes, and in a few days was able to go about the room, on the testimony of Dr. Bigelow, who witnessed the experiment. But the strangest part is yet to be told. When pressed to tell all, Dr. Bigelow said: "Well, the man eats and drinks; seems to be afraid of other people, or more curious than afraid, and is strangely affected by the heat or cold. But he can neither read nor write, does not know the use of books, plates, knives or forks. He is not able to talk, but cries out loudly or jabbers in an inarticulate manner. Once in awhile a word can be distinguished, but the man does not appear to perceive any difference between it and his jargon. *The animal life has been restored, but not the spiritual.* The mind with all its component parts has gone, I fear never to be restored."

The more you think of yourself the less will wise and holy men think of you. You will find it hard to believe this. Vain men would fain be wise.

HOW TO OBTAIN REGENERATION AND SALVATION; AND HOW TO PRESERVE IT.

BY DANIEL LONGANECKER.

REGENERATION is a change of the understanding and of the will; a change of nature made in the soul by God's Word and Spirit. But some say, God regenerates first and then repentance and faith follow. But others say God works in man both the power to will and to do his good pleasure. He gives them grace to repent and believe the gospel. He gives them grace to hear, to see, to feel, to pass from death unto life, from Satan to God. He that does these by the power of God's Spirit is a new creature, is born again, is a child of God—regenerated, born of God. Now we may call all this the power of godliness in the soul. Now as every kernel must have a shell, so the power of godliness in the soul must have an outward form of godliness which may be called one baptism, a covenant made with God, the Father who draws the sinner and of the Holy Ghost who guides the child of God into all truth. Now he is in the kingdom, born of water and the spirit.

Now to preserve his salvation he must keep Christ's commands and not walk after the flesh, but after the spirit. Now to say that the sinner must keep all the commands and ordinances of the gospel before he can obtain salvation or pardon or pass from death unto life or be born a child of God, is a great mistake. Sinners unconverted are dead and cannot do the will of God. He cannot see, hear nor feel; neither can he make himself alive, but God by his grace and convicting spirit draws the sinner by showing him his danger, gives him grace to repent and sends him in faith to Christ for rest, pardon, life and salvation. Being made alive he can and will do the will of God to preserve his salvation. This will show that we are not saved by our own good works or morality, but by faith in Christ as a Prophet to teach us what to do and what not to do; as a Priest to make satisfaction to an offended God for our sins; and as a King to reign over and protect us until the end of the world.

But no one thinks that our repentance, faith and conversion will give us a passport into the triumphant kingdom if we refuse to observe all things whatsoever Christ has commanded, if we knowingly and willingly offend and repent not, we are guilty of the whole law. There is a present rest and a future rest, so a present salvation and a future salvation. Let us have both.

STARS.

BY MARY LOUISE HOPWOOD.

IN clear and cloudless nights when the stars of heaven are all marshaled in bright array, as we look with admiration upon them, the mind is led to compare with them the earth stars, which, since the early dawn of time have shown forth with such brilliancy. As those of heaven were not all of equal lustre, so those of earth vary; some emitting rays of dazzling splendor, while others are but feeble, their rays apparently almost absorbed by the dazzling meteors by which they are surrounded. Of those which graced the moral firmament anterior to the deluge, our record points to but two, which attained to the final degree of magnitude. The first post-diluvian star, whose peculiar brightness has been admired in all ages, sparkled and glistened like a fair gem. There followed in its wake many beautiful to look upon, but none so fair as the star of faith, until there arose that one which guided by God's own hand, brightened the pathway through the wilderness for his chosen. So radiantly beautiful it was, that when its mission was accomplished, the hand of man might not find for it a resting place, but that of the most High, by Nebo's lonely mountain, laid it to rest, and he by whose command earth's great luminary stood still, walked in the footsteps of the great Law-giver of Israel.

After the Mosaic dispensation came the kingly. 'Twas then the star of wisdom and knowledge arose, of which it was said, "There was none like thee before thee, neither after thee shall any be like unto thee." Then too like unto the sweet singer of Israel broke forth in strains of heavenly music, which even to-day thirsts the soul of the believer with transports of joy. Others too there were, among them the sublime synonym of patience of which the world has never known a parallel But fairest and most beautiful of all, far surpassing in radiant splendor, all of its predecessors came the Promised One; the sceptre had not yet passed from the hands of Judah, when Bethlehem's star appeared, dispersing with its effulgent beams of heavy clouds which overshadowed the firmament, its mission to enlighten the sin-darkened minds of all who would behold its brightness and acknowledge its power. Having accomplished that whereunto it was sent. It returned again to its home beyond earth's confines, leaving a light brighter than the noon day sun to guide its followers. Its influence was rapidly penetrating the dark abodes of men, but they, loving darkness rather than light persistently refused to it admittance. Ere long, forms of heathen and idolatrous worship concealed from view the pure light. The candle-stick seemed forever removed. Many groped in terror through thick gloom and pagan darkness, trampling beneath their feet the priceless boon of eternal happiness. Ages rolled away, and darkness yet prevailed. But the word of the Infinite had gone forth that all nations should know and feel its power; and his Word shall not return to him void. The brightest star of the sixteenth century arose and came forth at his bidding. Man may not estimate the results which now, and ages hence will be felt as having sprung from the seeds of Reformation sown in darkness.

While time endures its fairest records will bear them in grateful remembrance. It has been said that the sixteenth century was the epoch of a great separation, and the nineteenth must be that of a great union. In his own good time the end will be crowned. Slowly, but surely the ages are rounding towards the grand results foreshadowed in the morning of time. Never in any age of the world's history has the light shone so brightly as now. A heavier weight of responsibility rests upon this generation than has been known to a former. Pungent indeed will be the arrows of remorse which will enter the souls of those who fail to improve the brightness of the light which God has given them. Stars in our crowns of rejoicing should be many and brilliant. God speed the light.

LONG OR SHORT PRAYERS, WHICH?

BY E. R. MOON.

THOSE who indulge in long prayers are liable to fall into the habit of filling them up with vain repetitions. This is forbidden in Matt. 6: 7. It tends to destroy the life of a meeting. The people get weary and uneasy, and are then in a poor condition to receive benefit from the word spoken. Many a good brother in his zeal has unthoughtedly hindered the good cause in this way. We have the example of Christ in favor of short prayer in public. Behold him at the tomb of Lazarus when he was about to call him forth who had been dead four days; he prays as follows: "Father I thank thee that thou hast heard me and I know that thou hearest me always, but because of the people which stand by I said it that they may believe that thou hast sent me." John 11: 41, 42. We may infer from the language used in this prayer that he had previously went to his Father about this matter, and most likely in secret. Jesus says, "But thou when thou prayest enter into thy closet." Matt. 6: 6. There is the place for our long prayers; there we may pour out our very soul to our heavenly Father; there we may agonize and wrestle mightly with God, and the promise is we shall be rewarded openly.

Again, at the garden of Gethsemane when his soul was "exceeding sorrowful even unto death," his prayer was short, but his agony was so great that he continued to repeat it unto the third time when he found relief. He has also given us an example in what is known as the Lord's prayer, he says in Matt. 6: 7. "After this manner therefore, pray ye." Then follows that perfect prayer that he taught his disciples; it is short and complete. The longest prayer that he ever uttered that has been recorded is found in John 17. It is not likely he occupied more than seven minutes, in delivering it.

BEAR THY BURDENS.

BEAR the burdens of the present,
Let the future bear its own;
If the morning sky be pleasant,
Why the coming night bemoan?

If the uncovered heavens lower,
Wrap thy cloak around thy form.
And though the tempest rise in power,
God is mightier than the storm.

Steadfast faith and hope unshaken,
Animate the trusting breast;
Step by step the journey's taken,
Nearer to the land of rest.

All unseen the Savior walketh
By the toiling servant's side;
Comfortable words he talketh,
While his hands uphold and guide.

Grief, nor pain, nor any sorrow,
Rends thy heart, to him unknown.
He to-day, and he to-morrow,
Strength sufficient gives his own.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay thy burden down.

—*Sel*

WHO ARE THE MISSIONARIES?

BY JENNIE SUMSTINE.

THE gospel is missionary in its very nature. The command to every child of God is, "Go!" Go out into the highways and dark places of the earth and bring guests to the gospel feast; and it is not enough that we go sometime when it is most convenient for us to go, but we must go out quickly. "Go and preach the gospel to every creature." Is there a soul who has not felt the full force and meaning of this command that is not ready to obey? Not to the preacher alone is it given to convert the world, but *all* are servants and missonaries of the Lord. Those who have enlisted under the banner of King Emanuel *must* let their light shine, in order to let worldly persons see it, that by this they may be led to honor and glorify God. We must not put our light under a bushel, but be guided by him that we may lead others out of the obscurity of sin and unbelief, that they in their turn may become the "light of the world."

Christ demands constant, zealous unremitting labor. He has never promised ease and wealth; he invites us to no gayly bannered bark floating on still waters 'mid fragrant flowers and a cloudless sky; but our bark is to meet adverse gales and breaking waves. The star of Bethlehem is our only guide 'mid the wave washed rocks that lie on either side. "Go!" is the urgent, ceaseless missionary spirit of the Gospel. There is no middle ground. Each soul is fighting for God or against him. In order to be true missionaries we need not have the eloquence of this or that great man, but we must have the zeal of Paul. Our words can be of the simplest kind if we only speak them with the intention of doing good, and in such a way that they may have the desired effect. Various influences may bring people into church relation; but we have the problem yet to solve how each one can be made to comprehend and appreciate the mission to which he is called. Christ says, "men must work out their own salvation with fear and trembling," and while we are thus engaged, we must make our faith a working principle; reaching out loving arms to gather in the erring; and while we are doing this, we are building up the cause of our Master. Oh, may we all be thus busily engaged. There is, there can be no rest for the soldiers of the cross. What a great pleasure it is to know that we are laboring for our crucified Redeemer, and that after our labor is ended here we will rest with all the redeemed. The love which "beareth all things" will make the Christian a wise friend and a zealous missionary, though he may suffer the ridicule of an unbelieving world, yet he is willing to work on for his Master. While Christ bids us "go" and proclaim the truth for which he gave his life, his hand is still ready to guide us.

Oh, that all professed Christians would become missionaries of the cross; teachers of his holy word, cease to scatter tares, or show forth darkness for light. Jesus was faithful to his mission. He is our example, and we must be faithful to ours, follow the steps of him if we would gain admission into that city of Pearl. We must feel the importance and necessity of the work which is entrusted to the children of God. Why should we live for the things of time, for earthly pleasure or honor? Can these satisfy our longings or fill our soul: Brother, sister, cleave to Christ, hold fast to the ordinances of the Lord's house: they will aid you in living for duty, for heaven and our mission.

THERE are two things that always pay—working and waiting. Either is useless without the other. Both united are invincible, and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting, though ever faithfull in his strivings, misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at close he will find his reward.

As the body cannot live without food, so the soul cannot preserve the grace of God, its life, without prayer.

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN,
S. J. HARRISON,
J. W. STEIN,
} EDITORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications,

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., - - DECEMBER 1, 1879.

THE many are very busy "shaking the tree of knowledge and scrambling for the fruit, but neglect the tree of life."

THOSE who never change their opinions, and never correct their mistakes, will hardly have sufficient charity to excuse the mistakes of others.

From a card of 26th ult., we learn Bro. D. B. Gibson has been holding interesting meetings at Urbana, Ill. Several have been baptized and the meetings continue.

WE have before us a well written article, with out the name of the writer hence are compelled to send the essay to the "waste-basket." We must have the name of every writer as a guarantee.

NEXT Sunday evening, (7th), Bro. Moore will preach in the Brethren's Meeting-house in Lanark, from this text: "Verily I say unto thee, To day shalt thou be with me in paradise." Services to commence at seven o'clock.

FROM many parts of the Brotherhood comes the welcome tidings of buckling on the armor for the conflict. Ministers, young and old, are going forth to "preach the Word" so that people may learn to know the way of life and live.

Bro. D. L. Miller of Nov. 26th says: "Yesterday we received 5 new students. We now have so far in this term 60 new students and our roll shows 168 names, our buildings are full but we have arranged for good comfortable rooms within 60 yards of the building."

THE *Primitive Christian* is undecided as to whether it will continue to publish the Stein and Rey debate longer than this year or not. We will assure our readers that if the disputants are able to carry on the debate the BRETHREN AT WORK will publish it.

BRETHREN Martin Meyer, Enoch Eby and Marcus Fowler have lately been to the Tipton church, Cedar Co., Iowa, on church business. Bro. Meyer informs us the business was satisfactorily adjusted, several interesting meetings held, one baptized, and one reclaimed.

UNDER date of Oct. 30th Bro. Hope says, that his wife had been very sick with typhoid fever, but at the time of writing was some better. He says they have had a hard time, but expresses the hope that his companion will soon recover. May the Lord deal kindly with them.

WE have added to our list of books, Pilgrim's Progress in words of One Syllable,—a neat and attractive book for children. It is beautifully illustrated, and for the young we specially recommend it. It would be a very nice gift, and we hope parents and friends of children generally will improve this opportunity to secure something for the youth. Price, $1.50 postpaid.

HENRY L. MORGAN, a minister of Boston is moving against church gambling with commendable vigor. His purposes may be gleaned from the following public letter from him:

"Last year, when I had twenty gamblers arrested, I found I was powerless to convict them. And why? Because they took refuge behind the church. They said:—'if the church, the bulwark of morality and order, gambles, can not we?' And they escaped scot free, without even the mockery of a trial. They are now, with redoubled energy, plying their nefarious business unmolested and undisturbed. When I found the church a barrier to the suppression of gambling, I publicly made the following vow: 'That the first church in Boston, of whatever sect or creed, that advertises, sets up and promotes a lottery, shall be prosecuted to the full extent of the law.' To my grief and sorrow, I see my first indictment must fall upon the Cathedral fair."

FROM beloved Christian Lesh, of Flora, Ind., we learn that in his congregation during the present year about fifty persons were added to the church, and that the members seem to be refreshed and advancing in the christian cause. He expresses the hope that all may still do better. It is certainly gratifying to look back over the year's work and see such glorious results.

FORMERLY we believe it was the custom of all publishers to issue but fifty numbers of a weekly paper in a year, but now a great many have departed from this venerable Holliday custom; and, had we looked at this matter as we now do, we should have printed fifty-two numbers ourselves. But as we arranged to print but fifty this year, it is now too late to change. Next year, if the Lord will we shall print the full fifty-two numbers.

SOME of our subscribers are renewing for *sixteen months*, this makes even change *two dollars*. Those who do this will see that the date after their names is changed sixteen months ahead. We would like if all would see within three weeks after they have renewed that the date after their names is right. Where any mistakes occur, it will be to your interest to correct them, and we shall thank all who will take the trouble to show us our errors. A true friend is always ready with a kind heart to show us our mistakes and help us correct them.

THERE seems to be quite a "coming out" from the "Winebrennarian" or "church of God" of late. In Northern Ind. quite a number left the "church" on account of its tolerance of masonry; and recently about 60 have withdrawn in Southern Kansas and organized a new Eldership. The *Christian Intelligencer* charges "one-man power" as the cause of these divisions. Evidently secretism lies at the root of the troubles; and it is not at all strange that bitterness and separation are the results, for masonry is not calculated to prepare men for eternal happiness. "Come out of her" is the only remedy when the church refuses to give up the wicked things.

A BROTHER, sixty years of age desired that his congregation should have a house in which to worship: so he began to work by subscribing $2 00. Others followed the example, the necessary means were obtained and the work begun. The workmen, while preparing the frame, destroyed some of the timber, so the old brother took his tools, went to the grove, felled the trees and hewed out new pieces. Such an example on the part of a minister will go on speaking after he is dead. Thank God, there are still some who are not ashamed to work with their own hands, while thousands of professing ministers, hand-box like, stand around waiting for others to fill them. "I glory in necessaries" is Paul-like.

OUR esteemed Brother Jesse Y. Heckler says: "We baptized a Swede last Sunday—a well educated intelligent man. There is a large settlement north of us. Originally they were Lutherans but, many turn and fall in with the Baptists, so did this one. He thinks many might be persuaded to the truth, but for want of instruction. He would translate tracts into the Swede which is different from the Danish, if the Tract Society would be able to print them. I am somewhat acquainted with them and find them about as honest people as I ever met. Expect to go up and preach for them the last week in this month. What can you say to this?"

Dear Brother:—We cannot answer your question, the Brethren can answer it by donating to the Tract Society. This is the only way that we know to supply the demand.

IT seems that our Brethren in 1789 felt it a duty to look after children, for in the Conference of that year they advised thus: "Inasmuch as many of our children and young people fall into a coarse life, and a great occasion of it seems to be a want that there is not sufficient diligence used in instructing the children according to the word of the Lord. * * * It is the opinion that there should be used more diligence to instruct our dear youth and children in the word of truth to their salvation, and that it is the special duty of dear parents, as well as of the pastors and teachers, to be engaged herein as the apostle teaches, 'Feed the flock of God which is among you, taking the oversight thereof.'" This is good advice, and it is an old "landmark" that we would do well to heed in this fast nineteenth century. Parents, pastors and teachers were advised to make special efforts to teach the children. And the pastors were further told to bring the word of God "nearer to the hearts of children in a simple conversation or catechization," and that this course would be better than a long sermon. This sounds very much like Bible school work: they favored questioning or conversing, and so do we. It is a good method.

AS a rule we do not think that it is profitable to address individuals through the B. AT W.; but when a letter may be of general interest, and may be food for all Christian believers, we cheerfully insert it in your paper. To be intolerant, despotic and "wise above what is written" is one thing, and to exercise the wisdom that is from above is another thing. We feel that on holy and divine things we should all have liberty to speak through the B. AT W., but when any of us abuse this liberty we need to be checked. We are willing that you should watch us for good, and as editors we will, by God's grace, endeavor to extend the same watchful care over contributors. How it cheers our hearts when *a friend* writes to us and tells us of our errors! The soul is enriched by the kind and brotherly words of those who seek the good of others; and as we are all laboring in a common cause, may we labor together in the Spirit of the Lord Jesus. We all feel better when we agree.

CITY MISSION'S.

BROTHER D. M. Miller and the writer arrived at this place on Saturday, Nov. 22nd, and the same evening addressed an attentive audience in a public hall. We continued our labors during the following week, and think we now have a little experience in city mission work. Let me first say that we were not sent by the "City Mission Board," but came here as volunteers on the call of Bro. S. H. Swigart who lives in the city. He, wife and son are the only members in this part of the State, and joy fills their hearts because of their Brethren's presence. They are devoted to the Master's cause, and long to see a church built up here so that they may enjoy the associations and fellowship of kindred hearts. This is a city of three or four thousand inhabitants.

Our observations are that to do effective work in cities, a good and comfortable room must be engaged for at least one month, and ministers put to work who will exercise good judgment, and who will fearlessly declare the whole truth. To aid them, hand-bills, stating subjects to be treated, should be distributed each day. Posters, stating where the meetings are being held should be put up in all public places, and a notice given in the local papers. City people rely very much on advertisements, and unless the missionaries pursue this course, they will not likely have very many to listen to them. Nor should the common people be forgotten. The hand-bills should make special appeals to these; and the laboring class, should be told that, as a people we are common; that we welcome them to the fold of Jesus, and that among us there can be no social distinctions. This class of people in the cities might thus be reached, but unless special efforts be made to call them forth, they will regard us as they do others, and remain away. The wealthy are so wrapt in pride and display that it is hard for them to come down from their lofty positions and put on the yoke of Jesus. Those of them that profess Christianity, are so cold and formal, that it is exceedingly difficult to move their hearts. Occasionally one may be touched, but ruffles, ribbons, tucks and laces, abound in such profession that the logic of Paul and the eloquence of Apollos can scarcely move them to pity themselves. One need only go into the aristocratic churches to ascertain the want of that warm and sympathetic love that must characterize the Christian. Pride shows itself every where. O this ungodly display! How long O Lord, must these things curse the sons of men! Our hearts go out after these people, but when they will not hear, our work is done, and their blood will not be upon us. Then in order to accomplish good in cities the common people must first be gained. The preacher will give up these readily, for they are no profit to him. Only such as can supply his pantry, his crib, and his fashionable garments will be held firm in his grasp. It is important to him who is rich in fleeces. The poor who can contribute but little to the preacher's support, are often left to seek other pastures. We know whereof we affirm, for we have heard ministers plan and arrange how certain rich men should be caught in the net. Why? "Because they will do much for our support," say the preachers.

But the poorer classes may be gained by the Brethren. It is easy to stand off and imagine that county clerks, judges, lawyers, doctors, merchants, brokers and traders can be caught in the gospel net, but a little effort in this direction on the part of enthusiasts, will give them some experience that may be valuable. We do not say that some of the "noble" may not be gained, but we do say that it is useless to rely on this class out of which to build a house unto the Lord in cities. Arouse the common people, persuade them of the advantages of the whole doctrine of Christ, and truth will have a hold upon their hearts which will be a monument in that community.

M. M. E.

Ripon, Wis.

OIL FOR ANOINTING PURPOSES.

IT often happens that the calls for elders to anoint the sick come upon them suddenly, and they are unprepared to furnish such oil as our holy Christianity demands. We do not believe that a religion so pure as the one revealed from heaven, requires impure material in the furtherance of its work in man. We therefore suggest to the churches the propriety of purchasing the very best and purest olive oil for anointing purposes, and have it put into the care of the elder or overseer, so that when it is needed it may be on hand, ready. The leading druggists of the country will furnish it. We make this suggestion for the good of our holy religion. Sometimes such oil is used as emits a very unpleasant odor, thus making it disagreeable to the sick and all who are present. There is no occasion for this. The best oil should be used, and the better way is, to keep it constantly on hand. The ancients were very particular as to the kind and quality of oil used; and well might they be, for the Lord required *pure* olive oil on occasions of anointing. We should be no less particular when engaged in the work of our Master.

M. M. E.

BRETHREN, WHY IS IT?

WE hear much said in favor of paying ministers, of Tract Societies, of missionary work, with the City Mission; all right when said according to gospel. Much money is being raised, or called for at this time, but why is it when a call is made for the afflicted family in Missouri, that the small sum of $8.00 can only be raised. It ought to be $800.00 instead of $8.00. Brethren, you who have large houses, and have quiet children think of this poor family in Missiouri, and open your purse.

ELLEN SPICKLER.

REPLY.

We do not want to discourage any one in giving, for the Lord knows that our over-cautiousness often makes us withhold our sympathies from the poor. But while in Missouri we made some inquiry in the case alluded to, and while no one doubted the needs of the brother, yet it was thought that it might have been better to have made the appeal to the adjoining churches as per advice of General Conference which is as follows: "Inasmuch as members have been imposed upon since in a deceitful manner, therefore we have concluded in this present great-meeting unanimously, that hereafter no member shall be allowed to go himself to another church; but if there should be found a member in want or distress, the overseer in the church where such members live, is to hold counsel with the church, in order to see whether they would relieve the want, and if so, it should not go any further; but if not, then the overseer, with the counsel of the church, should send a letter to the adjoining church with a brother of his church, and if there the want can be relieved, it shall go no further; but if the want be redress then according to the finding of that church, it should be proceeded in the same manner from that to the next church, until relief is obtained; so that our loving brethren and members, who, according to the doctrine of Paul, are willing to do good unto all men, especially unto them who are of the household of faith (Gal. 6: 10) may no longer be imposed upon in such deceitful manner. This is not to be understood that we should not do good, also, to those poor without the church."

For this reason we did not urge our readers to respond to that call, dear sister. M. M. E.

BROTHER ESHELMAN when last heard from was in Minnesota. Bro. D. M. Miller was with him. We expect him home this week.

ELL.—INGERSOLL CONVERTED.

NUMBER II.

WHAT does the Bible teach? I am not going to talk about what this minister that minister says it teaches; but what does e Bible teach? The only way to find out is to al it; and a very few people do read it, and that plains partly why so many do not believe it, r it is difficult to believe what we never saw r heard. The Bible is the book to be read schools in order to make our children hon- charitable, and good; this is the book that we ost read in order that we have ideas of mercy, arity, and justice; it is the book we must read learn our duties to God and to our fellow- an, to learn the wisdom and power of God, d ignorance, stupidity, arrogance and de- endence of man.

In the Bible we learn that God is of purer yes than to behold evil, and cannot look on niquity. Hab. 1: 13. To impart His hatred f sin, God must tell us what is his punishment r it. We understand the degree of a crime y the punishment inflicted for it. We do not onsider stealing as bad as murdering, although both are heinous crimes, and we express this ifference by the punishment we inflict for the crime. If God punished sin lightly, would we not feel that he had very little objection to it?

But infidels take the punishment for sin as punishments for virtue, and then ask you wheth- er you think a God of mercy would do so. They will take such scriptures as may be found in Deut. 22:42, Ps. 78: 23, Deut. 7: 23, 24, Josh. 11: 7–23, Ex. 32: 29 and pervert them and shout in mad declamation that a God of mercy never would wreak his vengeance on the sweet blossoms of innocence and helplessness. God is said to be plenteous in mercy, and so he is; but one of his attributes never lives at the expense of another. His mercy does not make him unjust, nor does his justice make him unmerciful.

Infidels say the Bible does not teach political freedom. Does the Bible teach that one man has the right to tyrannize and oppress another? Does the Bible not teach man to love his neighbor as himself? Have infidels a rule by which men could live and be happier than by this? Does the Bible teach man to be cruel, lascivious, vulgar? Does the Bible teach him to lie, steal, hate and murder? If all men were Christians—like Christ—would there be any wars? any quarrels? any misers? any slanderers? and adulterers? any defrauders? Would there be any evil of any kind? Did Christ ever do wrong to any man? Did he not suffer the utmost cruelty and ignominy as a transgressor when he was the most innocent person on the face of the earth? Although Lord of lords and King of kings did he ever manifest any disposition of pride, arrogance, or tyranny? Did he ever attempt a scheme by which he could get clear of paying his honest debts, or by which he could reduce the poor and humble to slavery, beggary, and want?

Infidels say the Bible does not give woman her rights. They say she is not treated as she ought to treated. Now let us read the Bible and see whether this is true or not. "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord."—Prov. 23: 22. Is there any deprecation of woman in this? "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."—Eph. 5: 31. The question is here brought to a focus. It tells exactly in what esteem woman is held by man. It is here said that a man shall leave father and mother, break the nearest, dearest, tenderest ties of relationship—for what? to get a slave? If so we confess it is a high encomium on the common sense of man. No; the Bible does not say so. Does the Bible say a man shall be joined unto his wife and she shall be his *slave?* Not quite; "they two shall be one flesh." This makes it impossible for a man who lives by the law of Christ to enslave his wife. Whatever he makes of her he must make of himself, because they are "*one flesh.*" We have no sympathy, however, for that doctrine that woman is man's great superior house-plant—something to be watered, to be set in the sun in the Winter and in the shade in the Summer. We would cast no such reflection on woman as to announce her unfitness for the realities of life. A woman (we don't mean a butterfly) has strength as a man has. She is not an ethereal substance—all spirit. She has real powers of body, mind and soul, and we certainly pay her no compliment to prepare a shelf for her in life and stow her away as a web of muslin. We believe woman to be possessed with the same powers, same desires, the same aspirations and the same passions with which man is. This accords with the history of her creation. Adam said she is "bone of my bones and flesh of my flesh." So it would be utterly impossible from this account of her creation being the bone and flesh of man to make her either inferior or superior to him. Paul in 1 Cor. 11. expresses the true relation of man to woman. He says neither one is without the other, yet each, in the economy of nature, operates in a realm peculiar to his adaptation. But never does the Bible give man the authority to make woman a slave. Paul in this same chapter teaches man to have the same regard for woman that Christ had for the church. This ought forever to settle the question as to whether the Bible degrades woman or not. We challenge any man or woman to produce any scripture which authorizes a man to enslave his wife. It does not teach it. And so far as we know there is not even one single church making the profession of Christianity that teaches that man has a right to enslave woman. One of two things is absolutely certain: either infidels do not know what the Bible does teach, or they are untruthful.

The Bible in defining the liberties of woman says, "The wife is bound by the law as long as her husband liveth, but if her husband be dead she is at liberty to be married to whom she will." Ought woman to have more liberty than this? Are her rights too much abridged? Does any infidel believe that his wife would be better if she could marry again and again while "her husband liveth" "to whom she will"? "All the language in the world is not sufficient to express the infamy of polygamy; it makes man a beast and woman a stone. It destroys the fireside and makes virtue an outcast. It takes from our language those sweetest words: father, husband, wife and mother, and takes us back to barbarism, and fills our hearts with the crawling, slimy serpents of loathsome lust."

The Bible says, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Eph. 5: 25. Now bear in mind this is what the *Bible* teaches man, not what some minister or commentator says. What claim can a woman make that would require more than this? What more than this have infidels to grant woman? Who has ever known a Christian, I mean a man truly like Christ, not a miserable professor only, who will lie, and steal, and cheat, and quarrel with his neighbors, but a man who abounds in every good work—who, we ask, has never known such a man to abuse his wife, or make a slave of her? If the world was only full of families where the father and mother were both consistent and devoted Christians, this earth would be a heaven and every home would be a paradise. Birds would sing, flowers would bloom, and suns would never set. Oh, imagine such a world!

S. J. H.

COAXING SUBSCRIBERS.

WHILE we desire all our subscribers to renew, and will welcome the new ones too, yet we do not wish to say much about it. We are confident that our readers are abundantly able to determine what will do them the most good, and will act accordingly. We might invite you constantly to subscribe yet if you did not regard the paper as edifying to you our invitations would avail nothing. Then, too we might often tell you that we are trying to give you a good paper, and you might reply, well just quit trying and *give the good paper.* "This is like the man who prayed, "Lord we *desire* to ask thee for thy blessing," and a devoted saint wondered why he did not ask for the blessing, instead of telling the Lord that he desired to ask. So with journalism: we should not simply *try* to produce an acceptable paper, but *produce it.* A Brother writes; "Give us a good paper and we will read it. I recently took up a paper and found fourteen invitations to subscribe, and this disgusted me so that I would not." There it is; too much invitation; and we recognize the force of the Brother's objections and the justice of his suggestions. We may sometimes be too anxious; yet we feel that if the paper is good for the edification of one soul, it would be for thousands, hence wish a large circulation; yet we think there may be even too much coaxing in this matter. Occasionally we must say something about our business; but our readers understand this. They see the difference between a matter of necessity and an over-dose. We shall soon complete our agreement with you for 1879 and stand ready to make another for 1880. As already observed, we shall most gladly welcome you all to come and help along the good cause during 1880, yet we are not inclined to coax and persuade you against your will. Do what seemeth good to you; and may the Lord not only enrich you and us with grace in the present world, but may his tender love and abundant goodness be given unto us in the mansions of eternal bliss.

M. M. E.

GOOD THOUGHTS FROM OTHERS.

WE rejoice in the good, hence with pleasure commend the following from our exchanges as being fatness for the soul. We regret that our limited space forbids a more extensive gathering of pearls:

"What if men of the world, or worldly-minded men in the church, should stigmatize us as enthusiasts or even fanatics? This should not discourage us. If there is damnation to the ungodly, unless they repent, should we not be instant in season, in endeavoring to save them? If you wished to rescue persons from a burning building, would you pause to consult your neighbors in reference to the matter? No; you would go to work in earnest, with love to those exposed to danger, and you would not allow any interference; and if in your enthusiasm you should smash a window or a door that might have been saved, every one would excuse you for it. So there should be enthusiasm in religion—in saving souls; and little informalities in the execution of the work will be excused."—*Progressive Christian.*

The *Primitive Christian* speaks out on complaints in the following vigorous manner:

"From one of our most wealthy localities we have a lot of complaints like the following: 'Too much begging for money; too much blowing,' &c., &c., &c. Well now there may be a little too much of all this and then again there may not be. At any rate we do not believe we blow half as much about our paper, as some of our brethren do about their farms, their houses and their fine stock. If any of you have a fine horse you do not generally forget to tell it, not only once, but many, many times, and it may not be a much greater wrong if we tell our patrons that we are going to give them good reading matter. At any rate it may not be much more wrong to glory a little in a sermon or religious article, that has the cross of Christ in it, than in a farm, or even a house, or cow. Now we are not going to say that we are doing just right; we are liable to err, but some brethren see only one side of a question, and then too, the mere mention of money is a terrible thing. They don't think that they themselves handle it every day, and that two thirds of their time, talents, and energies are spent to get it, and if they, like the rich young man, were required to sell all they had and give to the poor, they would go away sorrowful. We certainly have a right to ask for what is honestly coming to us, and to our knowledge we have done nothing more. We have asked for money to help our missionary, and all other laudable enterprises, and if this is referred to, we have no apology to offer. We would much rather be the beggar for such enterprises than the fault-finder."

SISTERS PRAYING AND PROPHESYING PUBLICLY.

TWO Brethren recently held a little written discussion upon this subject, and as it may be of interest we give it to our readers under the names Hermas and Nereus, for we believe they possess in a measure the characteristics of these early lovers of truth.

Nereus. Does not 1 Cor. 11: 5 teach that a woman may pray and prophesy publicly?

Hermas. It don't say publicly.

N. Does it say, *privately?*

H. No; therefore there is no proof in that text either way.

N. But 1 Cor. 11: 5 must be obeyed: where?

H. Paul is here giving order in keeping the ordinances. Prophesying foretells future events. The ordinances point like a compass with two needles; one points back to the crucifixion, the other forward to the second coming, a future event, and it is shown by an *act.*

N. Then woman is to pray and prophesy when the ordinances are being observed, is she?

H. Yes, in *act* and *heart* which can be done silently without preaching.

N. Then man is permitted to do more, is he?

H. Yes, because to him is given the public ministry.

N. Then on any other occasion man may pray and prophesy with his head covered?

H. By no means, for Paul here lays down a Gospel *order*, which I understand applies to man either in *public* or *private* administration.

N. But does not apply to woman either publicly or privately, does it?

H. Surely not; for she is not entrusted with the public ministry.

N. You *assume* that: now 1 Cor. 11: 5 is either a public or private duty or both. How can this be evaded?

To this Hermas made no answer, hence the correspondence necessarily ceased.

Our Bible Class.

"The Worth of Truth no Tongue Can Tell."

This department is designed for asking and answering questions, drawn from the Bible. In order to promote the Truth, all questions should be brief, and clothed in simple language. We shall assign questions to our contributors to answer, but this does not exclude any others writing upon the same topic.

Will some one please explain the 5th and 6th verses of the 6th chapter of Revelations? It reads as follows: "And when he had opened the third seal, I heard the third beast say, Come and see.—And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine."

A. NELSON GRAYBILL.

IN this chapter the different spirits of God are set forth as in Zech. 6: 5. In the second verse the Revelator says, "I saw and beheld a white horse." White is an emblem of peace, and typifies the era of success attending the early preaching of the Gospel. In the fourth verse the red horse denotes war and desolation, and refers to the era of the world's history when Pagan Rome became Papal Rome upon the conversion of the Emperor Constantine in the sixth century. Rev. 12: 4–7, and 17: 6.

In the sixth verse the black horse denotes wrath, or in other words the vengeance of God as meted out to the oppressors of his people. Rev. 16: 2. The balances typify justice, equality—a fit representation of the era that dawned upon the world through the reformation, when millions who had been the dupes of those who falsified the balances and bought the needy for a pair of shoes, (Amos 8: 4–6), threw off the yoke of bondage and asserted the freedom that belongs to the free-born.

J. F. EBERSOLE.

Will some one please explain Matt. 12: 40? It reads as follows: "For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."

H. E. FADELY.

GOD commanded Jonah to preach to the citizens of the great city, Nineveh, because of her great wickedness. In this Jonah was obstinate in the first calling, but took ship for Tarshish; and in consequence of this, the sea became boisterous so that they could not sail. But Jonah must be cast overboard into the sea. "Now the Lord had prepared a great fish to swallow Jonah, and Jonah was in the belly of the fish three days and three nights."—Jonah 1: 18. Read the entire chapter.

The above is a condensed history of Jonah in the fish's belly. Now for the explanation.

"For Christ also hath once suffered for sins, the just for the unjust, that he may bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also he went and preached unto the Spirits] in prison."—1 Peter 3: 18, 19. Christ being put to death in the flesh, but was made alive by the Spirit by which (the Spirit) also he went and preached to the Spirits in prison, I understand that while the body of Jesus lay in the tomb (not in the heart but in the surface of the earth) three days and three nights, his Spirit went out and preached to the Spirits in prison—to the antediluvian world, and those that believed his doctrine were released from that prison. "For, for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the Spirit" (1 Peter 4: 6), those antediluvians that were shut up in that prision were not only "dead," temporally, but also Spiritually—dead in tresspasses and sins, for this reason the gospel of Christ must be preached, "also to them that are dead" that they may be judged as men in the flesh, for God will not judge any man by a law that he is ignorant of, neither can he be saved unless he has faith in the Lord Jesus Christ and his revealed will, Jonah being the type and Christ the anti-type.

J. G. WINEY.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

OVER THE RIVER.

SELECTED BY W. A. CLARK.

This beautiful poem by an American writer, Miss. Prust, has commanded the admiration of all readers during the many rounds it has made of the newspaper and Magazine press in the last ten years. To those who have lost intimate friends—and who has not?—some of the allusions are inexpressibly affecting. Many a moistened eye will follow the lines:

Over the river they beckon to me,
Loved ones who've gone to the other side,
The gleam of their snowy robes I see,
But their voices are lost in the dashing tide
There's one with ringlets of sunny gold,
And eyes the reflection of Heaven's own blue;
He crossed in the twilight gray and cold,
And the pale mist hid him from mortal view.
We saw not the angels who met him there,
The gates of the city we could not see;
Over the river, over the river,
My mother stands ready to welcome me.

Over the river the Boatman pale,
Carried another—the household pet;
Her bright curls waved in the gentle gale—
Darling Minnie, I see her yet!
She pressed on her bosom her dimpled hand,
And fearlessly entered the phantom bark,
We watched it glide from the silvery sands,
And all our sunshine grew strangely dark.
We know she is safe on the other side,
Where all the ransomed and angels be;
Over the river, the mystic river,
My children's idols are waiting for me.

For none return to those quiet shores
Who cross with the boatman cold and pale;
We hear the dip of the golden oars,
We catch a gleam of the snowy sail.
And lo! they have passed from our heart—
They cross the stream and are gone for aye!
We cannot sunder the vail apart,
That hides from our vision the gates of day;
We only know that their barks no more
Shall sail with ours on life's stormy sea,
Yet somehow I hope on the unseen shore
They watch and beckon and wait for me.

And I sit and think when the sunset's gold
Is flushing river, hill and shore,
I shall one day stand by the water cold,
And list to the sound of the boatman's oar;
I shall watch for the gleam of the flapping sail,
I shall hear the boat as it gains the strand,
I shall pass from sight with the boatman pale,
To the better shore of the spirit land?
I shall know the loved who have gone before,
And joyfully sweet shall the meeting be,
When over the river, the peaceful river,
The angel of death shall carry me!

A WAYSIDE COURTESY.

I WAS once walking a short distance behind a handsomely-dressed young lady, and thinking, as I looked at her beautiful clothes, "I wonder if she takes as much pains with her heart as she does with her body." A poor old man was coming up the walk with a loaded wheelbarrow, and just before he reached us he made two attempts to go into the yard of a small house; but the gate was heavy, and would swing back before he could get through. "Wait," said the young girl, springing slightly forward, "I'll hold the gate open." And she held the gate open till he passed in, and received his thanks with a pleasant smile as she went on. 'She deserves to have beautiful clothes," I thought; "For a beautiful spirit dwells in her breast."—*S. S. Advocate.*

A CHEERFUL FACE.

CARRY the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams "on the just as well as on the unjust." Such a disposition will yield a rich reward, for its happy effects come home to you and brighten your thoughtful moments. Cheerfulness makes the mind clear, gives tone to your thought, adds grace to the countenance. Joubert says: "When you give, give with joy, smiling." Smiles are little things, and cheap articles to be fraught with so many blessings both to the giver and receiver; pleasant little ripples to watch as we stand on the shore of every-day life. They are the higher and better reponses of Nature to the emotions of the soul. Let the children have the benefit of them—those little ones who need the sunshine of the heart to educate them, and would find sympathy for their buoyant nature in the cheerful, loving faces of those who need them. Let them not be kept from the middle-aged, who need the encouragement they bring. Give your smiles also to the aged. They come to them like the quiet rain of the Summer, making fresh and verdant the long, weary path of life. They look for them from you, who are rejoicing in the fullness of your life.

WHAT IS HOME WITHOUT A MOTHER?

BY SARAH C. MILLER.

DEAR reader, have you ever experienced what home is without a mother? Indeed there is nothing so sad in this life as to part with a kind mother; no earthly friend is as near to you as your own mother. My dear mother has been dead over six years, but she often comes to my memory, and then I think how disobedient I was to her sometimes, and am made to feel sorry for it, but I always was ready and willing to wait on her when she was sick, and thought I could not do enough for her. My mother's love will never be forgotten.

Young friend, your mother is much concerned about you; she is always ready and willing to help you in time of need. During sickness she is the first one to lend a helping hand. She is also much concerned in regard to your future welfare, and often offers up prayers to God in your behalf during the silent hours of the night. Do not be disobedient to your mother for she is the best and nearest friend you have in this wicked world, and when she is lying beneath the clods of the valley you will then realize the worth of a mother's love.

Lima, Ohio.

YOUR MISSION.

DO you see that small fountain of pure water gushing forth from every hillside? Did God put it there for any purpose? Has it any work to perform in this world of practical duties? Go ask it, and if it could answer in language you could understand, it would tell you how it filled its little mission by quenching the thirst of many poor, weary travelers who stop to drink from its cooling waters, and go on their way rejoicing.

We look into the violets' winsome faces, and they seem to whisper to us wonderful tales of the missions of love they have performed. Their cheery faces seem to speak words of comfort to the sick, and add new life to those who admit them into their presence.

In early Spring we throw open our windows to breathe the fresh morning air, and the first sound that greets our ears is the robin's rich, melodious voice. As we listen, we feel he has been sent to tell us of love and beauty in the world around us, and our hearts feel in harmony with all things lovable. If, perchance, the heart was sad, it cannot help being made merry by the robin's sweet notes.

And thus we might study all Nature, and find that everything seems to have some special work, some love mission in this little world of ours. Yet to nothing is there so great a mission given as to man—man created and fashioned after God's own image. To him is given the work of saving souls for God, of helping and ministering unto his fellow-men.

Our general thought of mission work lies in the lands across the sea, where we hear of the heathen being Christianized. All cannot go to the foreign lands, neither are all fitted for that work, but all can share in God's mission fields. Each one has a mission appointed him, but alas, many are neglecting the field wherein they should labor. They are vainly waiting and looking for some great deed to perform, something to make their names famous in this world. Few are they who find such fields.

Some may say, I know not what my mission is; I know not what I can do. Each day our work is pointed out to us, if we will but heed the call. It may be we are sent to minister to some poor outcast, or some lonely invalid, whom God has seen fit to afflict for years, and to them our presence may be a great comfort. Our words may seem to them as sweet and cheering as the robin's first warblings in Spring. It is oftener we are not called from our own homes to do our mission; but that God has placed us there to watch over dear ones, to mould their young hearts, to speak words of love, of charity, of sympathy. O, how often do we neglect these little duties! How often do we fail to see the necessity of their performance, and by our neglect, how many poor souls are hungering and thirsting for more love and tenderness from those who are near and dear to them, and from whom they have a right to claim such attention. We can give more love and sympathy to those around us, if we but will, and such ministerings may be to their souls what the fountain's cooling waters are to the weary and thirsty traveler. We enjoy being loved and administered unto; how careful ought we to be, then, to minister unto others. Such little duties of love and kindness may seem to us small, but to God they may be counted among his grandest works.

In these seemingly small mission fields, we should "weary not in well doing, for in due season we shall reap if we faint not." Let each discouraged Christian take these words to himself, and ask God for renewed strength to sow and till his mission field. Seek to sow it with seeds of good deeds, benevolent acts, kind words, love, sympathy, purity—everything that will add to God's honor and glory. Let us not neglect the work, but see that each hour witness some mission of love recorded in the Lamb's Book of Life.—*Golden Censer.*

FROM PALESTINE.

NUMBER XXXIII.

The Lake of Galilee.

[From the "Christian Standard" by special Arrangement.]

THE Lake of Galilee possesses so much interest in the mind of every reader of the New Testament, that I have concluded to devote to it one entire letter. We approached it from the south by ascending the valley of the Jordan from Bethshean. We expected a hot ride along the valley, so we arose at three o'clock in the morning, and were in the saddle a few minutes after four. Daylight was just beginning to dawn over the mountains of Gilead, and the light of the descending moon in the west had not yet faded out, when we rode through the village of Beisan amid the barking of innumerable dogs, who saluted us from the housetops as well as from the streets. Dogs—barking, not biting dogs,—are a specialty with the Arabs.

Our route lay along the direct road from Jerusalem to Damascus until we reached the river at what is called the Mejamia bridge. This is a massive stone bridge which spans the Jordan by one large arch over the principal bed of the stream, and two of less size over side channels which are filled at high water. The bridge is rudely, but strongly built, and for many centuries it has been the only bridge over the river in actual use. It is built of black basalt, and was once guarded by a large fortified caravanserai of the same material, the ruins of which lie a short distance from it on the western side. The stream is contracted here by the masses of rock which form the shores, and just below the bridge there is a rapid in which the river dashes and roars over a descent of eight or ten feet. Here the Damascus road crosses. Here Paul and Naaman crossed, and it is quite likely that the latter here dipped himself as directed by the prophet, and was healed. Here also, I think, must have been one of John's principal places of baptizing, for, being a principal crossing place, routes of travel concentrated here, and it was one of the most convenient places on the river for the gathering together of the people. I need scarcely add that there is water here, at any possible stage of the river, admirably suited for immersing. Indeed, I may say, once for all, that I have now seen the Jordan from its mouth to its source; I have ridden many miles along its banks; I have crossed it on horseback, on a bridge, and in a boat; I have swum in it repeatedly and have often ridden in it to try its depth; and I affirm, with the assurance of positive knowledge, that there is no section of it in which a man seeking a place for immersion would encounter much inconvenience in finding one; and that there are few places at which it can be approached without finding such a place immediately at hand. Although in many places, as in all rivers, the banks are too precipitous or too muddy for the purpose; and in many, the current is too deep or too swift at the bank, yet not far from all such places, and usually within a few steps, other spots are found in which none of these obstacles are encountered; and the further you ascend from the mouth of the stream, the fewer obstacles of the kind do you encounter. The field of John's preaching and baptism included the entire length of the river, below the lake of Galilee (Luke iii. 3).

Leaving the Mejamia bridge, we ascended the valley, with the river almost continually in view, to the southern end of the lake. The river all along this part of its course, has rocky banks and bed, and its water is clear. It leaves the lake from the points of a narrow bay at the southeastern corner thereof, and at first it runs due west nearly a mile, after which it turns abruptly to the south. Between this westward course of the river and the main shore line of the lake, which is parallel to it, there is a ridge about fifty feet high, the entire surface of which is covered with ruins. These are the ruins of Kerok, or Tarichea, a town which anciently stood here. From this ridge we obtained our first full view of the famous lake, and we gazed upon it with deep interest for a long time. The view was in two respects disappointing; the lake appeared smaller than it really is, and the mountains all around seemed to rise abruptly from the water's edge, without the sloping beaches and narrow valleys which we knew were there in many places. But the deep blue sheet of water itself, widening as it stretched away towards the north, and the tawny hills, 1,500 feet high on the west, and 1,808 on the east, were there, as I expected to see them. After satisfying ourselves with the view from the southern shore, we went on our way toward Tiberias, whither our pack train had preceded us.

The thermometer stood at about 90°, but a refreshing breeze swept over the lake from the north, and we scarcely felt the heat. Just as we rounded the corner of the lake, however, there came down suddenly upon us from the western hills, the hottest wind that I have ever felt. Its first effect on the body was cooling, as if rapidly evaporated the perspiration which had been flowing: but it was burning to our faces, and we involuntarily closed our mouths against it. The mercury went up in a few minutes to 100°. When we had ridden in it a short distance, I remarked that it would be dangerous to endure it long without relief, so we rode into the lake and wet our heads, and the rapid evaporation of the water from our faces and hair kept our heads cool until the temperature of the wind was reduced. It was really a sea breeze which had set in. It first blew down upon us the hot air from the hillsides, and afterward brought to us the cooler air of the Mediterranean. The thermometer came down to about 80° before sunset.

Tiberias, now known by the more euphonious name of Tabiriyeh, is about four miles from the southwestern curve of the lake. About a mile below it are the celebrated hot springs. The temperature of the water is 137°, and it is supposed to have medicinal properties. Several rude stone buildings are constructed about them for bathing purposes, and it is a place of much resort.

From the hot springs begin the ruins of ancient Tiberias, which extend up the lake shore to the present town, and include it. The present town is surrounded by walls, with large round towers at intervals, and a gate on every side. The eastern wall stands in the water, and the gate on that side is the landing place for boats. Walls, towers, and dwellings are all built of basalt, and the place has a most gloomy appearance. An old crumbling mosque, with a beautiful minaret built of yellowish limestone with an occasional band of black basalt, tells of the former glory and present decay of Mohammedanism; while a clean and neatly built convent, with a pretty chapel adjoining it, speaks of the efforts which the Romanists are here making to gain control of both Jews and Arabs. The population of the town is about 3,000, principally Jews. Here lived and died and was buried the famous Jewish Rabbi Maimonides, and here, for several centuries after the fall of Jerusalem, was the greatest seat of Hebrew learning. The Sabbath is kept here strictly: the Lord's day is but little observed. The town suffered severely from an earthquake in 1837.

On the morning of our arrival at Tiberias, we chartered one of the three fishing boats which now supply the town with fish, for our use the following day. We were to pay $8.00 for the boat with six boatmen, and were to have the privilege of directing its course. The next morning at eight o'clock we set sail from the water gate of the town, and directed our course toward the mouth of the Jordan at the northern end of the lake. The boat was about seven feet wide in the middle, and about twenty-four feet long. At each end was a little deck about six feet long, and soft rugs were spread on these for our use. I took my position at the bow, and spreading my shawl, thickly folded, along the rug, with one end covering the coiled up chain of the anchor, I used the latter for a pillow, and rested very comfortably in a reclining position as the boat glided slowly along.—There was wind to fan our faces, and keep us cool under our umbrellas, but not enough to fill our sail, though it was spread and ready for the breeze. The boatmen steadily plied the two large oars, relieving one another in pairs, and we moved along at the rate of 2½ miles to the hour. The surface of the lake was rising and falling with a very gentle swell, but its glassy surface was not broken by a single ripple. For an hour or two scarcely a word was spoken, the silence being broken only by the regular splash of the oars, and an occasional humming of an Arab song by some of the boatmen. Everything invited to repose; and but for the tender memories which were softening

my heart, and occasionally filling my eyes with tears, I certainly should have fallen asleep. I was floating on the water where Jesus so often floated with his disciples. Our six boatmen, our own number, four, our dragoman, and a little boy, made twelve in the boat, only one less than were here when Jesus was asleep on the deck of a similar boat; and I felt that the absent one could not be far away. We had gone but a short distance when there came into view, to the westward, the unmistakable "Land of Gennesaret," where Jesus wrought so many cures and where the people flocked so confidingly around him. J. W. McGARVEY.

Correspondence.

Those things write we unto you, that your joy may be full.—John.

What Can We do for the Colored People?

WHILE we wish much success to the "City Mission," we desire to call the attention of the friends of missions to a new field lately opened, the colored people who lately fled from the land of bondage and oppression and are settling in different parts of Kansas and the South-west. I would be pleased to hear what can be done for them. Brethren, let us hear what you think we as a free people can do for this poor, despised and down-trodden race.

JESSE Y. HECKLER.

Weeping Water, Neb.

From Ft. Defiance, Va.

Dear Brethren:—

OUR Love-feast was held in the brick church on the 28th of October. The occasion was one long to be remembered. The word was preached in its primitive purity, and from the interest manifested we have great reason to believe it was appreciated. About three hundred and fifty members were present. We have had several additions recently, and we believe there were many impressions left upon the minds of the spectators while the brethren and sisters portrayed the sufferings and death of our glorious Redeemer. This is one of the oldest churches in the valley. J. W. CLICK.

Notice to the Brotherhood at Large.

THE undersigned committee of the Zachariah Albaugh Poor Fund would hereby report that in pursuance of the provisions of said Albaugh will, said committee have paid within the last two years to each of forty churches, amounts ranging from twenty-five to fifty dollars, and have denied twelve applications for various causes. And said committee would now call the attention of all poor churches, who have not already received their portion, to the fact that there is yet a considerable amount of said funds on hands ready for distribution to any churches entitled thereto.

Bear in mind that only those churches whose members in the main are poor, and barely able to help themselves, and not well able to help their still poorer members, are the churches that properly come under the provision of this will. Rich churches and individuals need not apply. Correspond with David Bowman, Hagerstown, Ind. The Committee are Jacob Rife, Jacob Yost, David Bowman.

Evangelism.

THE Board of Evangelism appointed by the late District Meeting of Southern Illinois, met and organized at the house of brother Moses Brubaker, Girard, Illinois. Nov. 17th, 1879.

1. This board is to be governed in transacting business by parliamentary usage.

2. No one is to be entitled to more than two speeches on the same question without the consent of the Board, the first not to exceed fifteen, nor the last five minutes.

RESOLUTIONS PASSED.

1. Resolved that we keep blanks upon which evangelists sent out, shall make their reports, so as to have all reports made in the same form.

2. The Board after receiving calls for preaching, shall appoint a brother or brethren to go and preach, and also inform those making requests, who is coming.

3. The Board is now ready to start out evangelists but has received as yet, very little money to work with.

There are urgent calls to fill, therefore the Board requests solicitors appointed to this work to send in some money as soon as practicable.

4. Resolved, that the above proceedings of the Board be published in the B. AT W.

From Mt. Park Home, Pa.

Dear Brethren:—

TO-DAY, Nov. 18th, brother Kelso left us to greet loved ones at home. He expected to remain over night in Huntingdon, and tomorrow resume his journey. Having remained here six weeks, he felt much improved, so much so that he will be able to fill his duties in the church as formerly. No doubt the brethren and friends will welcome him in his much improved condition. His address will again be Elk Lick, Pa.

Last night we had a soaking rain which was much needed. To day is a very cloudy, misty day, and has a tendency to cast a gloom over the minds of invalids. I am not yet sufficiently restored to return home, and will remain for some time yet. I am rejoiced to hear of the good work of the Lord going on in all parts of the Brotherhood, and what gladsome news to hear of so many new soldiers enlisting under the banner of King Emanuel through his recruiting agents, and even some backsliders made new resolves. I am sorry to learn that some thus laboring successfully must leave in the midst of their work for other engagements, and some lose their health and have to give up the work. Brethren, pray earnestly for God to bless the labors of those who are out from their homes laboring earnestly for the salvation of souls and the upbuilding of Zion, and also pray God that he may impress the duty upon the Brotherhood to provide for their necessities so that all may take an humble part in the glorious work which is now begun. Fraternally,

S. C. KEIM.

Wernersville, Pa.

The Frontier Mission.

WE see that when brother Moomaw went to New York and saw there the great necessity of city preaching, he suggested a plan which has gone into effect and we hope much good may be done. A few years ago the Danish Mission was only commenced, and now we read of a prosperous church across the briny deep, and of Southern Illinois, and many others equally as important, accomplishing much good. In No. 45 of B. AT W. we have an appeal for help, also in No. 17 of *Brethren's Advocate*, which no doubt is read by many.

Our front lines a few years ago were Illinois, a little later Iowa, and now Nebraska, but the front is only a mere skirmish, and as you see in the appeal referred to, we need help, and that too of strong, able men (spiritual), to rout the enemy. He is not very strong, but we are weak and need reinforcements. Now brethren of the front, let us rally to the one glorious cause and make a united call for reintorcemeuts until we accomplish the great work,—like Jacob of old, not let thee go until thou hast blessed us. As I am a poor hand to suggest a plan that will reach the Frontier Mission, will some one of our readers give us a plan that will supply our wants and feed starving souls, that churches may be established on those fertile prairies which a few years ago were trodden by the wild beasts and red men of America?

Brethren, help us, think of us, pray for us. We have to travel from fifteen to fifty miles to reach the different little groups of brethren, and then not half of the calls are filled. Here is labor, come and help us. Our territory extends west to Colorado, where brother Flory has commenced the Frontier Mission. Let us have a plan that will reach our case. We think a good way is to come and settle here and live out what you preach, but we need immediate relief. We have been in the front nine years, with now and then small reinforcements, which would only fire and then fall back to the reserves. If only others were then ready to take their place good service might be done, but when only a shot is fired once in four weeks, and sometimes longer, from a small gun at that, we cannot expect to hear of much destruction in the camp of Satan. Let us hear of the plan.

Your needy brother, J. P. MOOMAW.

Purple Cane, Neb.

Echoes from the East.

NUMBER XXVI.

THERE was a good attendance at our meeting at the Welty Meeting-house this morning, November 2nd. Brother Benedict opened with the 185th hymn. How grand this song of Zion! We love it because it breathes the praise of a penitent, and pardoned soul. It speaks of the refuge of the Christian as he wanders through the wilderness of this world on his way to that city whose builder and maker is our God.

After the reading of the 15th chapter of 1st Corinthians, brother Oller spoke on the 12th verse.

CHRIST PREACHED,

seemed to be the subject. He spoke of the mission of Christ—His life, death and resurrection, stating that the resurrection from the dead was one of the most prominent themes of apostolic preaching. The enemies of Christ tried hard to confuse the truth of His resurrection, intending thereby to put an end to Christianity, but they failed because Divine Power was in it.—Some of the Corinthian brethren must have entertained doubts on the subject of the resurrection or the apostle Paul would not have had occasion to write as we find it in the text. But that Christ rose from the dead was a solid truth, and therefore the primitive ministers of Christ were fully able to argue on that subject. Christ is indeed resurrected, and gone up into heaven. We wait for his second coming, and it becomes us not to doubt his resurrection from the dead, but to act as those who truly believe it, and who live in hope that after our decease we shall live again through the power of His glorious resurrection.

Brother Benedict added some appropriate words of exhortation and brother Oller closed the meeting.

BE PATIENT.

Sunday, November 9th.—This seems to be a day in Indian Summer. Our services this morning at Prices Meeting-house were well attended. Brother Baker took his text from the 7th, 8th, and 9th verses of James, and spoke on Christian patience. He alluded to the fact that James was one of our Lord's apostles—that he wrote to the scattered members of the church of his times—that the Christians were much tried because of their religion—that James comforted them under their trials, and encouraged them to be patient—that they should "stablish their hearts" or see that they were grounded in the faith and practice of the Gospel. Our brother applied the subject to our own times and offered the text as an advice to the Lord's followers now. Whatever our trials or troubles, we should endure unto the end because the coming of the Lord draweth nigh. It is important that we be ready any time to meet the Lord when He comes. Christian endurance is necessary, and this is so well illustrated in the seventh verse, that we refer the reader to it for meditation. "Be patient." Let us be patient. Patience is found among those who do not profess to be Christians; but we may most look for it, and expect it, among those who name the Name of Christ. Patience among the unconverted is beautiful; but when we see its perfect work in the believers, how much more beautiful! We may have trials in life, and we may have discouragements in religion, but true Christian patience will enable us to surmount them all. Brethren and sisters, let us be patient.

D. B. MENTZER

Waynesboro, Pa.

Among the Churches.

SINCE my last communication I have been about my Father's business, looking up the interests of the sheep fold and drumming up recruits for the war. On the morning of the 24th of October, I started to pay a long-promised visit to the little flock in Alleghany county. A wearisome and lonely ride brought me to the humble home of brother Switzer, who lives on the summit of one of the highest mountains in Va. On the following morning, in company with brother Switzer, we started for the place of meeting, about nine miles distant. Brother S. was afoot and is about sixty-five years of age, and the way was over continous ranges of mountains. Think of that, ye fortunate ones who ride to preaching in Pullman's Palace cars, or in richly upholstered carriages and buggies. We arrived at our destination in time for the Love-feast. Away over the mountains, nestled among the glens and dales, by the limpid stream of Potts Creek, we found the unpretentious meeting-house which the Father's children have built for his worship. At 4 o'clock the hymns of praise began to awake the sleeping echoes of the surrounding forest, and the people gathered within the sacred walls to praise the great and everlasting God. Bro. Levi Huff of Bottetourt county unexpectedly joined me just before the commencement of the services. We had a delightful evening, just such as we would expect to ensue from compliance with the commands of our Lord and Master. Ye who do not believe that God's commands should be obeyed, just come and see how happy are they who their Savior obey.

On the following morning a large audience responded to the appointment and your humble correspondent addressed them from the subject of "The Prodigal Son." When we gather over the river we will realize all the results of that day's work.

We returned to brother J. C. Moomaw's on the following Monday evening and met with brother W. J. Swigart, of Huntingdon, Pa. He was soliciting aid for the Brethren's College at that place. He certainly represents the interests of the school with decided ability. He seemed to be much pleased with his visit to South-west Va. We had a delightful evening discussing the present and future prospects of our beloved Church, and the various "causes" that are moulding the destiny thereof. I pronounce brother S. decidedly companionable and hope we will meet frequently on the mission field.

On the morning of the 29th, the Love-feast of the Roanoke congregation began. A goodly numbes of laborers were present and the church was in peace and union and of course we were all happy. Our dear Lord told us we would be happy if we did what he told us to do, and we just found it as he said. If any do not believe it come and try it. On the morning of the 1st of November, our feast at Johnsville began. O, Johnsville! how often do thy dear courts testify to the joy of the worshipers, who praise God in the prayers and hymns, in the tears and mournings. Brethren ministers, John and Moses Brubaker, J. C. Moomaw, Levi Huff and Isaac Rin were present and a large number of visiting brethren and sisters. An unusually large number of our local members were present. It was the largest communion service ever held in this congregation. The brethren represented the doctrines of the Church in a very efficient manner and the audience, which was very large, paid devout attention to the labors of our teachers. On Sunday morning the hills and vallies poured out a full tide of hungering souls, and at an early hour the large audience room was filled and were addressed by brother J. C. Moomaw from Matt. 5: 1-7, in his usually impressive manner.

This meeting closed the festival season in our district. What inexpressible joy there is in believing and doing what the Master commands us to believe and do.

A few days before our meeting a young woman, Sallie Wells, of Lafayette, aged 21 years, who was visiting her brother a few hundred yards from our house, sought her couch to lay down her weary body to die. Youthful, healthful, gentle, kind, loving and loved, yet her appointed hour was at hand, and, without a murmur or complaint, she yielded her soul into the hands of Him who gave it, and her body to the dark and silent grave. On the evening of the 9th, her spirit took its departure to the realm of spirits and the following day her friends took up their sad journey to her father's house twenty miles distant, and now she rests "near the humble hamlet where her fore fathers sleep." Peace be to her soul. D. C. MOOMAW.

A Visit to Ogle County and Mt. Morris.

BETWEEN the time of the Annual Meeting at North Manchester, Ind., and Nov. 7th, 1879, it did not fall to my lot to get out of this city. To tell of my trip and all the kind friends I met would be very pleasant to write, but might be a bore to the reader. Then to make a long story short, I reluctantly skip over a three day's visit to say that on November 10th, my desires were gratified by an introduction to brethren Stein, Newcomer, Miller, and sister Mattie A. Lear, of Mt. Morris College. Having read so much over the signature of sister Lear, it was a brief, but long desired interview. Mothers who have daughters there can rest assured that they find in sister Lear a teacher who is a pattern of plainness, who will look after their wants and be a mother indeed, having a daughter of her own at the Institution.

But parents should know, and doubtless do by this time, that the College is an educational institute, and not a reform school. Insubordination cannot and will not be tolerated by the president, Eld. Stein, who has no use for the rattan or any other instrument of torture, but ungovernable youngsters are sent home and marked like mail matter, "Returned for better directions." Plainness is insisted upon, not as a religious, but as a common-sense requirement, and this feature of the College seems to take well with the people, especially these hard times.

On my return to the city a crowd about the High School building attracted my attention, inquiring of my son what it all meant, he said it was the High School brigade drilling. He then halted, and after standing up in the vehicle, I could see over the people's heads, several hundred young men, apparently between the ages of fifteen and twenty, dressed in military uniform with musket and fixed bayonets drill-

ing in the park of the school. Parents, would you prefer to send your sons to the Chicago High School where part of the exercises is to learn the art of war, and wear a military uniform, or send them to Mt. Morris College where they are required to wear plain clothing which denotes peace, good-will and brotherly love?

DR. P. FAHRNEY.

Chicago, Ill.

"NOT FAR FROM THE KINGDOM."

"Not far, not far from the kingdom,
Yet in the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gate-way,
Where voices whisper and wait,
Fearing to enter in boldly,
So lingering still at the gate:

Catching the strains of the music
floating so sweetly along,
Knowing the song they are singing
Yet joining not in the song:

Seeing the warmth and the beauty,
The infinite love and the light,
Yet weary, and lonely, and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold,
Though he is longing to lead them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be at last and forever,
Out of the resting place."

THE sentiment in the above poem beautifully expresses the condition of some, who, during the past week, attended the series of meetings at this place, but who said to the good Spirit, "Go thy way for this time; when I have a more convenient season I will call for thee." The arrow of conviction reached their hearts and caused them to feel that all was not well; bitter tears were made to flow on account of sin, but still they stand shivering just outside the gate fearing to enter in. They are "not far from the Kingdom" yet are in "the shadow of sin," and are strangers to the covenant of promise.—How sad the condition of such to-night, and how weary and desolate they feel as they realize the truth that they are out in the cold and darkness, and yet they refuse to be led "tenderly into the fold."

Dear friends, Jesus stands with outstretched arms to receive you within His loving embrace. His great, sympathetic heart yearns after you and He whispers in accents of love, "Come unto Me and I will give you rest. His spirit has been striving, and has impressed you with the necessity of turning away from sin and living for God. Within your hearts there is commotion, but He who walked upon the waters, and who commanded the winds and the seas and they obeyed Him, will pronounce the sweet benediction, "*Peace, be still,*" and there will be a great calm. Then you will wonder why you so long slighted the offers of love and mercy, and you will feel constrained to go out and compel others to come in and enjoy that "peace which the world can never give nor take away."

We often wonder why people prefer living outside the Church and "away from the tender Shepherd's care," when within there are so many pleasures to be realized. The cold and cheerless world offers nothing that can be compared with the rich pastures and the "still waters" of the life of the Christian, nor are they enduring and satisfying in their nature. True, you may enjoy a few trifling pleasures in the giddy rounds of fashion, but there are times when these transitory things are not appreciated, and you long for something higher and nobler—a want that can only be filled by accepting Christ and yielding obedience to His requirements. When the day with its hum and bustle is over and the dark shadows envelop the quiet world, then it is you have time to reflect, and no doubt often retire to rest with a troubled conscience, and you long for the strong protection of One who is willing to save; but still you "halt between two opinions." You are not "far from the Kingdom," but you are not in it, and hence fail to enjoy that peace the people of God enjoy. Remember that while you linger "outside the gate" you are being borne rapidly down the stream by the current of Time and your privileges are lessening. Jesus says, "*To-day* if you will hear *My* voice, *harden not your hearts*," but you say, "*after a while.*" "My spirit shall not *always* strive with man," is the language of that Savior who now stands waiting to receive you. Then come while in the morning of life and dedicate your time, talents, —your all to the service of God, and the glad news will be carried by angels to the upper regions and cause joy and rejoicing, for Inspiration teaches us that "There is joy in the presence of the angels of God over *one* sinner that repenteth."

"I stood outside the gate,
A poor, wayfaring child;
Within my heart there beat
A tempest loud and wild;
A fear oppressed my soul,
That I might be too late;
And oh, I trembled sore,
And prayed outside the gate.

In Mercy's guise I knew
The Savior long abused,
Who often sought my heart,
And wept when I refused;
Oh! what a blest return
For all my years of sin!
I stood outside the gate,
And Jesus let me in."

WEALTHY A. CLARKE.

Lanark, Ill.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12:3.

Berlin, Pa.—Seventeen induced to cease from sin, and put on Christ by baptism.

Lincoln county, Kan.—I am here to hold meetings during this week, then go to Otoway county. We had ten night's meeting and twice in day-time in Mitchell county, near Blue Hills. The Lord added six to the church by baptism, and three were restored to fellowship.

JOHN FORNEY.

Nov. 25th.

Hagerstown, Md.—Last Sabbath we had meeting at the Long Meadow meeting-house. Bro. S. H. Bashor preached. After meeting six were baptized, making two more than Bro. Silas Hoover reported. There have been twenty-four added since the beginning of the series of meetings. In the evening Eld. D. F. Stouffer preached. His remarks were principally to the young members. Hope they will think of them as long as life lasts. WILFRED RICE.

Nov. 21.

From Bro. Hoover.—Since my last report, I conducted a series of meetings in the Beeghly church, Berlin congregation. There are not many members in that arm of the church and some opposition by other denominations, but the good Lord blessed our meeting. Seventeen made application and two reclaimed. Brother Bashor preached three sermons towards the close of the meeting.

Literary Notices.

NEW MUSIC.

My Grandpa's Advise.
The Little Blind Match Seller.
He Holds the Pearly Gates Ajar.
Sleep on Sweetly, Little Darling.
Father, won't you try?
I'll Tell Your Mother.
Remember the Old Folks at Home.

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BOSTON.

THE POPULAR SCIENCE MONTHLY FOR DECEMBER, 1879.

THE December "Popular Science Monthly" has an excellent invoice. E. B. Tylor, the great English anthropologist, leads off with an article on "Recent Anthropology," in which he carefully reviews the present state of knowledge on the subject of the antiquity of man. He speaks on this question with authority. The fine researches of Crookes on "Radiant Matter" as a new state of matter, which fixed the attention of the Royal Society so intently, are brought to a close. The article is exquisitely illustrated. But the most striking article of the number is the novel and original paper of Prof. Joseph Le Conte on "The Genesis of Sex." How sex primarily originated has always been an obscure, and indeed an impossible, question in physiology; but Professor Le Conte takes it up as a problem of evolution, and deals with it as falling under the general law of differentiation, and from this point of view he shows that much is already known in relation to the question, and that it is bound to be ultimately completely solved. This essay will repay study on the part of those who care to know about things.—The subject of "Ocean Meteorology" is pursued by Lieutenant Lyons, who gives a large amount of information regarding weather and navigation at sea. Dr. W. B. Dalby discourses of "First-hand and Second-hand knowledge," showing the gulf there is between them and their different functions in the cultivation of the mind. Dr. Mortimer Granville takes up brain-action in relation to education and the re-education of the adult brain, where its acquisitions have been temporarily lost. Brain-action is cell nutrition and reproduction, and it is therefore the cells that have to be educated. These views are illustrated by Dr. Granville in a very clear and instructive manner. Professor E. O. Vaile gives a curious chapter in the history of early arithmetic; and there is a discriminating and able criticism of Spencer's "Data of Ethics" by Professor Bain. Professor Marsh's Saratoga address on "History and Methods of Paleontological Discovery" is furnished, revised and with new notes, by the author. "The Beginnings of Geographical Science," by George A. Jackson, is a very readable bit of scientific history. Proctor dilates on the "Expected Meteoric Display"; and there is a curious illustrated paper on "Many-toed horses." Dr. Frederick Hoffman furnishes a sketch of Heinrich Wilhelm Dove, the late celebrated German meteorologist.

The editor devotes two pungent editorials to Goldwin Smith's late manifesto on the breakdown of morality caused by evolution. It looks as if there was very little left of the historian's case. Smith accused the Chinese of having no real religion—of being a nation of positivists: whereupon the editor of the "Monthly" makes inquiry into the state of morality in the celestial country, with rather striking results.

New York: D. Appleton & Co. Fifty cents per number, $5 per year.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14:13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

EASTON.—In the Silver Creek Church, Cowley Co., Kansas, Oct. 21st, '79, of Membrane croup, Bertha, infant daughter of brother John and sister Sarah Easton, aged 1 year, 5 months and 16 days. J. J. TROXEL.

BEEGHLY.—In the Maple Grove district, Ashland Co., Ohio, Nov. 17, 1879, Elsie M., son of brother Samuel and sister Francis Beeghly aged 12 years and 7 months.

D. N. WORKMAN.

MILLER.—In the DesMoines Valley Church Iowa, Nov. 13th, '79, sister Hannah, wife of brother John Miller, deceased. She was the mother of six children. She was an exemplary Christian, and a kind mother, and we have every reason to believe that she has now gone home to enjoy the fruits of her labors.

S. M. GOUGHNOUR.

FAULKENDER.—In the Pine Creek Church, Ogle Co., Ill., Johnnie A., son of brother Samuel and sister Irena Faulkender, Nov. 23rd, aged 6 years, 9 months and 6 days.

EDMOND FORNEY.

Primitive Christian, please copy.

GREEN.—In the Log Creek Church, Caldwell Co., Mo., October 30, '79, Sarah E., daughter of friend Reuben and sister Susannah Green, aged 16 years, 9 months and 16 days.

She had fits from a child and her mind was never developed to a proper understanding of anything. She was confined to her bed eight years and suffered a great deal. She leaves a kind father and mother, and brothers and sisters to mourn their loss. Z. HENDRICKS.

WEAVER.—In the Pleasant Valley Church, Ind., Oct. 25th, '79, Eld. Moses Weaver, aged 64 years, 5 months and 26 days.

Brother Weaver emigrated from Lancaster county, Pa., to Ashland county Ohio, in 1832, was elected to the ministry in 1857, and served as elder fourteen years. Moved to Michigan in March 1879. He preached a very interesting sermon on Sunday the 19th, and took sick on the 22nd. He left a wife and two children. Funeral services by Eld. J. B. Shoemaker and Joseph Hoover from Rev. 2: 17 to a large concourse of people.

MYERS.—In Mifflinburg, Pa., Nov. 12th, Elder Isaac Myers, aged 75 years, 8 months and 18 days.

Elder Myers was a member of the Dunker Church—a minister of that faith for a period of about forty years, his last sermon being delivered on last Sunday three weeks ago. He was born in Lancaster county and removed to this county about fifty-six years ago, residing in Kelley township thirty-three years and in Mifflinburg about twenty-three years. He was greatly esteemed by all who knew him, in every respect—in business, socially and in the church. He was a plain man, unassuming, generous sympathetic, agreeable and courteous to all—no, matter their station—and his death has caused sadness throughout the entire neighborhood. The funeral occurred on Sunday last, the services being held in the Dunker Church a few miles west of Mifflinburg, Elds. Charles Royer and John L. Beaver officiating. The funeral procession was very lengthy, as it passed thro' Mifflinburg numbering nearly seventy vehicles of various kinds, to which additions were made as it approached the church, increasing the number to 214.—probably the largest number ever in line on an occasion of this character in Union county. Many could not gain access to the church, all the seats and even the aisles being taken up.—*Mifflinburg, (Pa.,) Telegraph.*

Any Religious or Historical work in print sent on receipt of publisher's retail price. In sending for books always give 1st. The name of the book. 2nd. The name of the author. 3rd. The address of the publishers.

The Gospel Preacher Vol. 1.—A book of twenty well prepared sermons. By Benjamin Franklin. $2.00.

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Children at Work.

— o —

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Day Express	2:06 P. M.
Night Express	1:56 A. M.
Accommodation	10:05 A. M.

EAST BOUND.

Day Express	12:13 P. M.
Night Express	2:45 A. M.
Accommodation	5:05 P. M.

Tickets are sold for above trains only Passenger trains make close connection at Western Union Junction. G. A. SMITH, Agent

Passengers for Chicago should leave Lanark at 12:13 P. M.; run to the Western Union Junction; here they need wait but five minutes for the Chicago, Milwaukee and St. Paul passenger train, and thus reach Chicago at 7:45 the same evening. To reach Lanark from Chicago; go to Ft. Wayne depot, take the Chicago, Milwaukee and St. Paul train at five in the evening; run North to the W. U. Junction, change cars for Lanark, and arrive here at 1:57 in the morning.

THE BRETHREN AT WORK.

"Behold I Bring You Good Tidings of Great Joy, which Shall be to All People."—LUKE 2: 10.

Vol. IV. Lanark, Ill., December 15, 1879. No. 50.

GENERAL AGENTS
FOR
THE BRETHREN AT WORK
AND
TRACT SOCIETY.

—:o:—

T. Sherman, Dunkirk, Ohio. D. B. Mentzer, Waynesboro, Pa
Jacob Eby, Lena, Ill. Daniel Vaniman, Virden, Ill
B. Gibson, Norborne, Mo. J. S. Flory, Longmont, Colo.
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D. Brower, Salem, Oregon.

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FOURTH PAGE—EDITORIALS—A Glance Backward; Gratefulness; Hell—Ingersoll Converted, No. 3.

FIFTH PAGE—EDITORIALS. Big I; Book of Jasher; Home Again; Chronicles.

SIXTH PAGE—Home: The Loss of a Wife; Girls Using Slang; Sketch of a Family; From Palestine.—J. W. McGarvey; From Moscow, Va.—R. T. Moubray.—From Loraine, Illinois.—H. W. Strickler.

SEVENTH PAGE—From Louisville, Kansas. W. B. Price: From Bond County, Ill. George Nevinger; Notes and Jottings by the Way.—I. J. Rosenberger; The Bergelresser—Bashor Debate.—D. B. Mentzer.

EIGHTH PAGE—A Sad Trial.—Isaac Barnhart; From Clarence Iowa.—John Zook; From the Solomon Valley Church, Kan. From West Liberty, O. Israel Kunkel; From Franklin Grove, Ill., J. C. Lehman; To our Editors.—Landon West

STEIN AND RAY DEBATE.

Prop. 2d. Baptist churches possess the Bible characteristics which entitle them to be regarded as churches of Jesus Christ.

D. B. RAY, Affirms.

J. W. STEIN, Denies.

RAY'S 4TH AFFIRMATIVE.

THE repeated charge that we are "misrepresenting the Brethren," is not true. But Mr. S. misrepresents our 5th Arg. We said: "Disciples made such by Jesus Christ are the children of God." Luke 14: 26–33. Jesus made disciples and then baptized them; therefore his example sustains the Baptist characteristic which demands spiritual regeneration and life in order to baptism and church membership. Mr. S. admits that "death to sin should precede baptism." Of such Paul says: "He that is dead is freed from sin." Therefore freedom from sin must precede baptism and church membership. In his 2. Neg. Mr. S. overthrows himself by saying, "Because we love the brethren is John's evidence of transition from death to life." 1. Love to the brethren—the children of God—is the Bible evidence of transition from death to life. 2. Every one must love the brethren prior to baptism and church membership. 3. Therefore, every one must have evidence of transition from death to life prior to baptism and church membership.

In his 4th affirmative Mr. S. surrendered thus: "True baptism can only be received by one after he loves God." 2. But "love" is the evidence of transition from death to life." 3. Therefore, one must possess evidence of passing from death to life before true baptism.

In his 3d affirmative, he was driven to confess that: "We baptize those who are regenerated through the word." 2. Those who are "regenerated through the word" are children of God and possess spiritual life. 3. Therefore, according to Mr. Stein, the children of God possessing spiritual life, are the only proper subjects of baptism.

As Mr. S. concedes our position, that we are to be subject to the civil powers that be, that are ordained of God to bear the "sword" against evil doers, his batch of questions concerning the evils of wars are not in point. He knows that Baptist churches neither make war, go to war, nor advocate war, with carnal weapons. He refuses to take back his *vile and slanderous charges* that Baptist churches have "legal license" to fulfill the lusts of the flesh. He does not dare to try to prove it.

In order to sustain the Tunker rendering of the Greek proposition *eis* by *in order to* (Acts 2: 38) Mr. S. is forced to make baptism *in order to* repentance in Matt. 3: 11. He has confuted himself, as seen already. To make baptism a condition of repentance, is too bad.

Mr. S. does not believe that his "6th Neg. Arg.," based on the succession which he perverts, is valid. It is only pretense. We attend to the historic argument at the proper time. The attempt of Mr. S. to literalize the new birth by inventing "an intermediate state between begetting and birth," has involved him in hopeless confusion. He has the sinner "begotten by the word" even prior to repentance (see his 5th affirmative.) In his 2d affirmative, he taught that those that "simply believed," were liable to the Savior's charge, "ye are of your father the devil," and that the dead "faith then must be vitalized by subjection to Christ's yoke," in baptism. He evidently thinks that the children of the devil, that *simply believe*, are "regenerated" and "begotten of God," and that they may remain unborn of God through life and "become abortives"! Such spiritual darkness can be felt. He ought to know that the terms "begotten" and "born," rendered from the same original, *Gennao*, are both alike applied to those who are already the children of God. These words denote that those to whom they are applied are the offspring of God. The construction of the connections in which this original word is found, determines whether it should be rendered *begotten* or *born*. Where there is but one parent, the distinction between begetting and birth, is absurd and nonsensical. When we are "begotten" or "born of God," we are "made partakers of the divine nature," and are the children of God. The phrase "begotten of God" is never, in the Bible, applied to an unborn "*embryo*." It is always applied to those who have already been *born of God*. John says: "Every one that loveth him that begat, loveth him also that is begotten of him." 1 John 4: 1. Is it only the "*embryo*" here mentioned as loved? Again, John says: "We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." 1 John 5: 18. But our friend has it that the "begotten of God" become "abortives!" *Begotten of God and born of God* are used interchangably, and always denote the children of God.

In his attempt to answer our six questions, Mr. S. has hung himself. 1. He admits that one must have "spiritual life in embryo" prior to baptism. 2. "That one begotten may become *abortive*," and be lost for want of baptism. 3. That "water is not the real mother of any one." 4. That there is but "*one* plan of salvation," in which baptism is a condition. 5 "That the thief was saved" without baptism! Our friend seems to be in the condition of tipsy Paddy's spilt buttermilk—"Just laying loose about, generally." If these "regenerated," begotten "abortives" are lost, what will our scattered friend do with himself for saying that, "The truly regenerate overcome the world?" (1st Neg.) Do "embryo" "abortives" "overcome the world?" As there is but one plan of salvation, and that by baptism, how did the thief get saved on another plan?

As to his twenty questions, more or less (based upon his false accusations), concerning wars, they will not be appropriate till he proves his fiendish charge that Baptist churches grant "legal license" to fulfill "the works of the flesh." He did charge Baptist churches with all the crimes named in Gal 5: 19–21, though he only quoted a part of each verse. Paul says:

"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath strife, seditions, heresies, envying, murders, drunkenness, revelings, and such like."

He must prove or withdraw these foul charges, or be advertised as a deliberate and wilful slanderer of the churches of Christ. He, in effect, repeats the same bill of slanders in his last Negative, without one line of proof. When we made an allegation against his church claims we put in the proof. 2. We regard it as proper to bury in baptism only those, who are "dead to sin," and made alive by the Spirit. In baptism we have both an emblematic burial and resurrection. The resurrection to spiritual life must precede the emblematic resurrection in baptism, otherwise the emblem would be false. 3. Christ's blood was shed before and after his death, as well as in it. 4. Believers should be baptized into the death of Christ, that is, "planted together in the likeness of His death." Rom. 6: 5. 5. The Bible authority for happy saved guests at the marriage of the Lamb, is found in Rev. 19: 6–9 and 21: 24. 6. The Bible does not say whether these "nations of them that are saved" will ever become part of the Bride City or not.

His other questions are sufficiently met in our review.

Will Mr. Stein try to answer the following questions:

1. As you hold that there is "an intermediate state between begetting" and the new birth, when one is "born of water," who, are what is his mother? 2. Did the thief go to heaven without the new birth? Is it now possible for God to have a child born without a Tunker administrator to deliver the "embryo," which is not a child, into a state of childhood? 4. If there is only one plan of salvation, in which baptism is essential, what did the Savior mean (Luke 7: 50) when he said to the woman, "Thy faith hath saved thee; go in peace?" 5. Were those that had received the gift of the Holy Ghost and spake with tongues, baptized before, and in order to make them children of God? See Acts 10: 43–48. *Do answer.*

Our 8th Arg. in support of the fundamental Baptist characteristic that demands spiritual regeneration, the new birth—and spiritual life as essential to baptism and church membership—is based on the fact *that salvation, in the sense of pardon, is by grace without works.* (a) "Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Rom. 4: 3–6.

Paul did not oppose good works, but he did oppose works as a condition of pardon and salvation. But if salvation depends on baptism or church membership, then it depends on works. This cannot be, therefore, this Baptist peculiarity is sustained.

(b.) "For by grace are ye saved, through faith; and that not of yourselves; it is the gift of God: Not of works lest any man should boast, For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2: 8–10.

Baptism and joining the church, are included "in good works," but salvation is "not of works;" therefore our doctrine that none except spiritually saved persons are entitled to baptism and church membership is sustained.

(c) "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." Titus 3: 4. 5.

Being baptized and uniting with the church are "works of righteousness which we have done." Our friend's doctrine contradicts Paul by making salvation by baptism and church membership. But "according to his mercy he saved us" "not by works of righteousness." Therefore, the Baptist characteristic that demands spiritual life, which is embraced in being saved, as independent of, and essential to baptism and church membership, is sustained by the Scriptures.

PREDICTION ABOUT 1880, AND 1887.

SELECTED BY T. G. SNYDER.

IN a pamphlet recently published, the author, Prof. Grimmer, asserts: "From 1880, to 1887 will be one universal carnival of death." Asia will be depopulated; Europe nearly so. America will lose fifteen million people. Besides plagues, we are to have storms and tidal waves; mountains are to "toss their heads through the choicest valleys." Navigation will be lost by the thousands, owing to the "capracious differences of the magnetic needle," and islands will appear in mid ocean. All the beasts, birds and fishes will be diseased; famine and civil strife will destroy most of the human beings left alive by the plague, and finally, "two years of fire" from 1885 to 1887, will rage with fury in every part of the globe. In 1887 the Star of Bethlehem will reappear in Cassipa's Chair. The immediate result being universal war and portentious floods and shipwrecks. North America is again to be involved in civil war, unless a "Napoleon arises to quell it. But during the these terrible days, the Pacific States will be a paradise of peace to the hellish strife that will be waging throughout the world." The few people that manage to survive till 1887 will have reason to be thankful.—*From The Sunday Times.*

AN ANECDOTE OF GARIBALDI.

ONE evening in 1861, as Gen. Garibaldi was going home, he met a Sardinian shepherd lamenting the loss of a lamb out of his flock. Garibaldi at once turned to his staff and announced his intention of scouring the mountain in search of the lamb. A grand expedition was organized. Lanterns were brought, and old officiers of many a campaign started off full of zeal to hunt the fugitive. But no lamb was found, and the soldiers were ordered to their beds. The next morning Garibaldi's attendant found him in bed fast asleep. He was surprised at this, for the general was always up before anybody else. The attendant went off softly and returned in half an hour. Garibaldi still slept. After another delay the attendant waked him. The general rubbed his eyes, and so did his attendant, when he saw the old warrior take from under the covering the lost lamb, and bid him convey it to the shepherd. The general had kept up the search through the night until he had found it. Even so doth the Good Shepherd go in search of his lost sheep until he finds them.—*Sel.*

Christianity means to the merchant that he should be honest; to the judge it means that he should be just; to the servant, that he should be faithful; to the school-boy, that he should be diligent; to the street sweeper, that he should sweep clean; to every worker, that his work shall be well done.

"Hear instruction and be wise, and refuse not."

"THE TIME IS SHORT."

BY GEORGE B. ZOLLERS.

THE Spring time and Summer have vanished,
The beautiful flowers have gone,
The trees are disrobed of their foliage,
And the wood-land minstrels have flown.

We have reached the bleak month of November,
And witness the Winter's gloom;
Oh, may we poor mortals remember,
That we're passing away to the tomb.

The beauties of youth are declining,
The world fades away with its charms,
And soon we will lie with pale faces,
Enveloped in death's cold arms.

Forget not the Biblical sentence,
Disclosed by the servant of God,
And with vigilance wait for the summons,
When life's troubled journey is trod.

Let each soldier be prompt at his station,
And the watchword of Jesus retain,
Lest he meet us in dread consternation,
When he comes in his glory to reign.

Are we waiting and watching, my brethren,
Equipped with the armor of light?
Do we trim our lights? are they burning?
Can we hail his return with delight?

CONFIDENCE.

BY JOHN TORNEY.

CONFIDENCE means, 1st, act of confidence or belief in the reality of a fact or the integrity and veracity of another; 2nd, or, that in which faith is put. *Webster.*

We must therefore conclude that it requires certain things to establish confidence, and nothing is better calculated to establish it permanently in one another than to be true to one another in all our business transactions in life with each other. For example, how does the little innocent child get confidence in his parents? We answer by the faithful watchful care and true acts of kindness the father and mother bestow upon it. When hungry they fed it; when naked clothed it; when in distress they comforted it, when it fell down they raised it up, and even showed a willingness to render its life happy. Here are the evidences that convinces the child that his parents are a safe refuge to whom it can flee in time of danger, and call on them when in want. 3rd, For confidence also means a feeling of security, self-reliance, trust, affiance, assurance, boldness, courage, and is a characteristic that is highly necessary for man in all business transactions in life. If he ever expects to make a success in the same, to enjoy a happy reward as a result of his undertaking, and unless a man has confidence in what he undertakes, he will fail in any business, and will suffer loss and shame to himself instead of gain and happiness. For example, a man may own a farm and if he has no confidence in farming and withholds the seed when seed time is here, because he conjectures some unseen difficulty of insects or otherwise - that will cause him to turn away in despondency this man cannot expect any more than an unprofitable and shameful production of obnoxious weeds at harvest time; while the one that had confidence in Providence sowed his seed the proper time, could look forward with a hope of a rich harvest. The wise husbandman waiteth for the precious fruit of the earth, and has long patience for it, until he receives the early and latter rain.

I have said that confidence is a characteristic that man must have, and a man that is in want of this principle is a poor wretch indeed. No man is fit to marry a woman unless he can have explicit confidence in himself and in the woman, that he can live with her and enjoy her society, and give her support and comfort in life as it becometh a husband And just as little is a woman fit to marry unless she has the same confidence in the man she marries. This holy confidence must be established upon the same principle in one another as it is in the child by the parents, by acts of love and kindness that will create a confidence that they can trust their life and their all in each others care. When a lack of this holy confidence is in one or the other, it will make life miserable and unhappy to the innocent party, as well as to the guilty one.

No man would volunteer to be a soldier had he not confidence that he could not gain the victory over the enemy and have a reward for his labor, much less would one offer himself to become a President had he no confidence that he could fill his office as a ruler of the great nation of America. But the nation must also have confidence in him or his undertaking will prove an entire failure; and this confidence cannot exist without good evidence on both sides, and in case this confidence is lost, there will be rebellion, war, and blood shed.

If confidence on the part of the human family is so necessary to accomplish the desired ends of reward and happiness in this life, how much more is it essential for the Christian to have an unshaken confidence in all his undertakings and transactions in his Christian life. If I had no confidence in God and his Word, how could I become a Christian? And this confidence must also be established upon testimony, and these God has bountifully given. He sent his Son to redeem and raise him up again, and still continues to give us rain from heaven and make the earth fruitful, and often fills our hearts with gladness. "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Why, dear reader, he took our infirmities and our sin and laid them all on his Son who bore them willingly in his own body up to Calvary's Mount, where he tasted death for you and me. Oh, dear reader! are not these evidences powerful enough to convince you of the heavenly Father's love? to put full confidence in him? And give to him the required testimony that you also love him because he first loved you? This you must show by keeping his commandments.

(To be continued.)

SKEPTICISM.

BY PROF. SANFORD.

AMONG the most important influences that have been brought to bear upon the different religious and philosophical systems of the world, may be mentioned the tendency to skepticism. By skepticism we mean the habit of mistrusting evidence, though the term is more commonly employed as relating to certain kinds of evidence, and especially to evidence of a religious nature.

It is not strange that among the conflicting theories of philosophy and morals, such a tendency should arise. The history of philosophy is in the main, but the history of two great systems, the sensational and the ideal. From them have sprung all the minor schools of philosophy, and, in one form or the other, they have shown themselves in the religious belief of every people.

In tracing the progress of these opposing systems, we find that in every age men have run to extremes in one of these two directions. Hardly does the philosopher become absorbed in investigating the facts of sensation, when the number, variety and magnitude of the phenomena seem to overwhelm him, and he makes sensation the basis of every mental state, while he disparages the value of the other faculties. On the other hand, let the metaphysician become wrapped in the contemplation of the powers of reason, and he begins at once to detract from the value of the senses, and to look with contempt upon all experimental knowledge.

As these tendencies are followed up to their legitimate results, we find the first leading to egotism in morals, atheism in religion, and materialism in philosophy; while in the latter case they have given rise to religious rationalism, to fatalism, and ultimately to complete pantheism. When, therefore, either of these systems has been carried to such an extent that it could no longer impose upon the credulity of mankind, skepticism has sprung up, or, in other words, the common sense of mankind has rebelled against the current philosophy of the age.

Had skepticism been content to keep within its proper limits, and to confine itself to the task of exposing the errors in the different systems of philosophy, it would have been the means of accomplishing much good in the world; but like the philosophies which it was endeavoring to expose, it, too, ran to an extreme, and culminated in the assertion that no possible system of philosophy can develop any truth whatever with absolute certainty.

This spirit of skepticism has shown itself in three principal forms, called absolute skepticism, authoritative skepticism and the skepticism of ignorance. Absolute skepticism consists in that disposition of mind which denies the certainty of any kind of knowledge. It is rarely found, and when it does appear it is only among the more thinking classes of mankind. It has its best representative in the person of David Hume, who having gone, as he thought, to the very bottom of the foundations of the conflicting schools of sensationalism, and rationalism, reached the conclusion that neither our sensations nor our reasoning faculties can be relied upon, and that the acquirement of positive knowledge of any kind is an impossibility. This branch of skepticism has not, to our knowledge, any distinguished representative at the present time.

The next branch that we shall notice, the skepticism of ignorance, is confined to an entirely different class of men. It is peculiar to the less educated and more unthinking portion of mankind. It is this kind of skepticism that has marked the great periods of unbelief that have existed at different times in the world's history. Current systems of belief will from various causes become shaken to their very centers, and the people, sympathizing in the work of destruction, will carry it on till every vestige of their former faith is swept away. The next generation will grow up uneducated in any belief, and a skepticism will follow, not resulting from any designed rejection of the spiritual faith of mankind, but from ignorance of what there is to believe in. It is to this cause that much of the religious skepticism and infidelity of the present day may be referred.

COMPLETE SANCTIFICATION.

BY W. H. MILLER.

WHAT is sanctification? Some say it means to be holy, pure, elevated above sin, &c. They further say that they have not sinned for four or five years, and that they have no sin, and when you quote to them, "If we say we have not sinned, we make him a liar and his word is not in us." 1 John 1: 10. They reply that they have no desire to sin. Neither have we a "desire" to sin, but we do not claim to be perfectly holy and pure.

To be sanctified is to be set apart. Christ's prayer was, "sanctify them through thy truth." They were set apart for the service of God, they were chosen out of the world; hence they were set apart from the world—were sanctified through the truth.

Another fact is, that we "grow in grace and in the knowledge of the truth." How could we "grow" if we were already grown. It is impossible for us to be entirely without impurity—though we might not desire to sin. To be wholly sanctified is to be set apart from this world.

FIVE REASONS FOR NOT ATTENDING PUBLIC WORSHIP.

BY JOHN CALVIN BRIGHT.

FIRST, "I worked hard all week and I, as well as my team, am very tired." Why did you not use a little foresight? You knew that this day was set apart for the worship of God, and you should not have exerted yourself to such an extent that you would be too tired to meet in the sanctuary of the Lord. Besides you had six days to labor in your temporal affairs, and are you too much fatigued to spend one in the interest of the immortal soul?

2. "The roads are too bad." How did they get in such a plight? Did you not help to get them in that condition by hawling away your grain? Or if you were sure of making one hundred dollars by traveling them to-morrow, would you not do so? Would not that consideration improve them considerably? "And what shall a man give in exchange for his soul?" "What shall it profit a man if he gain the whole world and lose his own soul?"

3. "The weather is too inclement, too hot or too cold." There it is again. But I ask what were you doing all week? Was the weather too warm to harvest the golden grain, or too cold to market it? If not, you should hold your peace. Besides, did not he who made the weather give the command—"not neglecting the assembling of yourselves together"? And does he not know how to "temper the wind to the shorn lamb"?

4. "Brother X. will do the preaching, and he always has the same old song." Of what are your daily meals composed? Is not the bulk of them the same, year in, year out? Would you like to do without them? Or rather, are you not very thankful for them? Then you should be satisfied if your spiritual food is materially the same. Truth never becomes unpalatable to a healthy stomach. And perhaps you have not masticated, digested, and been imbued with the doctrine of the "old song." Besides if you had to take brother X's place it is quite probable that you would not do as well as he does. Here is the remedy: Brother X is probably a poor man and has a large family to support. Encourage him, and give him of your abundance. Do not be afraid it will corrupt him, for that will only demonstrate how much it has corrupted you. Attend meeting regularly, pray for brother X, bear up his hands. And I assure you it will not be very long until you will declare that brother X's ser-

mons are very interesting.

5. "But I can stay at home and study the Scriptures." You should read the Scriptures daily as did the Bereans. But that will not justify you in disobeying the apostolic injunction, "not assembling of yourselves together." Think what and where would our hope be if Christ had stayed at HOME. Echo answers, where? Again, an Apollo might be at meeting whom it might be necessary to instruct more fully in the way of the Lord. This no doubt you could do.

THE WONDERFUL NAME, AND THE WHEREFORE.

A Christmas Contribution.

BY C. H. BALSBAUGH.

DEDICATED to a Saint at Zarephath, who is a widow woman, and to all who relish the dainties of the Celestial Banquet. It is my Christmas Gift to the Israel of God, seasoned with the Love that bleeds for sinners, and dooms them eternally if they live and die in sin. May the Name of Jesus be "as ointment poured forth" to every reader, and may it flow as rivers of water in the self-sacrificing lives of us all.

The Old Testament is not obsolete. Christ antedated His Incarnation, and filled the Old Economy in all its minutia with himself. So he also reaches back and comprehends in His Person as God-man of all dispensations. Old names and old localities, old institutions and events are replete with present interest and instruction. Zarephath is still the smelting-place of the King's gold for beautifying the Heavenly Temple. There the handful of meal and the few drops of oil are still the standing miracle of faith.

"A name above every name." We cannot refer to the august Title without touching a principle that runs through the Universe like a thread through a handful of beads. "He was *before* all things, *by Him* ALL THINGS CONSIST." Col. 1: 17. Jesus has many Names—several hundred—not one of which would be a source of hope and joy to sinners, had He not also *this* Name above every name—JESUS. Emmanuel is the Root-name, the bottomless Fountain of Mystery and Love, "God with us," in us, for us. Jesus is the mighty, thrilling, uplifting *Sur*name, summing up all the marvelous evolutions of God and man in the Divine Prodigy of Nazareth. The Name of names which Paul utters with such holy vehemence as the crowning glory of the Eternal Trinity, is a Resurrection-name, a Post-crucifixion-cognomen, a Name that stands for all that God has done for man and all that man must be in God. Faith in Jesus is something so profound, so high, so vast, so far-reaching, that all the cycles of an Endless Future of ever-unfolding revelation will never compass its significance. "Let every one that nameth the Name of Christ depart from all iniquity," is the key-note of every God-quickened, blood-washed, Spirit-sealed soul on earth. 2 Tim. 2: 19. "Unto Him that LOVED US, *and washed us from our sins* IN HIS OWN BLOOD, and hath made us kings and priests unto God and His Father; to HIM be *glory* and *dominion*, FOREVER AND EVER, Amen," will be the rapturous, ever-deepening hosanna of the redeemed in the sinless, deathless, painless, sorrowless, nightless Paradise of Jesus.

Something of the significance which the Name Jesus has to *Himself* must attach to *us* before its virtues and beatitudes can become our life, our joy, our glory, and end. The *order* in which it became His must reveal to us how it must become ours, as co sufferers and coheirs with Him. "Thou shalt call His Name JESUS, FOR He shall SAVE His people FROM THEIR SINS." Matt. 1: 21. "Being found in fashion as a man, He *humbled himself*, and became OBEDIENT UNTO DEATH, even the DEATH OF THE CROSS." Philpp. 2: 8. O the heights and depths of these wondrous revelations of Love. Here the heart of God is not only laid bare, but gashed and laid open to the astonished gaze of Heaven, earth, and hell. As Emmanuel became Jesus, so we become saints. No Savior without the Cross; no Christian without conformity to the image of Incarnate Deity. Shunning the Cross means courting Hell. Pampering and petting any sin-begotten propensity of body or soul, is to wag the head and spew contempt at the pain-quivering, soul-harrowed, groaning, bleeding, dying Jehovah-Jesus. To such Jesus is not Jesus except that He saves His own honor in their everlasting damnation. "He saved others, Himself He cannot save," was perhaps the bitterest, most satanic, most soul-stinging taunt that lacerated the sensibilities of Jesus during His ministry of sacrifice on earth. He saved Himself even while the cruel derisions of His murderers were ringing in His ears, and He will in like manner save Himself as He thrusts all opposers and mockers and self-pleasers into bottomless perdition. What on earth are called conventionalities, and personal privileges, and harmless indulgences, are registered in Eternity as "enmity to the Cross of Christ." Philpp. 3: 18,19. What is winked at by the church, is branded by the Cross as "filthy lucre," the "worship of mammon," "uncleanness," "spiritual wickedness," and moral rottenness. The all-overshadowing, All-penetrating Name is only another spelling for holiness and righteousness, and salvation by self-crucifixion, blood and death. It means "wrath, tribulation, and anguish" for many a pet habit which custom has white-washed with the sanctions of man-made religion. The devil has the upperhand in many things in Christendom, on which flesh-nursing, would-be-Christians vainly strive to print the awful, pride-blasting, lust cauterizing Name of Jesus. Witness a late editorial in the New York Independent, entitled "Literal Errors and Material Truths in Scripture;" and the pictures of the family of a certain pulpit celebrity, which recently appeared in a Religious Magazine. Distinguished editors and famous preachers are trying hard to prove that the Cross offers a premium to "the lust of the flesh, the lust of the eyes, and the pride of life." To preach against sin in the abstract "with the tongues of men and angels," and then endorse the trash and flash and dash of fashion, is making the Name of Jesus the synonym of iniquity. Place side by side the thorn crowned, sin-bearing, pride-damning Emmanuel, and the pictures referred to, and what Christ loving, sin-hating, self-loathing soul can help being shocked at the contrast! O miserable corruption of the doctrine of the Cross. To follow in the footsteps of the despised and rejected Carpenter—Savior, and make our life the embodiment of the petition, "hallowed be thy *Name*," is to be the laughing-stock of those whose fame as truth-expounders and gospel defenders, is echoing round the world. Many of the productions of these intellectual Goliaths I admire, and read them with pleasure and profit; but that the authors are ambassadors of the Cross in the true and deepest sense, and faithful representatives of Jesus as the Incarnation of Divine self-sacrifice, I am slow in believing.

"Let this mind be in you which was also in Christ Jesus." This is salvation. In this we lose the consciousness of sin in the consciousness of God. Let us not forget that to lose the sense of *condemnation* is not necessarily acquaintance with Jesus, whose office it is to save from *sin*. Placidity may come from indifference and insensibility, as well as from faith and love. Let *this* mind be in you"—the mind to stoop, to spend yourself for righteousness to give your last drop of blood, your last spark of life, in the struggle against sin, in the preservation of moral integrity. This did Emmanuel, and thus became the fulfillment of his prophetic infant Name—thou shalt call Him JESUS. The sacrifice and yet retention of his eternal dignity and glory, or the endless damnation of the human race: this was the alternative. "He was in the *form* of God and thought it not robbery to be *equal* with God, but made himself of no *reputation*, and took upon him the *form of a servant*, and was made in the *likeness of man;* and being found *in fashion* as a man HE HUMBLED HIMSELF," and stooped lower and lower, till his obedience brought him face to face with the direful ultimate wages of sin, and he hung upon the Cross the poorest, most despised, most accursed, and yet most glorious, most victorious of Beings. From the Throne of Light and Universal Empire to the darkness and seclusion of a vestal prison, then to the manger and swaddling-bands, then to the toil and sweat and weariness of a poor man's craft, then to the symbolic grave of sin and death, to the wilderness to confront the person and bear the wiles and taunts and temptations of the arch-fiend, then to the trials and vigils and labors and tears and heart-aches of a rejected ministry, then down, down to the central midnight and horror and soul-anguish of Gethsemane, then deeper down to the lash and spitting, the mockery and treachery, the injustice and barbarism of the Pretorium, and then to the lowest depths of humiliation and ignominy and hell-tasting, of the eternally memorable Golgotha. Such was the descent of the Son of God to redeem us from sin and its woful issues. He *humbled* himself, HUMBLED himself, and HUMBLED himself till he was low enough to atone for the vilest sin, to taste death for every man, make salvation possible to the blackest, most sin-disfigured soul, break the scepter of Hell, and satisfy every jot and tittle of the everlasting righteousness of Jehovah. Now comes Paul rapturous, triumphant, angel-chorusing, God-endorsing "WHEREFORE" in Philpp. 2: 9. O the height and depth, length and breadth of the mystery of Divine Love! How tender, how self-sacrificing, yet how stern, how inexorable, how indissolubly wedded to Righteousness! How high, how ecstatic, how glorious its Heaven! How deep, how dark, how horrible, how hopeless its Hell! Love reaches through Righteousness and impales its only-begotten Darling on the Cross, and sends all the finally impenitent into the unutterable torment of unquenchable fire. Righteousness reaches through Love and plucks hell-kindled souls from the smoulderings of sin, and lifts them above Angels in the blessed sonship of Divinity into the Heaven of Heavens, in co-heirship with Emmanuel rising forever in the scale of wisdom and bliss and dignity and adoration! *So* the Son of God became Jesus. *So* He gave himself into the hands of Infinite justice, and the abuse of men and devils, and became our Sin-bearer, our Hell-averter. "WHEREFORE God hath also highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Philpp. 2: 9–11. O with what amazement and awe must the seraphim and cherubim, the principalities and powers in the Celestial Realm, ponder these words! And how full of interest and solemnity to us whose sin necessitated all this Divine sacrifice and humiliation!

In view of these facts of overwhelming significance, what unutterable emphasis the Cross presses into these words—"LET THIS MIND BE IN YOU WHICH WAS ALSO IN CHRIST JESUS." Words so pregnant with the meaning of God and eternity, that to pronounce them with due force Deity wandered in the dust of His footstool in human form thirty three years, and at last burst his Divine-human Heart in a cry of agony to give vent to all the depth and fulness of their overpowering significance! Who will make them the unalterable, ever-brightening, ever-gladdening, ever-sanctifying motto of life here and forever? Who will venture to step where Jesus has not left his footprint? Who will dare to cherish thoughts and desires alien to the mind of Christ? Who will deal with self more indulgent than the Pattern which made the Cross the power of God unto salvation? Who? Hear the awful verdict of Heaven: "LET HIM BE ANATHEMA MARANATHA."

FASHIONABLE KINDNESS.

WISDOM and fashion are seldom company for each other. Hospitality, meant to be kindly and genial, becomes, under the influence of fashion, fatiguing to one party and oppressive to the other. Measured by the standard of common sense, must we not regard it a foolish sacrifice of personal comfort for a whole family to be subjected to fatigue duty for days before and after a dinner? And for what end? Ostensibly to give pleasure to a certain number of friends, the guests on the occasion, but the real effect is to make them sick.

Instead of "do let me send you some more of this mock-turtle," "Another piece of pie?" "Sir, some of this trifle?" "I must insist on your trying some of this nice melon," the language of sincerity would run as follows: "Pray let me have the pleasure of giving you a touch of the gout;" "Sir, let me help you to a sick-headache." "Madam you cannot surely refuse a crop of pimples and blotches on that face of yours."—*Sel.*

Spend your time in nothing which you know must be repented of. Spend it in nothing which you could not review with a quiet conscience on your dying bed. Spend it in nothing which you might not safely and properly be found doing, if death should surprise you in the act.

There is immense wisdom in the old proverb—"He that is slow to anger is better than the mighty."

The Brethren at Work.

PUBLISHED WEEKLY.

M. M. ESHELMAN,
S. J. HARRISON,
J. W. STEIN,
} EDITORS.

1. THE Editors will be responsible only for the general tone of the paper, and the insertion of an article does not imply that they endorse every sentiment of the writer.

2. CONTRIBUTORS in order to secure prompt insertion of their articles, will please not indulge in personalities and uncourteous language, but present their views "with grace seasoned with salt."

3. THE BRETHREN AT WORK will be sent to any address in the United States or Canada for $1.50 per annum. For the leading characteristics of the paper, as well as terms to agents see eighth page. Address all communications.

BRETHREN AT WORK,
Lanark, Carroll Co., Ill.

LANARK, ILL., . . DECEMBER 15, 1879.

ALL subscriptions marked "Jan." are the same as if marked "Jan. 1. 1881."

ON the 13th inst., Bro. Bosserman commenced a series of meetings south of Dunkirk, Ohio.

BROTHER J. W. STEIN reached Harleysville, Pa., the 5th inst., and is expected to return the 13th.

IF you wish to act as agent for B. AT W. send for Prospectus and learn of the excellent terms offered to active workers.

DO not forget the "Success" column. Send news promptly on postal card, and help keep the joyful news before the church.

THOSE who can not make remittances in any thing but postage stamps, will please send an equal number of *one's* and *three's*. Send no other.

Bro. P. R. Wrightsman writes 3rd. inst.: "I have just arrived home, with much improved health, and found all in usual health. Thank God *for* His goodness."

UP to the 10th of December 171 students had been enrolled at the Mt. Morris College, and the prospects are that 200 will be in before the beginning of the next year.

WE again request you all to notice the date after your names. If it is "Jan. 1. '80," then this is the last paper you will get unless you have renewed since this paper was mailed.

WE shall soon begin a series of articles on baptism by Bro. J. W. Stein. These articles are the result of long and earnest labor, and are designed for book form after going through the paper

THE "History of the Church" in the next year's B. AT W. should be read by every brother and sister. Some valuable facts will be presented, showing how things were done in the early ages of the church.

THERE were over thirty ministers of different denominations in attendance at the Waynesboro debate, and a vast concourse of people. Many hundreds failed at times to gain admittance.—*Gospel Preacher.*

BROTHER B. W. NEFF writes: "Some twenty or thirty have been added to the church here the past year. Brother Emanuel Shaver came and held some meetings, and the result was one reclaimed and three applicants for baptism."

NOW is the] the time mistakes are most likely to occur. Remember we shall always make corrections when we possibly can. So do not hesitate to notify us if your paper does not come right; or, if anything else is wrong and you think the fault is with us.

THE price of paper is over 20 per cent. higher now than when we purchased our last lot. That is the paper we could then get for $1,000 we must now pay over $1,200 for. Now since we have not increased the price of the B. AT W. we hope an extra effort will be made to offset the increase in the price of the paper by an increase of subscribers. Is it not reasonable to expect this?

THE Brethren's Hymnal is not bound in arabesque any more and the first lot is exhausted. There are just two kinds now. One bound in morocco at $1.50 per copy post paid, or $14.75 per doz. by express; the other is bound in cloth with a leather back at $1.25 per copy post paid or $12.00 per doz., by express. We have also a large lot of Brethren's Hymn Books. For prices see last page.

BROTHER and Sister Norman, of Le Sueur County, Minnesota are actively engaged in their Master's work. From house to house, on the highways, in season and out of season, they earnestly contend for the faith. Bible in hand, they fearlessly contend for the primitive practice of our Lord and Master. One hundred such workers would in a few years almost reform the State.

WE are glad to learn from the *Progressive Christian* that Bro. Bashor was more than a match for Mr. Bergstresser in the debate at Waynesboro, Pa. The discussion lasted five days, and a report will be given in pamphlet form. It is gratifying to note that the profits arising from the sale of the report is to be used in mission work. May the Lord bless Bro. B. and enable him to go on defending the truth of Jesus. We regret that we could not be present to hear the debate.

IT has been a custom among papers to issue but fifty numbers during the year, and into this custom we have fallen; not that we wish to avoid duty, but it enables us to put things in order for another year. At this time of the year publishers have an immense amount of work to do, hence they take the two weeks vacation to put things in order. We shall, however, hereafter, issue fifty-two numbers, and try so to arrange our business as to accommodate our patrons, whether we are accommodated or not. The first number of next year will be sent out so as to reach the readers about January 1st.

Bro. J. G. Winey of Ionia Co., Mich., sends a report of their Bible School with the following result. Average number teachers, 6; Average number pupils, 43; number verses committed to memory about, 1,500; No *Children at Work* distributed, 800, and adds: "It is an evident fact that while children, and adults too, are at the house of worship they can not at the same time rove through the woods with gun in hand, or along the streams fishing, or in other mischief. Children must and will do something. Better take them with you to the house of the Lord and spend a few hours in reading and meditating upon God's word."

THE fourth rule of the new plan of holding the General Conference reads thus:

"The members of the church in which the meeting is held, shall be exonerated from paying the amount that others shall pay. And the Committee of Arrangements shall decide who are entitled to exoneration besides the congregation in which the meeting is held, for services rendered."

According to this, the members of the Lanark Church will not be required to pay anything into the Treasury for the support of the meeting. However, they agreed in council the 10th inst., not to accept this privilege, but that each should pay as others are required to do.

A GLANCE BACKWARD.

AGAIN old father Time tells us that another year is almost finished and that we are rapidly nearing our graves. All along the highway of life, God has been good to us, and with grateful hearts we look up to him for what we have enjoyed.

The year that is just closing has been one full of joy to many hearts, and great sadness to others. Upon one hand health and prosperity have smiled, while on the other sorrow, sickness and adversity have laid hold of many dear souls. Amidst them all, we trust great good has resulted. It is a blessed thing to possess godliness with contentment.

The past year has witnessed many changes, we believe for the better. Thousands have boldly confessed Christ, put him on, fled from sin, and are now living in the light of God's eternal truth. Many of the brethren have traveled to and fro, persuading men to repent, while others have from time to time fed the flock over which the Holy Ghost made them overseers. While many may mourn because they have not been diligent enough in the Master's work, not one of us can weep because we have done too much. Some of us may shed tears because we gave "filthy lucre" too much attention, but who of us are sorrowful because we gave much attention to the things which are from above? Who is mourning because he has sown the seed of truth? Not one; but on the other hand are not some sorrowful because their affections have been largely set upon the things of the earth? Will we, by God's grace *do better* in the future? Great God, help us to seek each other's good as well as our own.

During the year Ashland College, and Mt. Morris College have been opened to all who desire to prepare themselves more thoroughly for the active duties of life, while Huntingdon Normal has given evidence of increased zeal and energy in the work of training the mind. No doubt many brethren and sisters who are attending these schools, are much more happy than if they were attending schools not conducted by brethren. We pray God that those minds may be sanctified through the truth, so that God may be glorified and the church strengthened. We wish also to note that the year just closing has witnessed the introduction of increased mediums for the dissemination of truth. The *Gospel Preacher*, Ashland, Ohio, stepped forth as a defender of truth, and has been gently knocking at the door of many hearts with its hand of love. The *Progressive Christian*, Berlin, Pa., with boldness declared its determination to fight sin and hold aloft the banner of King Emanuel. *Our Sunday School*, Ashland, Ohio, addressed itself to the little folks and the Sunday School teachers, and now having taken unto itself the *Young Disciple* as a husband, declares its determination to continue its weekly visits to all who shall give it an invitation. The *Brethren's Advocate*, Waynesboro, Pa., we believe, is still moving onward, and with its purpose to make people better, may it find lodgment in many families. We have now noticed, briefly, the progress of our church literature, and hope that all our co-temporaries may be able to do much good with us in the name of Jesus. Towards them all we wish more and more to cultivate feelings of brotherly love; and while we are engaged in a good and noble cause, may we labor for that Christian character which was exemplified by our Master. We each have our way of teaching school, and the readers of our periodicals are the proper judges as to the merits of the various methods. Principles change not; their application, however, is varied.

Perhaps in opening up Bible Schools, the Brethren have, during the year, advanced more rapidly than in any other work. Many places now for the first time witness old and young assembling to read and study the Word on the Lord's day. Thousands of verses have been memorized to be used in years to come. Things have been made plain by reasoning together, thus brotherly love is increased.

In missionary labors the church in many places, has been quite active. Evangelists have gone forth, and amidst severe toils and struggles, scores of precious souls have been brought to Christ. On the whole we can look back on this Christian labor with a considerable degree of satisfaction; yet much more might be done if *all* were aroused. May the coming year find none falling behind in this holy work. We are writing this in the Central part of Minnesota, in a community where only a few days ago *the Gospel* was preached for the first time. We see the need of more workers, and greater efforts to reach those who are not obeying all the commands of the Gospel. In fact we have and are *experiencing* something that will do us good; and if several thousand others would travel over the road of experience, perhaps *they* would find food that would make them strong in the Lord.

"Have we gained in piety and humility?" queries one. We can not speak for all, but we unhesitatingly say that wherever we have been during the year we have seen many changes for the better. In regard to uniformity and plainness of dress, despite the many cries of departures, we have noticed a marked change in favor of uniformity. We speak in a general sense, and we have confidence that when people once learn the principles underlying the dress question very few will desire to follow the abominable fashions of the world. There are other things which we would with pleasure observe, but we are weary and worn with labors, hence commend all the loved ones to the grace of God, trusting as we grow in years and experience, we may more fully learn God's will and at last meet in the beautiful beyond.

M. M. E.

Sharon, Minn.

GRATEFULNESS.

WE thank our agents for their labors of love during the year, and hope their reward may be great in heaven. We express the wish that you may continue to assist us in the work of the Lord, and still seek those blessings which come from sacrifices for the truth.

We also thank all our readers for their sympathy and love; but above all thank God for what we have enjoyed from his hand. If spared, the coming year will find us willing as ever to contend for the whole truth. Our promises for field work are about all filled, hence we expect to devote about all our time to the paper the coming year. We make but few promises, rather preferring to do more than we are willing to promise. We expect the assistance of you all, and invite every one to labor with us in making the BRETHREN AT WORK a complete missionary paper—one that will sound out the Gospel in its primitive simplicity with great boldness. If we have erred in the past, let us strive to do better—to flee farther and farther from sin, and live nearer to Christ.

M. M. E.

HELL.—INGERSOLL CONVERTED.

NUMBER III.

DOES the Bible teach the existence of devils? Of course it does. Yes, it teaches not only the existence of a God, but also of a devil. God has to have a home; that home is heaven. The Devil, too, has to have a home; that home is hell. People have imagined many things concerning both these places. The Bible does not give us a complete programme of the exercises of either of them, but it does teach us the horrors of the one exceed our wildest imagination, while the glory of the other is beyond all present human comprehension.

Infidels say the Bible teaches witchcraft. Who ever learned witchcraft from the Bible? Let us have the chapter and verse where it is taught. Does the Bible not teach that witchcraft is an abomination to God? Would God oppose himself? Suppose Saul did go to a witch of Endor who was said to have a "familiar spirit." Do we read that she got it from the Bible or from God? Now if God and the Bible teach witchcraft, then all witches would be children of God, heirs of the promise, and what could be more absurd than to imagine brethren and sisters persecuting each other instead of a common foe!

The Bible records events as they appeared and not necessarily as they actually were. If the Bible narrative would not correspond with what the people's ideas or impressions of it, whether their ideas or impressions were correct or not, how could they regard it as a faithful record? What would be the sense of preserving the history of a thing in such a way that those who were eye witnesses of it would not recognize it? Shall we charge such folly upon an all-wise God? Then instead of the fact that the Bible recognizes such a thing as witchcraft being any evidence against it, it only shows how minutely, accurately, faithfully, the Bible describes and records events which took place in its time, and is therefore an evidence of its veracity. Mr. Ingersoll in his lecture on hell, next takes the history of the temptation of Christ by the Devil; and asks, if any one can believe that the devil actually did do these things; just as if he did not know that the most intelligent of thousands living and millions dead do believe and did believe it. Next asks, in reference to the narration where Christ met the man with the unclean spirit in the country of the Gadarenes and granted the spirit's request to enter a herd of swine, which, when the spirit had entered them, at once ran over a precipice and perished in the sea—he asks whether reasonable men in this nineteenth century should believe this to be an actual occurrence, and then adds, "If my salvation depends upon believing that I am lost," just as if the truth of it depends upon whether *he* believes it and was saved or not! But we can't tell but what he does believe it; for he teaches that it is better to lie than to receive the punishment which truth would entail. Hear what he says about lying. "Suppose your child tells a lie. Don't pretend the whole world is going into bankruptcy. Don't pretend that that is the first lie ever told. Tell them, like an honest man, that you have told hundreds of lies yourself——* * * * Suppose a man as much larger than we are as we are larger than a child five years old, should come at us with a liberty pole in his hands and in tones of thunder want to know "who broke that plate," there is not one of us not excepting myself, that

would not swear that we had never seen that plate in all our lives, or that it was cracked when we got it. Here then we have the infidels regard for truth. He would choose between telling a lie and the truth wholly on the grounds as to which would pay the best! Now since no church would pay him to plead her cause what infidels do for ridiculing it, and since he would just as soon tell a lie as the truth, when he asserts a thing how are we to know whether he has told the truth or not? Simply by finding out whether it would pay!

Mr. Ingersoll next pitches into the Bible for teaching slavery. He wholly neglects the causes by which man fell into slavery. Suppose a visitor from some foreign land should come to the United States and visit our prisons, jails and penitentiaries, and then return home and report what a set of tyrants, oppressors and prosecutors the people of the United States are, telling about the convicts of the prisons and penitentiaries, &c., what would be your opinion of him? Would you not regard him as a base impostor, a narrow-minded, bigoted fanatic, or a prejudiced idiot? Then what must we think of a man who does the same thing with the Bible and the church?

Mr. Ingersoll next ridicules the Bible for what it teaches in Eph. 6: 5; 1 Peter 2: 18, 19; Exodus 21: 7 11, and then for what is said about Jephtha's daughter and Job. He (not the Bible but Ingersoll) says, "Servants, be obedient to your masters," is the salutation of the most merciful God to one who works for nothing and who receives upon his naked back the lash as legal tender for service performed." "'Servants, be obedient to your master's, is the salutation of the most merciful God to the slave mother bending over her infant's grave. 'Servants, be obedient to your masters,' is the salutation to a man endeavoring to escape pursuit, followed by savage blood hounds." Where do we read anything like such stuff in the Bible? Give us the chapter and verse where, "'Servants, be obedient to your masters,' is the salutation of the most merciful God to one who works for nothing and who receives upon his naked back the lash, as legal tender for service performed," or "of a slave mother bending over her infant's grave," or "of a man endeavoring to escape pursuit, followed by savage bloodhounds" Away with such atrocious misrepresentations! It matters not what some minister or commentator says, but where does the *Bible* teach any such barbarism? If the gates of Heaven stood open to receive men, who would thus misrepresent and falsify the grandest truths ever divulged to man—we ask, if the gates of Heaven stood open to receive such, what would be the difference between such a place and hell? As additional evidence of how unfair, biased and sophistical infidels are, we call your attention to the following circular, advertising Ingersoll's lectures:

"These lectures have excited the hatred of the Church, and the admiration of the intelligent and generous; they are denounced by all believers in tyranny, in slavery, by the beaters of wives, the whippers of children, the believers in hell, the haters of progress, the despisers of reason, by all the cringers and crawlers, by the defamers of the dead, and by all the hypocrites now living. By a great many others they are held in the highest esteem."

It assumes and insinuates that all Christians are ignorant, stingy, "believers in tyrany and slavery," "beaters of wives," "whippers of children," "haters of progress," "despisers of reason," "cringers and crawlers," "defamers of the dead," and "hypocrites." Where is there a church in all this broad land that would own members, who could be honestly stigmatized with any such epithets? To know what Christianity does for *woman* let Dr. Jessup tell us how she is treated in heathen countries.—

WOMEN IN MAHOMMEDAN LANDS.

I have spoken of the degradation of women. You have no conception of it in this country. Woman is trodden under foot. A man regarded childless if he has only daughters. It is not lawful to mention the name of woman in Mohammedan society, without begging pardon of those who are present for mentioning so vile a subject. A man has to use the masculine gender in speaking of women. In writing to a woman he will never put a feminine name on the outside of an envelope. I knew a man who had half a dozen daughters. I asked him how many children he had. He was displeased with me and said he had no child. "Whose girls are those?" I inquired. He replied, 'They are nothing but girls; we don't count girls anything." They don't count women or girls It is far different what religion does for woman. Prof. Bosworth Smith, of Oxford, has written a book, "On Mohammed and Mohammedanism," a laudation of Islam. He would even place it above Christianity in its ethical fruits I would like to ask him to take his wife and daughters, if he has any and go to the city of Damascus, put them into a Mohommedan harem and divest himself and them, if possible, of all that he ever derived from the Bible and Christianity; let him scourge his wife and daughters and treat them as brutes, as the Moslems do, and after ten years of that experience write a new edition of his book on Mohammedanism.

S. J. H.

COVETOUSNESS not only bursts the string of the purse, but him who carries the purse.

BIG I.

BIG I represents the amount of selfishness a man possesses. With some it is the whole man. Take it away and nothing remains. It is the outside, inside, and middle of him.

If he be a farmer all grain that has not been sown at the time and put in the ground in the way *he* does, or says it should be done, is all wrong and will never be worth anything. If he be a school-teacher, all knowledge not imparted according to his infallible rules is worthless. If he be a student, all knowledge attained in any other way, and from any other source, than from that which he attained his is deceptive and false. If he be a minister nobody can preach right who has not knelt at his feet and been taught by him. If he be an editor, no other paper is worth anything except as it is like his own. Rather than that any body should surpass him in farming, he would prefer universal famine. Rather than that any body should surpass him in teaching he would prefer that all school-houses be destroyed. Rather than that any body should surpass him in learning he would prefer there were no teachers nor books. Rather than any body should surpass him in the ministry he would prefer there were no churches. Rather than any one should surpass him in editing he would prefer there were no papers. If big I cannot be the top and bottom and middle he would rather see the pale hand of death smite all mankind, and the gloom and sensuality of ignorance and the blackness of crime sweep from the earth all virtues and blessings.

There is no sphere in this world that he can call his own. Drunkards spurn him because he is too stingy to "treat." Gamblers hate him because he won't play unless he knows he can win. He seeks only his *own* good, his *own* glory, his *own* exaltation. He would let an orphan freeze to death on his own door step, or starve to death under his own table. No, there is no place in this world he can call his own. He is a curse to the church and a stigma to the world. Now need we say such persons have no Christ in their souls? There is no more concord between them and Christ than there is between Christ and Belial. Christ dwells no more in them than he does in devils. While the angels weep over them, devils clap their hands and shout and roar in hellish joy. A selfish man a Christian! as well call a Chimpanzee a Christian! Bless God, there is no cloak by which selfishness, that "big I," can be screened from the eye and contempt of the church and the world. All efforts to do so are fruitless. No garb of accomplishments can hide it. Gild a man with education, set in him the diamonds of experience, surround him with all the embellishments of society, and the acres of wealth—yet all these cannot so encase the horrid visage of the cloven-footed fiend, but [what even the eye of the prattling babe will see and shrink in horror from it. Oh, how dark the heart of the selfish man! No ray of Gospel light ever reaches his hell benighted soul! No wooing of the spirit has ever cooled his fiery brain. No emotion of love for lord or lady, man, woman, or child, has ever swelled his soul! No appreciations of other's works, virtues or accomplishments have ever given him one moment of pleasure.

He works for destruction. He longs to sit high above his fellows on the tower of fame and power. With tearful eyes he sees others far above himself. The object of his black heart's desires can only be accomplished by demolishing the work of his fellows. He has neither the desire nor ability to rise higher than they are. Their tower is built of deeds of honesty, charity and benevolence. Of these he has none. But he is determined to be *above*. To do this he seeks to bring his fellows *low*. How does he do this? He throws up a fort of ambiguity. Behind this he plants his battery of public speech and print. He then opens fire on them with the shot and shell of slander, base insinuations and misrepresentations. One comes "neither eating nor drinking" and he says "he hath a devil." Another comes "eating and drinking" and he says "a man gluttonous and a winebibber, a friend of publicans and sinners."

All this he does in the name of *principle!* Oh what loyalty to principle! The nefarious means which he uses to accomplish the objects of his envious heart make him two fold more a child of Satan than the act itself. In the name of every virtue which has found expression in our language—in the name of principle, in the name of charity, in the name of Christianity—the cross of Christ has been turned into a whipping-post for slaves, women and children thrust into sacks with poisonous snakes and thrown into the sea. In the name of mercy and love, men and women have been dismembered on racks and then thrown to wild beasts to be torn to pieces. "Be not deceived God is not mocked." "Whosoever shall exalt himself shall be abased." "God resisteth the proud." "A high look and a proud heart is sin." God "will cause the arrogancy of the proud to cease." "Every one * * * proud in heart is an abomination to the Lord." "Blessed is that man * * * that respecteth not the proud" 1 Cor. 15: 33; Matt 23: 12; James 4: 6; Prov. 21: 4; Isaiah 2: 12; Prov. 16: 5; Psalms 40: 4. S. J. H.

"BOOK OF JASHER."

Dear Brethren:—

IN the BRETHREN AT WORK, Nov. 24th, you make some suppositions about this book which are incorrect. It is a book now translated into the English language from the Hebrew, published by M. M. Noah, and A. S. Gould, 144 Nassau St, New York. It is a book of 91 chapters about the usual length of the chapters in St. John's Gospel. It has 267 pages, besides preface &c. I have the privilege of handling it to-day in Bro. A. H. Cassel's library.

Fraternally,

J. W. STEIN.

Harleysville, Pa, Dec. 6th.

HOME AGAIN.

AS already announced, Bro. D. M. Miller and the writer began meetings in Ripon, Wisconsin, Nov. 22nd, and remained four days, preaching six sermons. Interest good. On the 27th we started for Le Sueur County, Minnesota, the home of brother and sister Norman, arriving there the 29th, and commenced meeting in the Disciple church the same evening. We would like right here to give a full account of the contest for truth while in Minnesota but leave that for him who "Chronicles." We enjoy earnest, active work and when men withstand the truth, we feel like being David all the time in God's hand to meet the Goliah's. The Lord has a people in Le Sueur county, Minnesota, and will call them out shortly Nothing preventing, we shall return to the work of the Lord next Summer. The seed is sown, the Bible is being read, the mind awakened, and all will result to the salvation of souls. On [illegible] we were kindly received and cared for; and glad to meet an intelligent, loving people. Some preachers became alarmed, and endeavored to stay the work of the Lord, but the truth triumphed all the time. Go where the doctrine of Christ is not practiced in its ancient simplicity, hold it up, urge it upon the people, and then you will hear the "hireling ministry" cry out, "We be Abraham's seed," (John 8: 33), "Dost thou teach us?" (John 9: 34). But the common people will hear "gladly."

We arrived home the 10th, somewhat wearied and not a little unwell; we find so much to do that there is no time to rest, much as rest is desired. We shall now, for sometime, give all our labors to the BRETHREN AT WORK, and endeavor to hold forth the word of life as given by Jesus Christ and the apostles, whether men will hear or not. M. M. E.

CHRONICLES.

AND it came to pass that word came to one Daniel surnamed Miller that the word of the Lord should be preached in the state of Wisconsin. And he thought it profitable to choose Matthew, the editor, and departed from Lanark, being recommended by the brethren unto the grace of God." Then came they to the city called Ripon and "behold a certain disciple was here" named Swigart, who with some of his house, beleived on the Lord; and he took the brethren and ministered unto their necessities so that they lacked nothing while they sojourned among that people. And the Brethren, as was their manner, went into the city and reasoned with the people "out of the Scriptures, opening and alleging" that "God now commandeth men everywhere to repent," and "believe the Gospel," showing that "in every nation he that feareth him and worketh righteousness is accepted with him." Moreover from day to day they shunned not to declare to the people that "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord," and that "without faith it is impossible to please him." And it came to pass that on the morning of the 27th, day of the eleventh month, (being an high day) they departed and passed through the cities of Portage and Lacrosse, and came to the city of Winona in Minnesota. On the morrow they departed for St. Peter; arriving there at the going down of the sun, and lodged in an inn hard by the railroad. Here were many boisterous fellows, and like just Lot, the souls of the disciples were vexed by the filthy conversation of the baser sort. Now when the keeper of the inn saw that the brethren were troubled by the uproar, the drinking and smoking, he took them to another part of the house and bade them be comfortable. Early the next day they departed by railway for the village of Ottowa over aginst St. Peter where they made inquiry for a disciple named Norman who, it was said lived in the region of Sharon. And they journeyed on foot, arriving at the house of Norman who took them in and ministered to their wants. Brother Norman and his wife Mary, being the only disciples in this region, had, from day to day gone from house to house and strove to teach the people the way of the Lord more perfectly. All the country was stirred up by this "strange doctrine" insomuch that not a few of the chief men feared that their power over the people might be taken away; but the disciples assured them that only the word of the Lord would be preached.

And it came to pass that as they were about ready to depart to the "synagogue" which was hard by, two brethern, Wirt and Oblinger came in; and their was much rejoicing in the house.

And as they had preached the word in the house of the C——ites, and were about to tell the people to assemble on the morrow, a certain ruler arose and desired to know what the disciples of Jesus were going to preach, alleging that it had been noised abroad that they came hither to pull down the Lord's work. But the disciples continually affirmed that they came not to destroy the work of the Lord, but to establish it. This seemed to satisfy the chief men and they signified their willingness to give an answer on the morrow. And when the morrow came, they were assured that they could continue to preach the word there. And it came to pass that not a few believed, and searched the Scriptures daily to see whether these things were so. The remainder of the acts of the evangelists will be written in the next number. L. E. ARNER.

MEETING OF ELDERS.

FROM a correspondent in the *Progressive Christian* we learn that some of the elders in the Miami Valley, Ohio, held a meeting Nov. 11th, with Bro. John Harshey, and appointed three brethren to prepare petitions which are to be presented at their next meeting which is to be held in March, 1880. It is said that Bro. Harshey will also prepare a petition to be considered.

We had heard of the contemplated meeting, but not knowing its nature and object, we preferred to wait until something more definite should appear. Of course the elders have a perfect right to hold meetings; but we hope they will always keep in view the good of the church, and carefully avoid even the appearance of evil. We believe that the Brethren of Southern Ohio possess too much love, too much devotion to Christ and his blessed truth to be carried away by the flatteries and whims of any one. We believe that when they once learn all the facts from Southern Missouri, they will be better qualified to act wisely and judiciously for the maintenance and perpetuity of peace and harmony in our beloved Brotherhood. We do not believe any number of elders can be persuaded by one-sided evidence to do any rash act. We have confidence in their oft-repeated desires for peace and union, and think that to those who are younger in age and experience, the elders will give good examples of charity, judgment, forbearance and humility.

THE *Deacon*, published by Bro. P. H. Beaver is discontinued.

Home and Family.

Husbands, love your wives. Wives, submit yourselves unto your own husbands. Children, obey your parents. Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters.—PAUL.

HOME.

Where is the happiest home on earth?
'Tis not mid scenes of noisy mirth;
But where God's favor sought aright,
Fills every breast with joy and light.

The richest home? It is not found
Where wealth and splendor most abound;
But wheresoe'er in hall or cot,
Men live contented with their lot

The fairest home? It is not placed
In scenes with outward beauty graced;
But where kind words and smiles impart
A constant sunshine to the heart.

On such a home of peace and love
God showers his blessings from above;
And angels, watching o'er it, cry,
"Lo! this is like our home on high!"

—*The Christian.*

THE LOSS OF A WIFE.

IN comparison with the loss of a wife all other bereavements are trifling. The wife! She who fills so large a space in the domestic heaven; she who busied herself so unweariedly for the precious ones around her; bitter is the tear which falls on her cold clay. You stand beside her coffin and think of the past. It seems an amber-colored pathway, where the sun shines upon beautiful flowers, or the stars hang glittering overhead. Fain would the soul linger there. No thorns are remembered save those your hands have unwillingly planted. Her noble, tender heart lies open to your inmost sight.—You think of her now as all gentleness, all purity, all beauty. But she is dead. The head is laid upon a pillow of clay. The hands that have ministered so untiringly are folded beneath the gloomy portal. The heart, whose very beat measured an eternity of love, lies under your feet. The flowers she bent over with smiles, bend over her with tears, shaking the dew from their petals, that the verdure around her may be kept green and beautiful.

There is no white arm over your shoulder, no speaking face to look up into the eye of love, no trembling lips to murmur, "Oh, it is too sad!" There is so strange a hush in every room! No smile to meet you at nightfall! And the old clock ticks and strikes—it was such music when she could hear it. Now it seems to knell on the hours through which you watched the shadows of death gathering on her sweet face. And every day the clock repeats that old story. Many another tale it telleth, too, of beautiful words and deeds that are registered above. You feel—oh, how often—that the grave cannot keep her—that she will live again.

GIRLS USING SLANG.

GIRLS should be careful never to sully their lips by the use of slang phrases, for though they may be innocently uttered, they are apt to have a double meaning, and originate with a class of people who do not hesitate to make use of the very lowest and vilest language

Some girls use slang because they think it makes their words more expressive and interesting; but this is a very much mistaken idea, for there is nothing more displeasing than to hear words of slang fall from the lips of girls who should be pure and free from any expressions not calculated to impress their hearers with a sense of their refinement and culture.

The use of slang is becoming so common that ladies use it when conversing with gentlemen. With what degree of respect does a gentleman regard a lady who in his presence makes use of language such as is used in the very lowest class of society? He certainly cannot accord her the same respect which would be hers, if her ideas were expressed in chaste, lady-like terms. It is true, she may not mean to use words that will make her seem unlady-like, but she cannot use slang in any way without saying something never intended for the lips of a true, pure woman.

A gentleman owes more respect to a lady than to use slang in her presence, and if she refrains from its use he will be more careful of his own language. It is bad enough for him to use it at any time, but how much more it is for him to do so when with ladies! He is to some extent excusable, though, when its use is encouraged by hearing it from his lady companions. Remember, girls, you owe it to yourselves and to your own self-respect never to use language which will have a tendency to lessen a man's respect for you.

Surely your pure English language is adequate to express anything we may desire to say. If the use of slang continues to be so freely indulged in it will become so corrupted as to make it impossible for a single sentence to be uttered entirely free from slang.—*Sel.*

SKETCH OF A FAMILY.

IT is the duty of mothers to sustain the reverses of fortune. Frequent and sudden as they have been in our own country, it is important that young females should possess some employment by which they might obtain a livelihood in case they should be reduced to the necessity of supporting themselves. When females are suddenly reduced from affluence to poverty, how pitiful and contemptible it is to see the mother desponding and helpless, and permitting her daughters to embarrass those whom it is their duty to assist and cheer.

"I have lost my whole fortune," said a merchant as he returned one evening to his home; "we can no longer keep our carriage. We must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man; to-day there is nothing I can call my own."

"Dear husband," said the wife, "we are still rich in each other and our children. Money may pass away, but God has given us a better treasure in these active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you to get a living."

"What can you do, poor things," said he.

"You shall see! you shall see!" answered several voices. "It is a pity if we have been to school for nothing. How can the father of eight children be poor? We shall work and make you rich again."

"I shall help," said a little girl, hardly four years old. "I shall not have any new things bought, and I shall sell my great doll."

The heart of the husband and father, which had sunk within his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like a song of praise.

They left their stately house. The servants were dismissed. Pictures and plate, rich carpets and furniture, were sold, and she who had been mistress of the mansion shed no tears

"Pay every debt," said she; "Let no one suffer through us, and we may be happy."

He rented a neat cottage and a small piece of ground not far from the city. With the aid of his sons he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest assisted in the household, and also instructed the young children: besides they executed various works which they had learned as accomplishments, but which they found could be disposed of to advantage. They cultivated flowers, and sent boquets to market in the cart that conveyed the vegetables; they plaited straw, they painted maps, they executed plain needle-work. Every one was at her post, busy and cheerful. The little cottage was like a beehive.

"I never enjoyed such health before," said the father.

"And I never was so happy before," said the mother.

"We never knew how many things we could do when we lived in the grand house," said the children, "and we love each other a great deal better here. You call us your little bees."

"Yes," said the father, "and you make just such honey as the heart likes to feed on."

Economy, as well as industry, was strictly observed; nothing was wasted. Nothing unnecessary was purchased. The eldest daughter became assistant teacher in a distinguished seminary, and the second took her place as instructress to the family.

The dwelling, which had always been kept neat, they were soon able to beautify. Its construction was improved, and the vines and flowering trees were replanted around it. The merchant was happier under his woodbine-covered porch in a Summer's evening, than he had been in his showy dressing-room.

"We are now thriving and prosperous," said he, "shall we return again to the city?"

"Oh, no!" was the unanimous reply.

"Let us remain," said the wife, "where we have found health and contentment."

"Father," said the youngest, "all we children hope you are not going to be rich again: for then," she added, "we little ones were shut up in the nursery, and did not see much of you or mother. Now we all live together, and sister, who loves us, teaches us, and we learn to be industrious and useful. We were none of us happy when we were rich and did not work. So, father, please not to be rich any more.—*Mrs. Sigourney.*

FROM PALESTINE.

NUMBER XXXIV.

The Lake of Galilee.

[From the "Christian Standard" by special Arrangement.]

THE huts of the little village of Mejdel, at the southern extremity of this plain, pointed out the locality of Magdala, and brought to mind all the tender love and gratitude bestowed on Jesus by Mary of Magdala, than whom there was none more devoted among his earthly friends.

Farther on we came in sight of the rude huts which the Arabs built from the ruins of Capernaum. For a mile along the lake shore, and half a mile back, these ruins are scattered about, and the Arab huts built among them are now deserted. How strikingly have been fulfilled the words of Jesus: "Thou Capernaum, which art exalted to heaven, shalt be brought down to hades." And there, too, lies what is left of Bethsaida—a few heaps of black building stones, scattered about over a little cape a mile northeast of Capernaum. Chorazin is equally desolate, but it lies two and a half miles inland, and is hid from the view by an intervening ridge. All of these places have been clearly identified by Captain Wilson, acting under the supices of the Palestine Exploration Fund of Great Britain.

Our boat landed at noon on the northern shore of the lake, about half a mile west of the mouth of the Jordan. There, under the shade of the dom tree, we took our noon-day meal. In this part of the lake, as the boatman assured me, at least three-fourths of the fishing is done, the fish being attracted thither by the fresh food which the Jordan constantly supplies.—Here, then, most probably, is the place where the disciples were fishing when Jesus called them, and the place where the seven returned to [illegible] the resurrection. That the place is not Bethsaida, serves to confirm this supposition. We ate our lunch, I think, not far from where the seven ate the broiled fish prepared by Jesus.

From the place at which we had landed, we skirted the remainder of the northern end of the lake, eastward, and one half of the eastern shore. The Jordan enters the northern end of the lake nearer the western than the eastern side. For about one mile back, it flows through a valley, having broken down to it through high hills by a very rapid descent. This valley extends around the north-eastern curve of the lake, and is probably five miles long, and two wide at the widest place. At its farthest extremity, along the eastern shore, must have occurred, I think the feeding of the five thousand. There is the smooth, grassy plain for the people to sit down upon; there the lake shore, on which the boat was tied up, is close at hand: and there rises the mountain slope up which Jesus ascended when the disciples had entered the boat and he had dismissed the multitude. Any further south, the place would not have pertained to the wilderness of Bethsaida (Luke ix. 10) nor could the people whom he had left have gone to it around the head of the lake while he was going across (Matt., xiv. 12; John vi. 17.) On the other hand, if it had been farther north, the disciples, in sailing to Capernaum, or the other Bethsaida, would not have been going across the sea. John vi. 17; Mark vi. 35.

Captain Wilson was the first explorer, I think, who claimed to have identified the place where the herd of swine ran violently down a steep place into the sea, and were drowned. He asserted that there was only one place on the eastern shore where the steep sides of the hills came down close to the water, and that elsewhere there was a valley between the hills and water, never less than a quarter of a mile wide.

I was anxious to verify this identification. I had carefully scanned that shore from the southern end of the lake where I first came to it, and as far as I could see distinctly the valley of which Wilson speaks was there. I had now sailed down several miles from the northern end, and had found the valley thus far not less than half a mile wide in the narrowest place. We sailed slowly on, and just at five o'clock in the afternoon, when we had reached the cape formed by what is called Wady Semak, I saw the steep place about a mile away. It is so distinct as not to be mistaken. I was not satisfied with the day's excursion. We were nearly opposite Tiberias, a south wind had arisen of sufficient force to help us on our way if our bow were turned westward, and I told the boatman that they might cross to Tiberias. I had scarcely uttered the word when they all began to gaze at the western sky and chatter with one another in Arabic, in a most exciting manner. In their excitement they dropped their oars, and the boat began to drift before the wind. I inquired of the dragomen the cause of the excitement, and he said that they saw signs of a coming storm from the west which alarmed them, and they thought it necessary to pull as fast as possible for the north-western shore. We felt annoyed at the thought of thus turning at a right angle to our intended course when the sun was getting low, and it appeared to us that their fears were ill grounded. One of our party began to remonstrate; but I remembered how treacherous the winds had been to others on this lake, and I insisted that the judgment of the boatman should prevail. It was well that we so decided, for before we had gone one-third of the way across, we were in the midst of a storm fully as severe as our boat could safely ride. By a skillful management of the boat we succeeded in reaching, about sunset, the little bay above the ruins of Bethsaida, as far from our camp as we were at noon. There we anchored for a short time, and the boatman stopped a leak which had started in the side of the boat. By hugging the lea shore we next managed to work our way to a point just below Capernaum, but further than this it was decided that we could not go until the wind abated. It was now after dark. The anchor was cast, and all hands, weary and hungry went to sleep. I happened to be lying with my face toward the east: and when the moon, just passed and full, arose over the hills of Bashan, her bright light fell full upon my face and awoke me. I looked around, and saw that the wind had somewhat fallen, and that the lake was less agitated. I called the dragoman, and he the boatmen, and soon we were again in motion. It was a hard pull against wind and wave, reminding us of the night in which the apostles were "toiling in rowing because the wind was contrary to them" (Mark vi. 48); but we reached the gate of Tiberias at 2 o'clock A. M., and by 3 o'clock we had eaten the dinner which should have been eaten at 6 the previous evening. We were afloat on the lake eighteen consecutive hours, and it was a wearisome day; but we were well recompensed by the information gained, and by having entered somewhat into the experience of Jesus and the twelve.

The next day we made a horseback excursion up and down the western shore of the lake; but of this I cannot now speak in detail. It was full of interest. The following day (Lord's day, June 8) we spent in our camp, there being no place of public worship for us to attend in Tiberias. We bade farewell to this town gladly, because it was the hottest place we had seen.—During our stay of three days the average temperature was 82° at sunrise, 83° at noon, and 85° at dark. The coolest place we could find was at the western gate, either on the shady side of the wall, or under the arch of the gateway itself. While sitting there and watching the almost constant stream of comers and goers, I thought of Lot sitting in the evening at the gate of Sodom, and I remember that Sodom was a hotter place than Tiberias.

J. W. McGARVEY.

Correspondence.

These things write we unto you, that your joy may be full.—John.

From Moscow, Va.

THE ark of the Lord is moving slowly along. Occasionally a passenger gets aboard the good old ship Zion to travel along with us 'till we shall land at the Haven of rest. Though at times our little vessel is tossed to and fro by the waves of temptation and trouble, and often we are persuaded to give the struggle over, since King Jesus is our captain we need not fear, for he will steer our course for us if we will trust in his strong arm

R. T. MOUBRAY.

From Loraine, Illinois.

WE expect brethren Daniel Vaniman, Abraham Lear and Isaac Studabaker with us at our council at Liberty next Saturday. We are having some good meetings at this place and at Liberty. Luminaries are rising and the pathway brightening, but, as may be expected, as the north winds blow and the chilling blast of the cold regions of forgetfulness steal around us, there appears an occasional dark cloud with threatning appearance. Sometimes they prove fatal, but we look for brighter days and a more genial clime. May the grace of God attend your labors.

H. W. STRICKLER.

From Louisville, Kansas.

Dear Brethren:—

OUR calls for preaching have not been in vain. On the 22nd, brother Samuel Ba- and C. Flory of Douglass Co., this State, came and preached six sermons for us. We feel very much encouraged and built up. This is the first preaching by the Brethren in this county that I know of. The doctrine is new here, and the people are pleased with it. Much was demonstrated by crowded houses every night. We truly believe that an interest could be awakened in this vicinity. They promised to come again. We invite ministering brethren to stop with us when they can. We cannot see why the Brethren do not come to this county (Pottawatomie), for it is just as good a country as any in the State, and is claimed by many to be superior to the most of them. The climate is excellent and has better advantages than many other counties. It is an old county yet there is considerable unimproved land here. We invite brethren contemplating coming West to come and see us and our country, and we think they will be pleased. Those wishing further information will write to me, or any one wishing to stop with me. I will meet them at the train if he will write to me.

Yours in brotherly love.

W. B. PRICE.

From Bond County, Ill.

[illegible] church our temporal health is good, and although a few dark clouds hung around our spiritual horizon, yet we pray that our dear Lord will swiftly let his love beam in every heart that it may chase away those dark nights that occasionally overshadow our pilgrimage through this "vale of tears."

A few weeks ago brother John Wise delivered [illegible] sermons at Newport, some three or four miles from our church. Notwithstanding he preached doctrinal sermons part of the time, and shunned not to declare the whole counsel of God," by his unanswerable arguments and Gospel facts, yet he was so mild and loving, that the congregation, although large, was the most attentive and orderly that has convened at that place for some time. Though we see no fruit of the labor among sinners yet, we trust that among many may be constrained to accept Jesus [illegible] all his appointed ways. Nov. 12th, [illegible] John and wife bade adieu to all in old [illegible]., and turned their faces towards their [illegible]e in Pa.

Saturday and Sunday and again at evening our beloved brethren, J. H. Goodman and [illegible]aylor, spoke to us at our home church "unsearchable riches of Christ." Though [illegible] unsearchable riches of Christ." Though their speech and preaching, as Paul says, "was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." By the demonstration of the Spirit and of power." By earnestly contending for the faith once delivered to the saints, sinners were faithfully warned [illegible] to the saints, sinners were faithfully brethren and saints edified. Once each week the brethren and sisters meet at their private houses to sing and pray, and exhort one another to love and [illegible] good works. Press on, dear brethren and sisters, and Christ will give you rest in the world to come. Your brother in Christ.

GEO. NEVINGER.

[illegible]ptes and Jottings by the Way.

[illegible]PG the Autumn feasts that it was our [illegible]gl[illegible] to attend, was with a small colony of [illegible]es in Vanwert county, Ohio, on the 24th [illegible]r. Being the first ever held in the [illegible]ty and in this new house, it proved to [illegible]n of refreshment to all. But what [illegible]s so very commendable with them, [illegible]nergy and zeal they manifested in the [illegible] of their house. One brother, a carpenter [illegible]ook upon himself, with a little assistance, the building of the house, and another [illegible]who had a saw-mill and planing-mill, [illegible]n him, with a little assistance, the preparing and dressing of the material. Another [illegible]ndable feature was, they did not dun the [illegible]unity for assistance; all free-will donations were kindly accepted. We were made [illegible]y in finding them, although with limited [illegible]ces, yet in a pleasant house of worship encumbered, the interest bidding fair. The [illegible]tice of petitioning through our papers for [illegible]n building church-houses, we think is not [illegible]ommendable.

[illegible] the 28th we were with the brethren at [illegible]ington, and on the 30th at Harris Creek. As the membership is very large in that region of country, I thought the attendance was such that we proved burdensome to another. The long and wearisome exercise of those meetings, those large feasts, certainly destroy much of their interest, both to the outsiders and members. We met with one sister who grew ill [illegible] the late fatiguing labor of the meeting. We offer the following:

1 Would it not be well, in localities where the members are so numerous, by mutual consent, to have two or more feasts on the same day in adjoining congregations?

2. Would it not be in harmony with the Gospel, on occasions where the attendance at communions is so large, to have the server provided with an assistant, so that the circle in passing the salutation and in administering the emblems, could be completed in going opposite directions, and thus in half the time?

I. J. ROSENBERGER.

Virginia Evangelism.

ON Thursday, the 13th inst., I left home on a tour to the interior of Rockbridge county, traveling a distance of fifty miles on horseback. Met with brother J. W. Pursley and son, according to appointment, at the Baptist church near Buenavista Iron Works, which was destroyed by the Federal army near the close of the war. Had a meeting on Saturday night. On Sunday forenoon our appointment came in contact with a special appointment of the Baptist friends and baptism by them to be administered. The hour arrived, a large congregation assembled, and the minister, Mr. Harris, present. The question now arose as to who should occupy the time; both parties were disposed to yield, each in favor of the other, but finally by the persistent importunities of friend Harris, we accepted his courtesy, and took for our subject, "We will go with you for we have heard that God is with you." Upon this text we proposed to lay the foundation for the future labors of the meeting, assuming that God was with the Apostolic Church, and that as evidence of his presence with any religious organization since that time, and at the present, we must look for the peculiarities characteristic of the Church when instituted by the Son of God, and under the control of inspired men. Our Baptist brother closed the meeting by prayer and announced the service of baptism. The audience then repaired to the river where we for the first time since our connection with the Brethren, witnessed the backward single immersion. The service at the water was commenced by singing the hymn found in the Baptist hymn-book,

"Beneath the waves of Jordan,
The Savior meekly bowed."

I was forcibly struck with the unsuitableness of the idea for the action performed. Surely our Savior did not bow backward. After singing, prayer was made and then, the advent into the water, the position taken, the administrator says, "In obedience to the command of my Lord and Master, I baptize you in the name of the Father, Son and Holy Ghost." Looking at this matter from this stand-point we are not surprised that Eld. Ray should be so much disturbed by the grammatical analysis of the commission when given by brother Stein, when it is necessary to abridge it from its already abridged form as given by the Master, to suit the action in the form of his choice.

Retiring from the water, by invitation, we dined with Mrs Jordan, widow of the late proprietor of the Iron Works. She was a native of Germantown, Pa. Her maiden name was Libert, a descendant of the Brethren, and great grand-daughter of Alexander Mack. She lives in princely style and is a Baptist, but I am informed that her sympathies are much with the Brethren.

We met at the church again at night for preaching where brother Pursley delivered a forcible and pathetic discourse to an attentive and an appreciative audience, mainly Baptists, and some of other churches and brethren. We having been informed that there was a general desire for a pretty thorough exposition of the peculiar doctrines of our church by the good people of this vicinity of all persuasions, it was announced at the close of this meeting that the laborers of the following days would be an effort to gratify that desire. Brethren Pursley's remained with us assisting in the labors during Monday. I continued the work Tuesday night, Wednesday night and Thursday morning, and baptized two. Two others made application for a future time. Good order and attention was observed throughout the entire meeting and we have reason to believe from what we learned through our friends, that some good impressions were made and that our Baptist friends will have some work to quiet the consciences and to prevent the [illegible] of more of their members [illegible] Number of them seem inclined to [illegible] the matter and inquire [illegible] God's appointment.

TO THE FIRST DISCIPLES

The sentiment [illegible] amongst us that [illegible] work can and ought to be done in and around our district, and in order to do this it was been thought that an organized effort might be made to advantage; something to awaken a general interest and secure a mutual co-operation among our brotherhood. There has been free consultation held among the ministers and others at several of our communion meetings during this season, in which it was agreed that a co-operation meeting should be held, and an invitation given to all who feel inclined to do so to be present, and for those who have a thought on some plan to present it in writing, and after a free interchange of ideas, to decide upon that plan that will be thought most conducive to the advancement of the interests of the Master's Kingdom. And it is decided that if the Lord will, this meeting will be held with our brethren of Roanoke Co., in their meeting-house on Peter's Creek, on Christmas day. I will say further that those congregations who are in arrears in Annual Meeting expenses will please bring the money along at that time.—Please attend to this matter as we are exceedingly anxious to get it off our hands.

R. F. MOOMAW.

The Bergstresser—Bashor Debate.

AN INTERESTING OCCASION.

DOUBTLESS the readers of this journal have some knowledge of an expected doctrinal discussion at this place. Brother S. H. Bashor preached several sermons here in January 1878, and in discoursing upon this subject of baptism, he challenged a contradiction of what he said. (Rev.) Mr. Bergstresser of the Lutheran pastorate was present. Soon after Bro. Bashor's meetings closed, the Lutheran pastor preached in his church upon these subjects, and represented things quite differently, and as was rumored, made some allusions to our Church doctrines and practices. He also made remarks of a provoking character in public places of business. These facts led some brethren to communicate with brother Bashor and encourage a defense of the doctrines we hold. Accordingly the Lutheran minister was challenged for a discussion of points of difference. Thereupon a correspondence took place in the *Record* published here, which entered right [illegible] into an expression of views upon some of the disputed subjects. The conclusion of this was a [illegible] plan for a public debate of certain propositions. The time appointed by the Lutheran minister was November 11th, 1879, at 10 A. M. in his church.

Several months ago Bro. Bashor published in his paper a brief correspondence between him and Dr. Bergstresser in regard to the contemplated discussion, but neither brother B. nor any one else could infer from the Dr.'s replies that a discussion would come to pass. Bro. B. dismissed the matter from further thought.

About November 6th, the Dr. attended a funeral in a neighboring village, and being asked in regard to the discussion at Waynesboro, stated that he would have his bell rung and he would go to his church at the hour appointed on the 11th, and if his challenger were not there, he would prepare to preach a series of discourses upon the subjects under dispute, and other words. This it seems was communicated to brother Bashor, and after several telegrams had passed, he started and arrived here about 11:30 A. M. on the 11th, just a little too late to hear the Dr's. bell ring, &c. Arrangements followed, however, to meet at 10 A. M. on the 12th, at which time they met as appointed, many others also being present. Three Moderators were chosen—(Rev) Keith of the M. E. Church, (Rev.) Motter of St. Paul's Reformed Church, and Eld. Daniel F. Stouller, of Beaver Creek congregation, Md. After two day's work on the preliminaries—"Articles of Agreement and Rules of decorum"—the discussion was appointed for 10 A. M. on the 20th. On the 19th, a note was received from Dr. Bergstresser stating that on account of a catarrhal affection in the throat he declined to enter the discussion, but was otherwise prepared. On the morning of the 20th at 10 o'clock many brethren and sisters assembled in public service and brother Bashor preached on the Prodigal Son. Ministers of our own church from a distance and ministers of the Lutheran church were present. During the sermon a letter was handed to brother Bashor, and at the close of the services, was read to the members present, and contained a withdrawal of the former letter, and that the Dr. was now able and ready for the discussion at once. The brethren and sisters present decided unanimously to have no discussion; but granted that in the want of a challenge from the Dr. brother Bashor should be allowed to accept if he chose.

[illegible] wish to remark here, that however zealous [illegible]thren may be for the cause of the Word [illegible] as we hold it, we should never challenge. The challenge should always come from those who dispute the correctness of our doctrine. Our charge is to "preach the Word," and defend our principles with great caution, deep sincerity and humility, fervently praying for the salvation of souls.]

A committee of three brethren were appointed to wait on the Dr. and read the decision of the brethren and sisters. A challenge was at once handed over in a very apparent good feeling. Brother Bashor sent in his acceptance, and a reporter was jointly employed as previously arranged.

The appointed hour having come—Nov. 21st, 6:30 P. M., a very large congregation was assembled in the Lutheran church to attend the

FIRST SESSION.

After singing a familiar hymn the presiding moderator, (Rev.) Mr. Keith assigned the reading of the 133rd Psalm to one of his assistants—Elder D. F. Stouffer. A brief prayer followed, collection was taken to defray expenses of fuel, oil, &c. After the presiding moderator had read the arranged preliminaries and made necessary introductory remarks, he called for the first speech immediately after reading again

PROPOSITION 1.—That infants of Christian parents are proper subjects for Christian Baptism and church membership.

At 7 o'clock P. M. Dr. Bergstresser occupied his pulpit, and after some introductory remarks, read a well-written production opening with a definition of Baptism as found in the catechism. Reference was made to circumcision as the type of baptism. The commission, Matt. 28: 19, was appealed to, stating that "all nations" included men, women and *children*. Mark 14: 10, "Suffer little children," &c. Luke says, "infants." The *desire* for Infant Baptism is the foundation of it. Jesus was displeased at those who tried to keep the children away from him. We must become as little children. The fitness of children for Baptism was argued as a strong point. Children have only original sin, and need baptism. No reason exists to hinder them. Children have the better right to Baptism and church membership as they are free from pollution. A drunkard and little girl compared. Prov. 22: 6. The Hebrew says—"Train up a child in the way" good habits gives them advantages. True, children have no personal knowledge in Baptism, but they are brought into grace by it.

Acts 10: 1, 2, 17, 48. Families without children are the exception. Eph. 6: 1, children "in the Lord." Infants were received from Church History. Eighty five years after St. John's death, Tertullian was unsuccessfully opposing infant baptism. Justin Martyr quoted; 1 John 2: 13 cited.

At 7:30 P. M. Bro. Bashor said the subject was one of interest. Denied *involuntary* Baptism and *involuntary* church membership. Spoke also of the difference between infants and children who are capable of being taught. Infants cannot believe. Children who can believe are eligible to Baptism and membership. The controversy lodges in the proposition—that *infant* Baptism and membership are not commanded in the Scriptures. "Preach the Gospel" does not refer to infants. We can preach *at* them but not *to* them, as they cannot comprehend. "He that believeth." Belief is the condition of salvation. Teaching the parents for the child is not Scriptural. The infant cannot believe, so baptism cannot be a saving grace and hence forgiveness is misapplied.

The commission was considered in regard to infants being included. If infants who do not believe, are included, it would also include atheists, infidels, idiots, &c. These should also be taken without teaching and by force. No one can be rightly in the church without knowing it. Baptism is a command, and is for such as can believe and obey. Baptism involves a personal act and responsibility. It is for none but those who can receive it. He's 8: 6. The freedom of infants from original sin by the atonement of Christ, was explained. Infant Baptism as a seal of baptismal regeneration or water regeneration. Brother Bashor said he baptized a number of whole families in which were no children. He said Tertullian opposed infant baptism, because it was an *innovation* a new thing at that early age. Two more speeches followed same evening and the first session closed in an appropriate manner.

I have now given a sketch of what preceded the debate and a brief synopsis of the first two speeches, in compliance with your request and others. The discussion lasted five days, ten sessions, forty speeches in all, which have been carefully reported and will be published in pamphlet as soon as can well be done.—Persons desiring copies bound in cloth will please write accordingly to brother J. F. Oller, or the writer at this place. More information will be given soon through the periodicals in regard to the Report, price, &c. Much useful information will be gathered from the Report and we bespeak for it an extensive demand.

D. B. MENTZER.

Gospel Success.

AND they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.—Dan. 12: 3.

Urbana, Ill.—The interest here is good. Several baptized, and among the number was a Baptist lady. Weather very unfavorable—roads muddy. Will change to St. Joseph, same congregation in a few days. D. B. GIBSON.

Dec 2nd.

Edna Mills, Ind.—Held five meetings at West Lebanon, Ind. Baptized two, one a boy in his fifteenth year and the other had been a Methodist some five years. May God bless the dear brethren. J. W. METZGER.

Nov. 29th.

From Kansas.—On Sunday, Nov. 15th, one more precious soul was added to the Maple Grove church, Norton Co., Kansas, and others are near the kingdom. Pray for us, brethren and sisters. N. C. WORKMAN.

Dunkirk Ohio.—One more added to the Eagle Creek church by baptism on last Sunday.—Praise God for salvation from sin.

Dec. 4th. S. T. BOSSERMAN.

Colfax, Ind.—Brethren and sisters much refreshed by the Love feast. Three were added to the flock by baptism. May the Lord bless those who prayed for success. M. BOWERS.

Gospel Preacher.—Bro. W. A. Gaunt recently preached thirty-one sermons in the isolated districts of W. Va., and baptized nineteen. He traveled one hundred and sixty miles to do this work, and confined his labors mostly to places where the brethren seldom preach.

Hudson, Ill.—We come again with good news. About the middle of this month brethren Hillery and Yoder came among us and preached until this evening, which resulted in the conversion of two souls. On account of the inclemency of the weather the meeting was closed. REBECCA SNAVELY.

Croton, N. J.—Our meeting [illegible] and sons are coming out on the Lord's side.—Two or three hundred hearers every night, and good order and attention. From here we go to the Green Tree church, Pa., and from there to the Plum Creek, Armstrong Co., to hold meeting several days, and from there to Ohio.

JOHN NICHOLSON.

Nov. 25th.

Columbia City, Ind.—I closed a meeting in Blend River church this evening with three additions and a very good interest. Some said they would come soon. Left brother S. Pheils to preach for them this evening; hope the Lord may bless his labors. SAMUEL MURRAY.

Nov. 27th.

Huntingdon, Pa.—From a private letter we learn that on Sunday (7th), three more were received into the church by baptism. They are quite young girls, members of the Sunday-school, and two of them not from families of the Brethren. May the good work continue there and everywhere. W. A. CLARKE.

Ervin, Ind.—Brother Jesse Calvert came to us and preached sixteen sermons, and ten were added to the church, making twenty-two this season. The church has decided to hold a Sabbath-school and will commence in the Spring.

HIRL HAMILTON.

From West Liberty, Ohio.

Dear Brethren:—

I HAVE concluded to take your paper awhile longer. The church here is in love as far as I know. I think it is wrong to fight against the Lord's commands, and do only a part of them, or those we may like best. It is like agreeing to do a certain work, and then doing only a part of it. The party that hires you to do the work will not pay unless it be done according to contract. Let us remember to do our work according to contract.

ISRAEL KUNKEL.

From Franklin Grove, Illinois.

Dear Brethren:—

THE sword, that carnal weapon, has been put up, and "spears are made plow-shares."—The Sword of the Spirit drawn, the furrows are drawn deep and long upon the hearts of his hearers by our beloved old brother, A. Harper, of Missouri, who has been among us for a few days by his reasonings which are logical, Scriptural, spiced well with the love of God. Sinners are made to tremble and saints rejoice in the blessed plan of salvation for the redemption of the whole human family in the Lord Jesus Christ. J. C. LEHMAN.

A Sad Trip.

ON Sunday night, November 9th, while seated in our church, I was called out and a telegram handed me. It contained only four words, but they will never be erased from my memory. They announced the sudden death of a dear brother by the falling of a railroad bridge over the Missouri river, forty miles west of St. Louis, known as the St. Charles bridge. In that fearful fall of eighty-four feet, there were seven precious lives lost, my brother Joseph included. I took the train the same night and arrived in Moberly, Mo., on the morning of the 10th, there to meet the wife of the dear departed one. We endeavored to reconcile ourselves to the sad reality of what had befallen us and took the the body on the train and came across the Mississippi and proceeded to Danville, Illinois, where the friends of the heart-broken young wife lived. There the body was interred and the next day we took our sorrowful journey home.

As all the friends here could not attend the funeral at Danville, we concluded to have a sermon here. Brother John Metzger and others delivered appropriate addresses in this town last Sabbath, from 1 Peter, 1: 24. He was 34 years old, 20 years he had spent on the railroad, a well known conductor on the line of the T. W. & W. Road. ISAAC BARNHART.

From Clarence, Iowa.

Dear Brethren:—

ON the 21st., of Nov. '79, the church of Cedar county Iowa, met in council and organized by selecting Elds. Enoch Eby and Martin Myers, of Illinois, and Marcus Fowler of Jackson county, Iowa, as a committee to adjust existing difficulties which were seriously impeding the progress of our little band of believers. After holding six sessions, the meeting closed on the 24th. Taking the nature of the case into consideration, a very commendable spirit was manifested throughout the meeting, and by the grace of God, and the influence of the committee, their wisdom and zeal for Zion's good all difficulties were adjusted to the satisfaction of the church, and in harmony with the general order of our beloved Fraternity. May the Lord bless them for their work of love among us. Amid depressing circumstances and depressed spirits, the church is made to weep for joy, the dead are made alive, and the lost are found.

During the meeting one precious lamb was received by baptism, the ice being cut to open the watery grave. At the close of the council another precious one was restored into full fellowship amid tears of joy. Public meetings were continued at our church house for several days, by brethren Myers and Fowler. During this time brother Eby was holding meetings with the Clarence brethren at their meeting-house four miles south of Clarence. On account of the inclement weather and bad roads, a full attendance was not obtained, but some were out who never before heard the Brethren preach. Brother Myers also preached an interesting sermon for us. Brother Fowler continued the meetings up till the evening of the 30th, when they were concluded amid the best of feelings. Brethren, come again and stay longer. Peace be with all the brethren.

JOHN ZUCK.

From the Solomon Valley Church, Kansas.

Dear Brethren:—

IN accordance with the 5th and 6th queries, and their answers which came up at our District Meeting held with the Burr Oak church, April 7th, 1879, our arm of the church assembled in council on the 30th of November, and in order to keep difficulty from among us, decided on the decisions of the queries. The 5th query and answer reads as follows:

Is it right to grant members church letters recommending them in love and full fellowship when they are disobedient, and do not conform to the Gospel and the order of the Brethren in adorning their bodies in modest apparel as becometh the saints?

Answer, Considered wrong.

Therefore we have decided that members who are out of order presenting certificates to this arm of the church, be visited and exhorted to come to the order as soon as possible; and further that we grant no certificates to members that are out of order. However, if a member insists on us taking his or her certificate without consenting to come in order, that we receive him or her and deal with him according to Matt. 18.

Query 6. How is it considered by the B[illegible] ren of this District Meeting for minis[illegible] brethren to travel and hold series of meetings when they do not conform to the order of the Brethren in their dress?

Answer. Such brethren are referred to the decisions of Annual Meeting in the past. Decided therefore that we will not encourage or consent to traveling ministers preaching in the bounds of our district who are not conformed to the order in their dress, and that these proceedings be published in the B. AT W. so that the brethren can govern themselves accordingly. By order of the church.

TO OUR EDITORS.

DEAR BRETHREN:—You will allow me to address a word to you: The church has, so far as my knowledge goes, made it a rule in all cases that parties offended should apply first to the offending party for satisfaction, before bringing the matter to the church for a hearing there, and that, too, before blazing it abroad to the world. In short, the 18th chapter of Matthew was required to be applied first, in all personal offences, and this rule we believe to be advice, and a good one, and its effects exceed any and all others when applied. But good as the rule is, and general as its requirements in the Brotherhood, it is sometimes overlooked. We cite to only one case.

It would seem that brother John Harshey of Missouri claims to be injured and offended by the statement of brother Eshelman as given by him in report of council meeting and published in B. AT W. No. 43, and *Progressive Christian*, No. 43, but instead of taking his wish to brother Eshelman, the reporter of the statements, and have him to correct any mistake which had been made, and which we are certain he would gladly have done. Brother Harshey, although an ordained elder, and "able to teach others also," quite imprudently carries his grievance to a third party, brother Kinsey, of the *Vindicator*, and through it to the world before the accused party could know anything of the matter, or have an opportunity to correct it. This was an oversight, for the 18th chapter of Matt. will apply as well to writers as to talkers. Our request of you who are editors is this: When writers seem to forget the Master's word upon this subject, and write to you to bring their grievances out before the Church and the world, please to remind them of their promise to the Church, and that the matter is not yet ready to be made public. In this way the feelings of our Brotherhood will not become so widely agitated over some little matter which should be hushed up at home. And if any of us feel we cannot go alone and tell our brother of the wrongs we think he has done, then let it die in the bosom where the wounded feelings were first felt. Let us at once forgive and forget it without any more ado about it. The Lord bless you all. LANDON WEST.

Fallen Asleep.

Blessed are the dead which die in the Lord.—Rev. 14: 13.

Obituaries should be brief, written on but one side of paper, and separate from all other business.

BOYER.—In Kent, Illinois, Nov. 21st., 1879 James, youngest son of brother Ezra and sister Kate Boyer, aged 2 years, 9 months and 12 days. Services by the brethren from 2 Samuel, 12: 15-23.

BOYER.—Near Lena, Ill., Nov. 23, '79, Leah daughter of John Boyer, aged 4 years, 5 mos. and 21 days. Funeral services by Mr. Odgers and brother David Eby, from 2 Samuel, 13: 23. Both the above were grand-children of the writer. ALLEN BOYER.

ANGLEMYER.—In the Union Center District, Indiana, brother DeLorma Anglemyer, aged 30 years, 8 months and 25 days. Left a wife and one child. Funeral services by the brethren. F. ANGLEMYER.

SWIGART.—Near Astoria, Fulton Co., Ills., Nov. 26th, Elizabeth, daughter of brother Joseph and Mary Swigart, aged five years. Funeral services by the brethren.

J. C. DENNY.

PETTY.—Near Milleville, Ray Co., Mo., July 16, 1879, sister Margaret Petty, aged 72 years, 3 months and 6 days.

The subject of this notice was the daughter of David Miller, and was born and raised in New Market, Va. Her first husband's name was John Will. Several years after his death she [illegible] the wife of Abner Petty, who died [illegible] ar. Since then she has [illegible] time in the west. [illegible] he wife of David [illegible] voted Christian, [illegible] unbounded c[illegible]-

[illegible] dence in the rulings of her divine Master, [illegible] fell asleep in Jesus. Funeral services by Addison Harper and brother Wine of Va. Any further information regarding her can be obtained by writing to David Moore, Milleville, Mo.

J. H. MOORE.

Primitive Christian, please copy.

STUDABAKER.—In the Upper Deer Creek congregation, Cass Co., Ind., Nov. 29, 1879, Francis R., son of friend Isaac and sister Mary Studabaker, aged 1 year and 10 months. Funeral discourse by brother Abram Burnhart, assisted by the writer from Luke 7: 15. Another little bud is taken from earth and transplanted in Heaven, and may the parents so live in the world that they may again meet little Frankie in that land of rest.

W. S. TONER.

The Brethren at Work.

A RELIGIOUS WEEKLY.

FOR EVERYBODY.

THE BRETHREN AT WORK is an uncompromising advocate of Primitive Christianity in its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

And maintains that the sovereign, unmerited, unrestricted grace of God is the only source of pardon, and

That the vicarious sufferings and meritorious work of Christ are the only price of redemption;

That Faith, Repentance and Baptism are conditions of pardon, and hence for the remission of sins;

That True Immersion or dipping the candidate three times forward is Christian Baptism;

That Feet-Washing, as taught in John 13: 14, is a divine command to be observed in the Church;

That the Lord's Supper is a full meal, and, in connection with the Communion, should be taken in the evening, or after the close of the day;

That the Salutation of the Holy Kiss or Kiss of Charity is binding upon the followers of Christ;

That War and Retaliation are contrary to the spirit and self-denying principles of the religion of Jesus Christ;

That a Non-Conformity to the world in dress, manners, daily walk and conversation is essential to true holiness and Christian piety.

It maintains that in public worship, or religious exercises, Christians should appear as directed in 1 Cor. 11: 5.

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